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AND THE HELPS NEEDED TO UNDERSTAND  
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## ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM  
PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS  
AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME II

JUDGES—SONG OF SOLOMON



**E**LISHA'S FOUNTAIN, WHERE ELISHA CAST SALT INTO THE SPRING AND HEALED THE WATERS. [II. KINGS, ii: 19.]—"And the men of the city (that is of Jericho) said unto Elisha: Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught and the ground barren. And he said: Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus

saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." In the view above we have a picture of Elisha's Fountain in the city of Old Jericho where his miracle was performed. The water from this fountain is still used to supply the natives of the modern village of Jericho and for irrigating the soil.



#3159

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# THE BOOK OF JUDGES

Relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted were typical of Jesus Christ, as called to, qualified for, and occupied in delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites whom Joshua had left in the country; the Lord's reproof of their conduct and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon, i.-xvi. The last five chapters are an appendix, informing us of the events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them, xvii.-xxi. The scope of this and of the following histories of the Old Testament is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings, Le. xxvi.; De. xxviii.-xxxii.

## CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly required. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askalon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher, 33 Of Naphtali. 34 Of Dan.

NOW, after the death of Joshua, it came to pass, that the children of Israel asked the LORD,<sup>1</sup> saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, 'Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto 'Simeon his brother,<sup>2</sup> Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in 'Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued

A.M. 2570 or 2580.  
B.C. 1434 or 1424.

### CHAP. I.

a Jos. 24. 29, 30.  
b Nu. 27. 21. Ex. 28.  
30. ch. 20. 18. 1 Sa. 23. 9.  
10. Pr. 3. 5. 6.

1 The influence of the elders who outlived Joshua still continues to preserve the people in the worship of the true God, and they will not undertake any war without his sanction. The reference of the case to God is to be accounted for only on the principle declared, Le. 18. 27, 28, and surely, if a human judge has a right, and is bound, to punish a criminal, much more must the Judge of the whole earth have a right to order the punishment of individuals, or national sins.—C.

c Ge. 46. 12. 49. 8-10.  
De. 32. 8. Is. 54. 4. Re.  
19. 11-16. Da. 7. 14. Ps.  
72. 8. 2. 8.

d Ge. 46. 10. Jos. 19. 1.  
2 Sa. 10. 11.

2 The tribes of Judah and Simeon were descended from the same parents, Jacob and Leah; and there was a further propriety in their co-operation and mutual assistance, in the circumstance that the lot of the latter lay within that of the former.—L.

e Ex. 23. 28-30. 34. 11.  
24. De. 9. 1-7. 1. 2, 16.  
20, 22. 11. 23.

f 1 Sa. 11. 8.

A.M. 2570 or 2580.  
B.C. 1434 or 1424.

g Ja. 2. 13. Is. 33. 1.  
Le. 24. 10-21. Ex. 21. 18  
-21. Mat. 7. 2. ver. 7.

h Heb. the thumbs of their hands and of their feet.

i Or, gleaned.

k 1 Sa. 15. 33. Pr. 1. 31.  
13. 21. Mat. 7. 2. Re. 13.  
10. 16. 6. Ro. 2. 15. Ps. 37.  
36, 38. 140. 11.

l Jos. 15. 63. ver. 21.  
2 Sa. 5. 7.

m Jos. 10. 1.

n Jos. 10. 36. 11. 21; 15.  
13-15.

o Or, low country.

p Jos. 10. 3.

q Nu. 13. 22. Jos. 15.  
14. Ps. 33. 17. Ec. 9. 11.

r Jos. 15. 16-19. 1 Sa.  
17. 25. 18. 25.

3 This passage is extracted from Jos. 15. 13-19. The object of the repetition seems to be, to distinguish, by a notable occurrence, the conquests gained during the life of Joshua, from those that were subsequent. Accordingly, ver. 8 is not a continuation of ver. 7, but a reference to what 'had been done at a former period, when, though numbers were fewer, faith was stronger. Another object of the repetition seems to be, to give a formal recognition of the title of Caleb; for in Jos. 15. 13 it is said, 'he, that is, Joshua, gave to Caleb the city of Arba. In Ju. 1. 20 it is said, 'and they, that is, the people of Judah, gave the city; thereby confirming the promise formerly made by Moses, and the grant conferred by Joshua.—C.

after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes<sup>3</sup> cut off, gathered<sup>4</sup> their meat under my table: <sup>5</sup>as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against <sup>6</sup>Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And<sup>7</sup> afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.<sup>8</sup>

10 ¶ And Judah went against the Canaanites that dwelt in <sup>9</sup>Hebron; (now the name of Hebron before was Kirjath-arba;) <sup>10</sup>and they slew Sheshai, and Ahiman, and Talmi.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher:)

12 And <sup>11</sup>Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.<sup>12</sup>

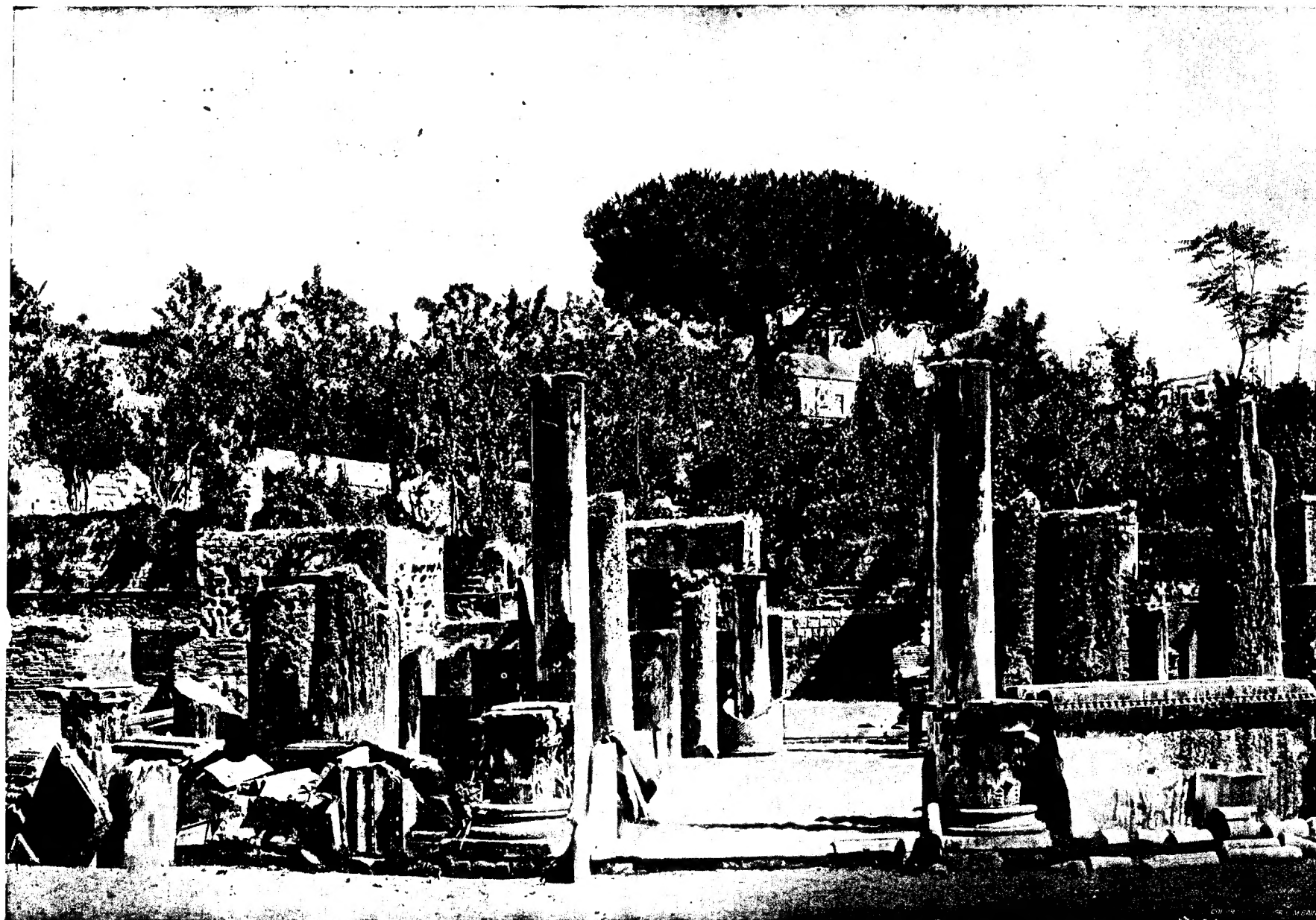
CHAPTER I. [Ver. 2. *Judah shall go up.* Israel was formerly a camp, now it is a federation of settlements and colonies, in which each tribe is to assert its own territorial rights, but still under the national sanction and banner. Here is the true exemplar of the churches. In the movements and progress of reformation they constitute one army united by common doctrines and common dangers. When the storm of opposition or persecution gives place to the calm of success, the churches settle down in territorial divisions; each church having allotted to it, by Providence, its own peculiar work of faith and labour of love; while

employing them as a kind of additional hands, as is common with artisans in the East, and as is sometimes seen in Europe in the case of persons born without hands. In a cruel tyrant, such as Adoni-bezek was, we scarcely expect either the diligence or dexterity of an artisan. C.]

Ver. 7. [As I have done, so God hath required me. A heathen once wisely said of a criminal, 'He has blushed, and all is well; and may not a Christian hope that where conscience is not dead, there still is hope of spiritual revival? Adoni-bezek acknowledges the justice of God; may we not judge in charity, that

but of their enemies—and no account of their recapture from Israel having been given—it seemed necessary to force an agreement between the two narratives. Such modes of reconciling scriptures are not only indefensible, but to be utterly condemned. The reconciliation lies at the surface. Judah took the cities and lands, as in the text, the Canaanites retook them, as the subsequent history implies, though it records neither the time nor the manner. C.]

Ver. 19. [Could not drive out the inhabitants of the valley, because they had chariots of iron. These words, as translated, seem to ascribe incapacity to Jehovah. The proper solution lies in translating the last clause



**R**UINS OF SERAPEUM, PUTEOLI—NEAR THE PLACE WHERE NERO HAD HIS OWN MOTHER PUT TO DEATH AND NEAR WHERE ST. PAUL LANDED IN ITALY. [JUDGES, i: 7.]—"And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem and there he died." There is an intimate correspondence between crime and requital, and there seems to be a correspondence between the particular type of crime and the order of punishment that

follows. Neoptolemus murdered people at the altar, and at the altar he was murdered. Phalerus roasted men in a brazen bull. In a brazen bull he was roasted in turn. History abounds with illustrations. The picture we give of the ruins of the Serapeum at Puteoli will serve to illustrate the relation between crime and its penalty. These ruins are in the neighborhood of the Emperor Nero's greatest crime. Near here he had his mother murdered, while he in turn in after years destroyed himself by his own hand.



13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.<sup>3</sup>

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.<sup>9</sup>

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called "Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drove out the inhabitants of the mountain;<sup>1</sup> but could not drive out the inhabitants of the valley,<sup>2</sup> because they had chariots of iron.<sup>3</sup>

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Bethel: and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was Luz.)<sup>7</sup>

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name

A.M. 2570 of 2580.  
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ch. 3.9. Jos. 15.17. 1 Ch. 4.13. Ge. 48.20. 1 Sa. 16.11. This affair of Caleb and Othniel happened ten years before this war of Judah and Simeon.

Or, present. Ge. 33.11. 1 Sa. 25.18. 27.30. 26. Jos. 15.19. 22.7.2 Ki. 5.15. He. 6.7. Why record at all, but especially a second time, so insignificant a private occurrence? We answer, it can never be insignificant to record the example of a thoughtful prudent wife, or of a kind and generous father. They are the really great characters in a nation. This woman was the wife of the first hero of the age, see ch. 3.9, upon whom was poured out the Spirit of the Lord.—C.

Ex. 3.1. 18. 7. Nu. 10.10. Ch. 4.17. 1 Sa. 15.6.1 Ch. 2.55. Je. 35.2. De. 34.3. Nu. 24.21. 22. 21. 1. Jos. 12.14.

The Kenites and Midianites appear to have been identical, or at least they had amalgamated at a very early period. Moses invited Jethro, who was a Kenite, to accompany him to Canaan. He refused; but a section of the tribe—led perhaps by a son of Jethro—joined the Israelites, and crossed the Jordan with them. There is no note of time in this verse. It was probably when the tribe of Judah took possession of their allotted territory that the children of the Kenite went up out of the City of Palm-trees (Jericho) with them, and settled near Arad, the ruins of which may still be seen on the summit of a conical hill about 15 miles south of Hebron.—P.

2 Ch. 14.10. Nu. 21.1.3.14.45. Jos. 13.3. 15.45-47. Ex. 23.31. ch. 13.1.3. 7.1.41.10.14.5. Ro. 8.31. Jos. 15.48.

Or, he possessed the mountain. Jos. 7.11. 13. 6. 17. 18. Mat. 17.19.13.58. 2 The valley is here opposed to the mountain, and may therefore signify generally the plain of Philistia, and all the lowlands in which chariots were used.—P.

3 Either chiefly or altogether of iron. The extreme difficulty of preserving light vehicles of wood in warm and dry climates, may have suggested the use of iron chariots. In modern times, and for the assigned reason, iron vehicles have been proposed for passengers in Arabia.—C.

Nu. 14.24. 13.22. Jos. 14.13. 15.13. 14.21. 11.12. ver. 10. Jos. 18.11. 10.1. 2 Sa. 5.6-9. ch. 19.10-12. ver. 5.

Jos. 16.1. 4.8. 17.2. Ki. 18.7. De. 12.8. 28.19. Jos. 9.9.

Jos. 7.1. 7.2. ch. 18.2. Ps. 112.5. Mat. 10.16. 7. Ge. 28.19. 48.3. 2 Jos. 2.14. 1 Sa. 30.15. ver. 25.

Jos. 6.22-25. Jos. 15.20. 23.2. 10.14. Jos. 15.20. It was probably the same place as that which was destroyed by the Israelites.—C.

Christ, as Ge. 16.7. 22.1. Ex. 3.3. 14.10. 22.20. 33.14. Jos. 5.13. 14. ch. 6.12. 13.3. Ex. 11.24. 13. 6.8. Jos. 11.1. Ge. 17.8. Ex. 23.33. 32.33. 34.12-16. Nu. 33.52. 53. De. 7.2. 4.10-25. 12.23. 20.16-18. 25.6. 14.17. 17.2. ver. 5. Jos. 23.13. Ex. 23.33. 34.12. Nu. 33.15. De. 7.16. 1 Ki. 11.1. 7. Ps. 106.34-40.

1 Is not this a breach of covenant and promise on the part of God? No. For he had commanded the Israelites to drive out the wicked idolaters, and that, thus using

A.M. 2570 of 2580.  
B.C. 1434 of 1424.

banks of the Orontes in Northern Syria. Probably the new city of Luz was built in that region. 2 Thus the Levites were kept out of part of their property. 3 These cities were all situated in the plain of Esdraelon, with the exception of Dor, which lay on the coast, at the western base of Carmel. The Israelites were generally unable to meet in battle the war-chariots of the people who dwelt in the plains of Palestine.—P.

Ps. 106.34. 35. Ex. 23.32. De. 7.2. 1 Sa. 15.9. Je. 48.10. Indolence and covetousness were the sins that induced disobedience to God, who had positively commanded the expulsion of the Canaanites.—C.

8 Heb. driving he drove them not out. m. Jos. 10.1. 1 Ki. 9.16. 17. Ps. 106.34. 35. 9 Gezer lay in the plain of Sharon, near the foot of the mountains, and not far from the line of the ancient road from Beth-horon to Joppa. It was a strong city, and bore an important part in the future wars of Israel.—P.

10 Jos. 10.15. Je. 48.10. Ps. 106.34. 35. 11 Jos. 19.24-30. Ps. 106.34. 35. 12 Jos. 19.24-30. Ps. 106.34. 35. 13 Jos. 19.24-30. Ps. 106.34. 35. 14 Jos. 19.24-30. Ps. 106.34. 35. 15 Jos. 19.24-30. Ps. 106.34. 35. 16 Jos. 19.24-30. Ps. 106.34. 35. 17 Jos. 19.24-30. Ps. 106.34. 35. 18 Jos. 19.24-30. Ps. 106.34. 35. 19 Jos. 19.24-30. Ps. 106.34. 35. 20 Jos. 19.24-30. Ps. 106.34. 35. 21 Jos. 19.24-30. Ps. 106.34. 35. 22 Jos. 19.24-30. Ps. 106.34. 35. 23 Jos. 19.24-30. Ps. 106.34. 35. 24 Jos. 19.24-30. Ps. 106.34. 35. 25 Jos. 19.24-30. Ps. 106.34. 35. 26 Jos. 19.24-30. Ps. 106.34. 35. 27 Jos. 19.24-30. Ps. 106.34. 35. 28 Jos. 19.24-30. Ps. 106.34. 35. 29 Jos. 19.24-30. Ps. 106.34. 35. 30 Jos. 19.24-30. Ps. 106.34. 35. 31 Jos. 19.24-30. Ps. 106.34. 35. 32 Jos. 19.24-30. Ps. 106.34. 35. 33 Jos. 19.24-30. Ps. 106.34. 35. 34 Jos. 19.24-30. Ps. 106.34. 35. 35 Jos. 19.24-30. Ps. 106.34. 35. 36 Jos. 19.24-30. Ps. 106.34. 35. 37 Jos. 19.24-30. Ps. 106.34. 35. 38 Jos. 19.24-30. Ps. 106.34. 35. 39 Jos. 19.24-30. Ps. 106.34. 35. 40 Jos. 19.24-30. Ps. 106.34. 35. 41 Jos. 19.24-30. Ps. 106.34. 35. 42 Jos. 19.24-30. Ps. 106.34. 35. 43 Jos. 19.24-30. Ps. 106.34. 35. 44 Jos. 19.24-30. Ps. 106.34. 35. 45 Jos. 19.24-30. Ps. 106.34. 35. 46 Jos. 19.24-30. Ps. 106.34. 35. 47 Jos. 19.24-30. Ps. 106.34. 35. 48 Jos. 19.24-30. Ps. 106.34. 35. 49 Jos. 19.24-30. Ps. 106.34. 35. 50 Jos. 19.24-30. Ps. 106.34. 35. 51 Jos. 19.24-30. Ps. 106.34. 35. 52 Jos. 19.24-30. Ps. 106.34. 35. 53 Jos. 19.24-30. Ps. 106.34. 35. 54 Jos. 19.24-30. Ps. 106.34. 35. 55 Jos. 19.24-30. Ps. 106.34. 35. 56 Jos. 19.24-30. Ps. 106.34. 35. 57 Jos. 19.24-30. Ps. 106.34. 35. 58 Jos. 19.24-30. Ps. 106.34. 35. 59 Jos. 19.24-30. Ps. 106.34. 35. 60 Jos. 19.24-30. Ps. 106.34. 35. 61 Jos. 19.24-30. Ps. 106.34. 35. 62 Jos. 19.24-30. Ps. 106.34. 35. 63 Jos. 19.24-30. Ps. 106.34. 35. 64 Jos. 19.24-30. Ps. 106.34. 35. 65 Jos. 19.24-30. Ps. 106.34. 35. 66 Jos. 19.24-30. Ps. 106.34. 35. 67 Jos. 19.24-30. 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as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

A.M. 2570 or 2580.  
B.C. 1434 or 1424.

1 Sa. 7.6. Ezr. 10.1.  
Pr. 17.10.

That is, weepers,  
Jos. 7.26. Ge. 35.8.

ch. 6.24; 13.1. Sa.  
7.9. 14. for expiation  
of their sin.

A Jos. 24.28-31. 2 Ki.  
12.2.

2 When he dis-  
banded the national  
army, including, as  
appears from the  
quota of the two  
tribes and half, nearly  
two-thirds of the  
fencible men of the  
nation.—C.

3 Heb. prolonged  
days after Joshua.

i Jos. 24.29, 30. Job  
30.33. 5.26. Ps. 40.7, 9.

10. 89.48. Zec. 1.5. Ec.  
12.5, 7.

6 (Ge. 15.15; 25.8; 49.  
33; Nu. 27.13.)

7 Ex. 5.15. 5.12. Ho.  
4.6. ch. 3.1. Ps. 92.6. Th.  
1.16.

m ch. 3.7; 4.1; 6.1; 10.  
6; 13.1. Ge. 13.13; 38.7.

2 Ki. 20.3.

4 Lords, for they  
were many, named  
from the places of  
their worship, or  
some other peculi-  
arity, as Baal-peor,  
Baal-zephon, Baal-  
zebub.—C.

n De. xiii. xx.; 27.19;  
31.16, 17; 32.15-21. Ex.  
20.5.

o 1 Ki. ii. 5, 33. 2 Ki.  
23.13. 1 Sa. 31.10. 1 Co.  
8.5. Ge. 35.2.

5 Ashtaroth liter-  
ally signifies *flock*  
or *riches*; as a proper  
name it is applied to  
the Sidonian Venus,  
and other of their  
female deities, by  
whose impure wor-  
ship Israel was se-  
duced from the Lord.  
C.—Baal was the  
sun-god, universally  
worshipped in West-  
ern Asia, and indeed  
in almost all heathen  
nations. His altars  
and sanctuaries were  
on eminences—some-  
times, as in the case  
of Hermon, on the  
summits of high  
mountains, whence  
the first view of the  
rising and the last  
view of the setting  
sun might be gained  
by his devotees. The  
sun was regarded as  
the source and em-  
blem of life, and of  
the generative power  
of nature. Ashta-  
roth, a plural form  
the singular being  
Ashtoreth, was the  
name of the principal  
female deity of the  
Canaanites. The fe-  
minine principle of  
nature was supposed  
to be embodied in  
the moon, to which  
the name Ashtoreth  
was given. But the  
idol set up in the  
temples and wor-  
shipped under this  
name had the form  
of a woman with the  
crescent moon on her  
brow.—P.

6 He that would  
understand what is  
meant by the *anger*  
of the Lord, might  
read its meaning in  
the national calam-  
ities inflicted by a re-  
tributive providence.  
—C.

7 Heb. saved.

8 Ch. 36.15; 16.2. Ki.  
17.7-17. Ps. 106.43. Le.  
17.7. Ho. 2.2.

9 The common  
name of idolatry in  
the scriptures of the  
Old Testament,  
being in a great de-  
gree literally descrip-  
tive of the impuri-  
ties of heathenism;  
and little less so of  
several forms of mo-  
dern infidelity, in  
some of which the  
name and tie of  
husband and wife are  
openly repudiated,  
and the time antici-  
pated for their utter  
extinction. Should  
such time ever arrive,  
which God in his  
mercy forbid, then  
should these lands,  
having imitated Is-  
rael's sins, speedily  
be subjected to Is-  
rael's punishment.  
—C.

10 ver. 7. Jos. 24.24, 31.  
1 Jos. 1. 5. ch. iii. iv.  
viii. xvi. 1 Sa. vii. Ro.  
8.31.

u ch. 10.16. Ps. 106.  
44, 45; 12.5; 102.17. Ex.  
24.24.

1 Produce in God  
a change, not of pur-  
pose, but of relation  
to Israel. God says,  
"I am the Lord, I  
change not." But the  
relation between God  
and an idolater re-  
joicing in his idols,  
and between that  
same God and that  
same idolater, "be-  
moaning" his apos-  
tasy, is changed. In  
the former case  
God's purpose was  
judgment, now it is  
mercy.—C.

2 Ps. 106.43. ch. 3.12;  
4.19; 10.6; 13.1. Jos.  
24.31. 2 Ch. 24.17, 18.

3 Or, *were corrupt*.  
y ch. 3.8; 6.13; 10.7.  
De. 32.22; 29.30; 31.17;  
7.46; 15. Jos. 23.16; 15.  
5, 25. Je. 15.14; 17.4. 2  
Ki. 17.18; 21.15.

4 ver. 3. Ps. 81. 21.  
Eze. 20.24-26. ch. 3.3.  
Pr. 1.31. Je. 2.17, 19; 4.  
18; 5.25; 6.19.

5 ch. 3.14. Ge. 22.1.  
De. 13.3. Jos. 23.13.

6 Or, *suffered*, ver.  
3.21; ch. 4.2, 3.

A.M. 2574 or 2584.  
B.C. 1430 or 1420.

q ch. 3.9, 25; 4.5, 6; 6.  
14; xiii. 1 Sa. vii.

r Judges, not mere  
judicial functionaries,  
but generally re-  
formers in religion,  
ver. 19, and leaders in  
battle, ver. 18, two  
characters not often  
seen joined, but, as  
the case of Joshua  
and David will prove,  
by no means incom-  
patible.—C.

s Heb. saved.

t 2 Ch. 36.15; 16.2. Ki.  
17.7-17. Ps. 106.43. Le.  
17.7. Ho. 2.2.

u The common  
name of idolatry in  
the scriptures of the  
Old Testament,  
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—C.

v ver. 7. Jos. 24.24, 31.  
1 Jos. 1. 5. ch. iii. iv.  
viii. xvi. 1 Sa. vii. Ro.  
8.31.

w ch. 10.16. Ps. 106.  
44, 45; 12.5; 102.17. Ex.  
24.24.

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a change, not of pur-  
pose, but of relation  
to Israel. God says,  
"I am the Lord, I  
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relation between God  
and an idolater re-  
joicing in his idols,  
and between that  
same God and that  
same idolater, "be-  
moaning" his apos-  
tasy, is changed. In  
the former case  
God's purpose was  
judgment, now it is  
mercy.—C.

y ch. 3.8; 6.13; 10.7.  
De. 32.22; 29.30; 31.17;  
7.46; 15. Jos. 23.16; 15.  
5, 25. Je. 15.14; 17.4. 2  
Ki. 17.18; 21.15.

z ver. 3. Ps. 81. 21.  
Eze. 20.24-26. ch. 3.3.  
Pr. 1.31. Je. 2.17, 19; 4.  
18; 5.25; 6.19.

aa ch. 3.14. Ge. 22.1.  
De. 13.3. Jos. 23.13.

ab Or, *suffered*, ver.  
3.21; ch. 4.2, 3.

ac ch. 3.9, 25; 4.5, 6; 6.  
14; xiii. 1 Sa. vii.

ad Judges, not mere  
judicial functionaries,  
but generally re-  
formers in religion,  
ver. 19, and leaders in  
battle, ver. 18, two  
characters not often  
seen joined, but, as  
the case of Joshua  
and David will prove,  
by no means incom-  
patible.—C.

ae Heb. saved.

af 2 Ch. 36.15; 16.2. Ki.  
17.7-17. Ps. 106.43. Le.  
17.7. Ho. 2.2.

ag The common  
name of idolatry in  
the scriptures of the  
Old Testament,  
being in a great de-  
gree literally descrip-  
tive of the impuri-  
ties of heathenism;  
and little less so of  
several forms of mo-  
dern infidelity, in  
some of which the  
name and tie of  
husband and wife are  
openly repudiated,  
and the time antici-  
pated for their utter  
extinction. Should  
such time ever arrive,  
which God in his  
mercy forbid, then  
should these lands,  
having imitated Is-  
rael's sins, speedily  
be subjected to Is-  
rael's punishment.  
—C.

ah ver. 7. Jos. 24.24, 31.  
1 Jos. 1. 5. ch. iii. iv.  
viii. xvi. 1 Sa. vii. Ro.  
8.31.

ai ch. 10.16. Ps. 106.  
44, 45; 12.5; 102.17. Ex.  
24.24.

aj Produce in God  
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pose, but of relation  
to Israel. God says,  
"I am the Lord, I  
change not." But the  
relation between God  
and an idolater re-  
joicing in his idols,  
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same idolater, "be-  
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tasy, is changed. In  
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God's purpose was  
judgment, now it is  
mercy.—C.

ak Ps. 106.43. ch. 3.12;  
4.19; 10.6; 13.1. Jos.  
24.31. 2 Ch. 24.17, 18.

al Or, *were corrupt*.  
am ch. 3.8; 6.13; 10.7.  
De. 32.22; 29.30; 31.17;  
7.46; 15. Jos. 23.16; 15.  
5, 25. Je. 15.14; 17.4. 2  
Ki. 17.18; 21.15.

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Eze. 20.24-26. ch. 3.3.  
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18; 5.25; 6.19.

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the case of Joshua  
and David will prove,  
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bg Heb. saved.

16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died;

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

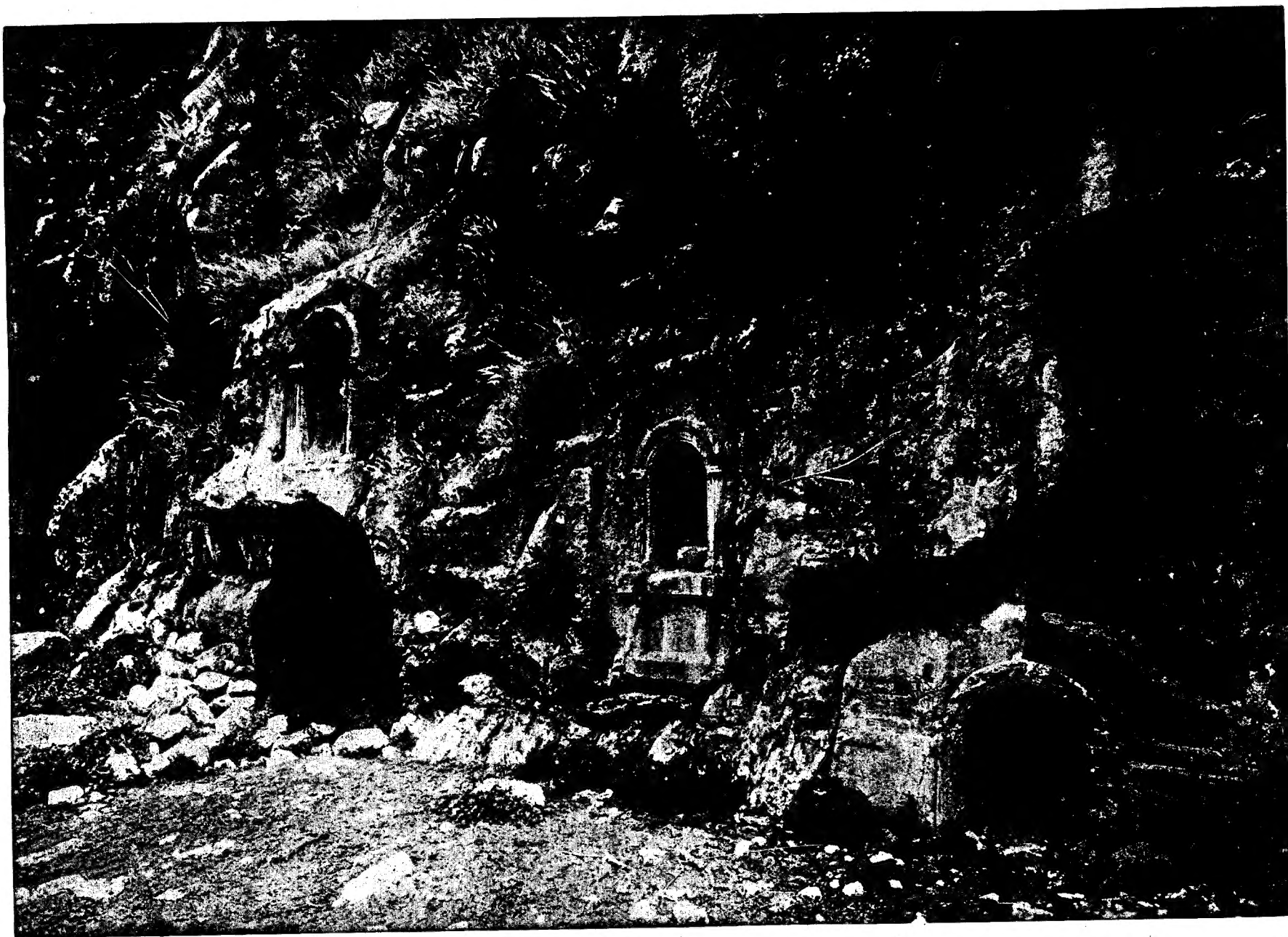
23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

### CHAPTER III.

1 The nations which were left to prove Israel. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim. 12 Ehud from Eglon. 31 Shamgar from the Philistines.

NOW these are the nations which the LORD left to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof; 1)



**THE TEMPLE OF PAN—NEAR WHERE THE TRANSFIGURATION ON MOUNT HERMON TOOK PLACE.** [JUDGES, ii:12]—"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." The temple of Pan, or what remains of it at Cæsarea Philippi, is hewn out of a part of Mount Hermon. There are arched niches chiseled into

the sides of the foot of the mountain here about which there are Greek letters indicating that the temple was dedicated to the rustic god Pan. Cæsarea Philippi was but a little distance from Dan, which formed the extreme limit of the Holy Land, and so the god worshiped here was one of the gods of the people that were round about Israel. Here are streams, wild woods, goats, and mountains, and all things in nature which seem to be friendly to the genius of the heathen god, Pan.

Othniel delivereth the people.

### JUDGES III.

Ehud delivereth the people.

3 Namely, <sup>a</sup>five lords of the Philistines, and all the <sup>b</sup>Canaanites, and the Sidonians,<sup>2</sup> and the Hivites<sup>3</sup> that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were <sup>a</sup>to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel <sup>a</sup>dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they <sup>a</sup>took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of <sup>a</sup>Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.<sup>2</sup>

8 ¶ Therefore <sup>a</sup>the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of <sup>a</sup>Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And <sup>a</sup>when the children of Israel cried unto the LORD, the LORD raised up a deliverer<sup>4</sup> to the children of Israel, who delivered them, even <sup>a</sup>Othniel the son of Kenaz, Caleb's younger brother.<sup>5</sup>

10 And the <sup>a</sup>Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land <sup>a</sup>had rest forty years.<sup>6</sup> and Othniel the son of Kenaz died.

12 ¶ And the children of Israel <sup>a</sup>did evil again in the sight of the LORD: and the LORD

A. M. 2574 or 2584.  
B. C. 1430 or 1420.

<sup>a</sup> Jos. 13. 3. 1 Sa. iv. 6.  
<sup>b</sup> 17. 1. 18. 1. 19. 1. 20. 1.  
<sup>c</sup> Nu. 13. 29. Ge. 10. 15.

<sup>d</sup> It has been already stated (see note on Jos. 19. 30) that most probably Sidon was not included in the grant to Asher, and the mention of the Sidonians here will not militate against that opinion, as they might readily send colonies to occupy the territory allotted to the tribes.—C.

<sup>e</sup> De. 1. 7. 19. Jos. 11. 3. 17. 19. 5. ch. 4. 2. Nu. 34. 8. Ez. 47. 10. 17. 20.

<sup>f</sup> Ex. 15. 25. De. 8. 2. 13. 3. 13. 8. 1 Co. 11. 19. ver. 1. ch. 2. 22.

<sup>g</sup> Ps. 106. 34. 38. 120. 5. ch. 1. 29. 12. 3. 21. 1. 23. Ge. 15. 18. 21. Ex. 3. 8. 34. 11. De. 7. 1.

<sup>h</sup> Ex. 34. 16. De. 7. 1. 1 Ki. 11. 1. 5. Ez. 1. 3.

<sup>i</sup> ver. 12. 13. ch. 4. 17. 12. 11. 13. De. 2. 7. 11. 16. 21. 31. 17. 18. 29. 32. 15. 21. Ex. 34. 13.

<sup>j</sup> The Hebrew word translated 'the groves' is *Ashtaroth*. Some of the ancient versions, as the Latin, render it *Ashtaroth*. In the Mishna it is explained as 'a tree that is worshipped,' i.e. a wooden image. According to Movers

<sup>k</sup> the original meaning of *Ashtaroth* (in the sing.) is 'upright,' then a 'pillar,' then a female divinity of the Canaanites worshipped under the image of an upright pillar, often as the partner of Baal. This latter I take to be the true meaning here. The word, therefore, must be regarded as a proper name.—P.

<sup>l</sup> ch. 2. 14. 20. De. 28. 47. 48.

<sup>m</sup> Heb. *Aram-naharaim*, Ps. 60. title. Ac. 7. 2.

<sup>n</sup> Ps. 78. 34. 37. 106. 44. 50. 15. Le. 26. 40. 44. De. 4. 30. 31. ch. 4. 30. 6. 10. 12. 15. 21. 26. 27. 15. Je. 22. 23. 1 Sa. 12. 10.

<sup>o</sup> Heb. *saviour*.  
<sup>p</sup> Jos. 15. 17. ch. 1. 13. 1. ch. 4. 13.

<sup>q</sup> The same who conquered Debir, slew or expelled the Anakim, and got as his reward the hand of Achsah, Caleb's daughter.—P.

<sup>r</sup> About 1377 or 1375.—Whether the sons under Othniel, Ehud, Barak, and Gideon included the

A. M. 2627 or 2629.  
B. C. 1377 or 1375.

years of the preceding calamities, or whether, after Jair, the judges were contemporary, is uncertain, and therefore dates correspondent to both are marked.

<sup>s</sup> 1 Sa. 13. 9. Ju. 11. 1. Ps. 140. 16. 32. 39.

<sup>t</sup> De. 34. 1. 16. 14. Le. 26. 23. 25. De. 28. 47. 48.

<sup>u</sup> Ps. 50. 15. 106. 44. ver. 9.

<sup>v</sup> Or, *the son of Jemini*.  
<sup>w</sup> Heb. *shut of his right hand*, ch. 20. 16, 47. 1. Ch. 22.

<sup>x</sup> Benjann signified 'son of the right hand,' which may, by some, now unknown association, have led the Benjamites to their peculiar cultivation, so to speak, of the left hand. See ch. 20. 16.

<sup>y</sup> Such ambidexterity is not common, but is easily acquired in youth, and by a vigorous resolution may at later periods be attained. Well instructed surgeons frequently possess it in great perfection, and some deprived by injury of the use of the right hand, have in a short time learned to write and to paint in the most beautiful manner with the left.

<sup>z</sup> bountiful is Providence in the bodily capacities of men, so many the facilities for compensating every loss.—C.

<sup>aa</sup> Pr. 21. 14. 18. 16. 19. 6. a Ps. 149. 6. Re. 1. 16. 2. 12.

<sup>ab</sup> Not a present, but *the present*—therefore the annual or occasional tribute.—C.

<sup>ac</sup> Or, *graven images*, Jos. 4. 20. It seems they worshipped the twelve stones erected there.

<sup>ad</sup> We hear of no other word of quarries in Gilgal. The word is translated 'images,' De. 7. 25, and should be here, as it accounts in some degree for the resolution of Ehud, his anger being excited by the view of the Moabitish idols.—C.

<sup>ae</sup> Heb. *a parlour of cooling*, Am. 3. 15. 2. 339 or 1355.

<sup>af</sup> Mi. 6. 9. Am. 1. 12. 2. Ps. 20. 1. 1 Th. 2. 13. 1. Nu. 25. 7. 8. 1 Sa. 15. 33. Job 20. 25. Zec. 13. 3. 27.

strengthened <sup>a</sup>Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed <sup>a</sup>the city of palm-trees.

14 So <sup>a</sup>the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel <sup>a</sup>cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a <sup>a</sup>Benjamite, a man <sup>a</sup>left-handed:<sup>8</sup> and by him the children of Israel <sup>a</sup>sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had <sup>a</sup>two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present<sup>9</sup> unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the <sup>a</sup>quarries that *were* by Gilgal,<sup>1</sup> and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a <sup>a</sup>summer parlour, which he had for himself<sup>2</sup> alone: and Ehud said, I have a <sup>a</sup>message from God unto thee. And he <sup>a</sup>arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and <sup>a</sup>thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so

their course. What pains God uses to check his people's sinful rebellion against him or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then not our tears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity. Faithful ministers and magistrates are a beneficial restraint upon nations and churches; yet we may commonly observe that the power and life of religion rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity, and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such

prove—to demonstrate—the power of faith, that is, the believing reception of God's word, and a firm reliance upon his truth, mercy, and power; and thereby to bear witness to a faithless generation that 'God's arm was not shortened that it could not save,' seeing the arm of man, when nerved by faith, was instrumentally sufficient for their deliverance.—*Note*, The faith of these judges and their true followers was faith in Christ the promised deliverer, whose 'day they saw afar off and were glad.' C.]

Ver. 2. [*Teach them war*. Not to teach them war as an employment, but to let them feel it as a judgment; and only a duty when in self-defence or the commanded punishment of abandoned criminals. C.]

Ver. 3. [The 'five lords of the Philistines' resided in the five capital cities, Gaza, Ascalon, Ashdod, Gath, and Ekron. The Canaanites and Sidonians included the inhabitants of Lebanon and Phœnicia; the Hivites

is recorded that 'Josiah brought out the groves from the house of the Lord.' Now a grove could not have grown in the house; the word must therefore signify an image for idolatrous worship. C.]

Ver. 8. [*Mesopotamia* is in Hebrew *Aram-naharaim*, i.e. 'Aram between the two rivers,' the Euphrates and Tigris. The king Chushan-rishathaim is not elsewhere mentioned; but it has been thought he is identical with the Assyrian monarch *Ashur-ris-ilm*, who conquered Southern Syria and Palestine, and who is called on Assyrian monuments 'the powerful king, the subduer of rebellious countries, he who has reduced all the accursed' (see Rawlinson's *Ancient Monarchies*, ii. 308). P.]

Ver. 9. [*Caleb's younger brother*. Family descent is neither proudly and foolishly to be overvalued, nor as proudly or foolishly despised. God gives many promises in family descent—he assigns his largest encouragements to family education—he delights to be

<sup>a</sup> ch. 6. 34. 11. 20. 13. 25. 14. 6. 1 Sa. 10. 6. 16. 13. 2 Ch. 20. 14. Nu. 27. 18. Mi. 7. 8. 9. 22. 30. ch. 5. 31. 8. 28.

<sup>q</sup> Jos. 11. 23. Es.

<sup>r</sup> ch. 2. 11. 17. 19. Ps. 78. 3. 110. 4.

that he could not draw the dagger out of his belly; and the dirt came out.<sup>3</sup>

23 Then <sup>2</sup>Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.<sup>4</sup>

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth<sup>5</sup> his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered<sup>5</sup> your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

A.M. 2645 or 2649.  
B.C. 1359 or 1355.

3 Or, it came out at the fundament.  
g Mat. 10. 16. Ec. 9. 10. Zec. 2. 7.

4 The Scriptures haven't given principles of judgment and conduct, do not generally comment upon actions either with praise or blame, but leave men to judge and act by the principles already furnished. Their silence, therefore, is not to be interpreted into an approval of the mode by which Ehud delivered Israel. The death of Eglon may have been well deserved, but the manner, so far as we can judge from the narrative, is not to be defended. Indeed we are no more called upon to vindicate all the acts of Ehud than all the acts of Samson. God can work perfectly by imperfect instruments, else in a world like ours what could be effected?—C.

h Or, easeth nature, 1 Sa. 24. 3.

i ch. 6. 34. 2 Sa. 20. 22. Nu. 10. 3.

k Jos. 15. 9. 17. 15. 18. 20. 7. ch. 2. 9. 7. 24. 17. 1. 18. 13. 19. 1. 1 Sa. 1. 19. 4. Je. 4. 15. 31. 6. 59. 19.

l ch. 7. 17. 4. 10. 1 Sa. 17. 47. Ps. 115. 4.

m Those who really believe in an overruling, universal, and therefore particular providence, embracing all events, however great or however minute, which is the only providence or divine government recognized in Scripture, will have no difficulty in understanding literally that 'the Lord delivered their enemies.' But this 'delivering of Moab' into the hands of Israel implies no more approbation of the idolatrous propensities and evil practices of Israel than it implies approbation of the idolatry and wickedness of Moab when the Lord delivered Israel into their hands.—C.

n Jos. 2. 7. ch. 7. 24. 12. 5.

o Heb. fat. Ps. 17. 10. 22. 20. 119. 70. De. 32. 15. Job 15. 27.

p See note on ver. 11.

q ch. 2. 16. 18. 15. 15. 1. Co. 1. 27.

A.M. 2725 or 2711.  
B.C. 1279 or 1293.

CHAP. IV.

a ch. 2. 19. 30. Le. 26. 23-25. Je. 5. 3.  
b ch. 2. 14. 15. 10. 7. Is. 50. 1. 1 Sa. 12. 9. Ps. 44. 12. De. 32. 30.

c Jos. 11. 1. 10. 19. 36. d ver. 13.

e Jos. 12. 23. i.e. nations of Gilgal.

f ch. 3. 9. 15. 10. 16. 6. Ps. 28. 34. 37. Je. 22. 23. 1 Sa. 12. 10.

g Jos. 17. 16. De. 28. 33. 47. 48.

h 1 Co. 1. 27. Ga. 3. 28. Col. 3. 11.

i The Scriptures nowhere condescend to assert or defend woman's moral dignity or equality with man. This great end they attain much more effectually than by a mere metaphysical inquiry or logical controversy. They give the history of woman; and in that history record her spiritual endowments and official dignities, as immediately conferred by the hand of God. *Notes.* Facts are always the simplest and most effectual arguments.—C.

j Ge. 35. 8. Jos. 16. 2. 18. 22. 25.

k Ramah was five miles north of Jerusalem, and Bethel ten; the palm-tree of Deborah must therefore have been close to Beeroth, which lies about half-way between those two cities. Mount Ephraim was the general name for the whole range extending from Jerusalem to the plain of Esdraelon.—P.

l Cir. 1259 or 1273.

m He. 11. 32. ch. 5. 1. 12. 15.

n Jos. 19. 32. 37. 21. 32. ver. 9. 10.

o De. 4. 1. 2. 12. 32. ch. 2. 16.

p Jos. 10. 22. 22. 34. ch. 8. 18. 1 Sa. 10. 3. Ps. 89. 12. Je. 46. 18. Ho. 5. 1.

q See note on Jos. 19. 22.—C.

r ch. 5. 14-18.

s ch. 1. 3. Jos. 11. 20. Ex. 14. 4. Mat. 6. 13. Ps. 115. 1. Pr. 21. 30. 31.

t ch. 5. 21. Ps. 83. 9. 10. 1 Ki. 18. 40.

u Ex. 4. 10. 11. Mat. 14. 30. 31. Mar. 5. 36. s Ps. 97. 8. 9. 31-33.

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael killeth Sisera.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.<sup>1</sup>

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.<sup>2</sup>

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD

stroyed, and its re-erection denounced, it can scarcely be imagined that the Kenites were inhabiting its ruins. C.]

Ver. 28. [It appears from the whole tenor of this singular narrative that the Moabites had crossed the Jordan and settled down on the plain of Jericho. The site of the ancient city may have been, and probably was, occupied by a village of huts; and the building of it subsequently by Hiel may refer to its regular fortification as a city. Be this as it may, Eglon had established himself at this place. Gilgal was only a mile or two distant; and the word translated 'quarries' doubtless signifies those stones or pillars which Joshua had set up. After accomplishing the bloody deed Ehud could easily escape. The wild ravines and rugged mountains of Benjamin and Ephraim were only a few miles distant. Taking advantage of the panic he suddenly collected the people of Israel and seized the passes of the Jordan. The Moabites were thus entangled. Behind them were the mountains filled

with a pointed iron at one end and a broad chisel at the other—the one to goad the oxen, the other to clean the plough—a truly formidable weapon, and perhaps intended for defence in a country where still in many places, as travellers declare, the gun forms a regular appurtenance of the plough. The exploit of Shamgar is extraordinary; an infidel would say incredible. Not so, however, if Scripture language receive the same justice with other history; for we say, a general gained a battle, when we make no mention of the soldiers who alone fought for it, while he never struck a single blow. Shamgar may accordingly have led on a party of Israelites against Moabite marauders, he being armed merely with an ox-goad. Or if any say that the words describe the 600 as actually slain by his own hand, still it is not said that he slew them at once, but may have destroyed so many in successive encounters. C.]

REFLECTIONS.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness or exercise their graces. One

ineffectual, God will make them longer and heavier. Nor is any instrument so despicable but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!

CHAPTER IV. [Ver. 2. *That reigned in Hazor.* Reconquered and rebuilt by the Canaanites, after being burned by Joshua, Jos. 11. 13. Such revolutions are common in war, and indicate no contradiction in the history. Its restoration is not recorded, simply because the author writes not the general history of Jabin, but of Israel, and notices only so much of Jabin as is necessary to illustrate the religious defection and political troubles of Israel.—*Harosheth of the Gentiles.* A city of northern Galilee, long retained by the Canaanites, and has the distinctive appellation 'of the Gentiles,' as



Sisera is defeated and slain.

shall<sup>1</sup> sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.<sup>2</sup>

10 ¶ And Barak called <sup>3</sup>Zebulun and Naphthali to Kedesh; and he went up with ten thousand men at <sup>4</sup>his feet: and Deborah went up with him.

11 Now <sup>5</sup>Heber the Kenite, *which was* of the children of Hobab, the father-in-law<sup>6</sup> of Moses, had severed himself from the Kenites, and pitched his tent unto the <sup>7</sup>plain of Zaanaïm, *which is* by Kedesh.<sup>8</sup>

12 And they showed Sisera that Barak the son of Abinoam was gone up to <sup>9</sup>mount Tabor.

13 And Sisera gathered<sup>7</sup> together all his chariots, *even* nine hundred chariots of iron,<sup>8</sup> and all the people that *were* with him, from Harosheth<sup>9</sup> of the Gentiles, unto the river of Kishon.<sup>2</sup>

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: <sup>1</sup>is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.<sup>9</sup>

15 And <sup>1</sup>the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak <sup>1</sup>pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man<sup>1</sup> left.

17 ¶ Howbeit Sisera <sup>1</sup>fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between <sup>1</sup>Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,<sup>2</sup> she covered him with a mantle.<sup>3</sup>

19 And he said unto her, <sup>1</sup>Give me, I pray thee, a little water to drink;<sup>4</sup> for I am thirsty.

## JUDGES V.

A.M. 2725 or 2711.  
B.C. 1279 or 1293.

1 ch. 2. 24. ver. 17-22.  
2 ver. 6, 10, 11.  
3 ver. 6, ch. 5. 18.  
4 ch. 1. 28. Ex. 11. 8.  
5 ch. 1. 10. Nu. 24. 27.  
6 Ex. 2. 18. 3. 1. 18. 1.  
7 This has been supposed to contradict Ex. 18. 1, where the father-in-law of Moses is called Jethro; but why might he not, as was and is still common, be known by two names? The fact is mentioned to account for the presence of the Kenites in such an unexpected place.—C.

8 Jos. 19. 33-37.  
9 The Kenites, as has been seen note, ch. 1. 16, settled first in the south of Judah, near Arad. But they were nomads, and a section of them, attracted doubtless by the excellence of the pasture, wandered northward, and encamped on the rich upland plain beside Kedesh. The word translated 'plain' is properly oak; and the 'oak of Zaanaïm' was probably some noted tree, perhaps a patriarch in a sacred grove beneath or around which nomad shepherds of those days used to pitch their tents, as Abraham pitched his by the oak of Mamre. There are still some fine groves of oaks on the plains around Kedesh.—P.

10 Ps. 89. 12. Jos. 15. 12. 22. 34. Je. 46. 18. ver. 6, 14.

11 Heb. gathered by cry or proclamation.

12 Each chariot seems from history and Egyptian sculptures to have contained a driver, a javelineer, and a

c ver. 2.

d ver. 7.

e Is. 54. 15; 22. 23; 41. 10. 15. 16. Ro. 8. 31. ch. 5. 20. 21. 2 Sa. 5. 24.

f About 1259 or 1273.

g Ps. 89. 10. Jos. 10. 11. ch. 5. 20. 21. 2 Ki. 7. 6. 2 Ch. 13. 15-17.

h Le. 26. 7. 8. Jos. 10. 10. 11. 18. Ps. 104. 35. Ro. 2. 12. Ja. 2. 13. Je. 48. 10.

i Heb. unto one.

k Ps. 107. 40. Job 12. 20; 18. 7. 12. 40. 11. 12.

l ver. 2, 11.

m The Kenites were Arabians, still dwelling in tents, and as such, in the absence of the husband, it was the duty of the wife to practise that hospitality for which the various branches, even the wildest, of the Arab race are still distinguished.—C.

n Or rug or blanket.

o ch. 5. 25. Je. 35. 8.

p This request proceeded most probably as much from policy as from necessity; for having once received food or drink from an entertainer, the guest was privileged, by the Arab code of honour, to consider himself perfectly sure of protection.—C.

A.M. 2745 or 2731.  
B.C. 1259 or 1273.

1 ch. 3. 21. 31; 5. 13. 20.  
2 Sa. 17. 49. 1 Co. 1. 27.  
It seems that Jael at first intended kindness to Sisera; but the Lord directed her to kill him, as an open enemy and a murderer of the Israelites.  
3 To those who have never examined a tent, it may be useful to state that it consists of a pole fastened in the ground—or more than one, if the tent be large—that to the top of the pole several cords are fixed, and these are tied to pins of wood or iron driven into the ground, slanting outward, at proper distances on each side, and strained tight, either simply by the hand, or by means of a block and pulley to each; and that over these cords a covering is stretched. With one of these pins, and a workman's hammer, the death of Sisera was effected.—C.

4 Heb. tent.

5 The tent-pin, or 'nail,' is a long spike of wood or iron—in this case iron: 'the hammer' is the large mallet with which Arab women are accustomed to drive the tent-pins into the ground when encamping. All Arab women are well accustomed to their use. Jael therefore was able to strike with force and precision.—P.

6 Ne. 9. 24. Ps. 18. 47; 81. 9. 10.

7 Heb. going, went, and was hard.

8 De. 28. 50. Ps. 140. 3-11. Zec. 1. 15. 2 Ti. 3. 9. 1 Sa. 3. 12.

9 CHAP. V.

a Ex. 15. 1. 1 Sa. 2. 1. Lu. 1. 45-79. Is. xli. xxv. xxvi. Re. 19. 1. 4.

b Ps. 18. 13. 24. 137. 8. c ver. 9. Ps. 110. 3. d Ps. 2. 10-12; 29. 1. 2.

e Ec. 5. 8.

f Ps. 34. 1. 3. 18. 46; 59. 16. 71. 35. 61. 8. 101. 1; 104. 33; 108. 3; 145. 5. 21; 146. 1.

g De. 4. 11. 33. a. Hab. 3. 3. Is. 64. 3. Nu. 20. 21. 21. 4. Ps. 68. 8; 18. 7-15. Ex. 15. 14. 15.

h Hab. 3. 10. Ex. 19. 18. Ps. 97. 5. 7. 17. 11. 4. 68. 8.

i Heb. showed.

k ch. 3. 31. 4. 18. Le. 26. 22. 2 Ch. 15. 5. La. 1. 4. Mi. 3. 11. 12.

l Heb. walker of paths.

m Heb. crooked ways.

n Es. 9. 19. Je. 35. 10. 11.

o As in the case of Jael, so in the case of Sisera, we are unable to ascertain the complete facts of the incident. What his personal delinquencies may have been, we cannot tell; but there is here a note of his administration of the government, that marks him as a political and military delinquent of the deepest dye.—C.

The song of Deborah and Barak.

And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a <sup>1</sup>nail of the tent,<sup>5</sup> and took<sup>6</sup> an hammer in her <sup>7</sup>hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So <sup>1</sup>God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel <sup>1</sup>prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## CHAPTER V.

The song of Deborah and Barak.

THEN <sup>1</sup>sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise<sup>1</sup> ye the LORD for the avenging of Israel, when the people <sup>1</sup>willingly offered themselves.

3 Hear, <sup>2</sup>O ye kings; give ear, O ye princes: <sup>1</sup>I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, <sup>1</sup>when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The<sup>1</sup> mountains melted<sup>1</sup> from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of <sup>1</sup>Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers<sup>2</sup> walked through by-ways.<sup>3</sup>

7 *The inhabitants of* <sup>1</sup>the villages ceased,<sup>4</sup> they

soil, which the winter torrents and heavy rains of autumn and spring convert into impassable morasses. P.]

Ver. 15. [Sisera lighted down off his chariot. Why not rather keep in the chariot, and trust to the swiftness of the horses? Partly to avoid notice of himself,

cealed within, it is questionable whether any one acquainted with Arabian law would have ventured to enter. C.]

Ver. 22. [Sisera lay dead, and the nail was in his temples. Do the Scriptures sanction the breach of implied and conventional honour, or the practice of

prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and IN ALL! Such as



**PLOWING IN THE PLAINS OF JEZREEL—WHERE GIDEON MET THE MIDIANITES**  
 [JUDGES, iv: 13-16.]—The valley of Jezreel is the great battlefield of Syria. Here Deborah and Barak routed the hosts of Jabin under Sisera. Here also on the southern edge of the plain near, Josiah, King of Judah, was defeated and slain by Pharaoh Necho, King of Egypt, while on his way to the Euphrates. Here Gideon fought with the Midianites. Here the Philistines encamped in their conflict with Saul. Here Saladin

met the crusaders, and here in 1799 the famous battle of Mount Tabor was fought between Napoleon's army and the Turks. We are looking in the above picture toward the Mediterranean and Mount Carmel. When the people you see plowing were asked to stop long enough to let us take their picture, they promised to do so on condition of receiving backsheesh, and for this favor they thought a shilling the proper compensation.

ceased in Israel, until that I Deborah arose, that I arose a <sup>1</sup>mother in Israel.

8 They <sup>1</sup>chose new gods; then *was* war in the gates: was <sup>2</sup>there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, <sup>6</sup>ye that ride on white asses, ye that sit in judgment, and walk by the way.<sup>7</sup>

11 *They that are delivered* from <sup>8</sup>the noise of archers in the places of drawing water;<sup>8</sup> there shall they rehearse the <sup>9</sup>righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD <sup>9</sup>go down to the gates.<sup>9</sup>

12 Awake, <sup>7</sup>awake, Deborah; awake, awake; utter a song: arise, Barak, and <sup>1</sup>lead thy captivity captive,<sup>1</sup> thou son of Abinoam.

13 Then <sup>4</sup>he made him that remaineth<sup>2</sup> have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out<sup>4</sup> of Ephraim *was there* a root<sup>3</sup> of them against Amalek; <sup>4</sup>after thee, Benjamin, among thy people: out of <sup>5</sup>Machil<sup>5</sup> came down governors, and out of Zebulun *they that handle the pen*<sup>4</sup> of the writer.

15 And the <sup>1</sup>princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot<sup>5</sup> into the valley. <sup>1</sup>For the divisions of Reuben *there were* great<sup>1</sup> thoughts of heart.<sup>6</sup>

16 Why abodest thou <sup>1</sup>among the sheepfolds, to hear the bleatings of the flocks? <sup>7</sup>For<sup>7</sup> the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships?<sup>8</sup> Asher continued on the sea-shore, and abode in his breaches.<sup>9</sup>

18 Zebulun<sup>4</sup> and Naphtali *were* a people that <sup>1</sup>jeoparded<sup>1</sup> their lives unto the death in <sup>1</sup>the high places of the field.

19 The <sup>1</sup>kings came *and* fought; then fought

A.M. 2745 or 2731.  
B.C. 1259 or 1273.

2 ch 4.4, 6 Is. 49. 23.  
De. 32. 12, 21. xvii. xviii.

1 Sa 13. 19, 22. Le. 26. 36. ch. 20. 21, 25.

6 Or, meditate.  
7 Nobles, ch. 10. 41.

12. 14. Ps. 107. 39; 145. 5. 11.

7 Nobles who ride, judges on the bench, and commoners on foot, tell each of the oppression that spared neither rank.—C.

8 La. 5. 4, 9. 1 Sa. 9. 11. Ge. 24. 11. The soldiers robbing people of their water.

8 Travellers in dry climates are required to pass by the watering places, and there the Moabite archer waited to rob and destroy.—C.

9 Heb. *righteousnesses of the LORD*, 1 Sa. 12. 7. Mi. 6. 5. Is. 63. 7.

ch. 4. 16. Is. 28. 6.

9 Oppression had driven the people from the defenceless villages to mountain recesses, now they may visit the city gates in safety.—C.

Ps. 57. 8; 103. 1, 2; 108. 2.

1 Lead thy captives captive.—C.

2 Ps. 149. 8; 149. 12, 20. Re. 2. 26, 27. Is. 41. 15.

16. Eze. 17. 24. 1 Co. 1. 26-29.

2 Then made the Lord of Barak, who was a poor relic of an oppressed people, a ruler over the mighty not only of Moab, but of all the Canaanites.

3 A root concealed in the ground (Deborah, who was of Ephraim, but springing up into a tree of power against Amalek).—C.

4 ch. 4. 10, 14. These four tribes assisted a little.

5 Nu. 32. 39, 40. Jos. 17. 1.

4 Heb. *draw with the pen*.

5 Ch. 12. 32.

6 Heb. *his feet*.

7 Or, *in the divisions*, &c., Ac. 15. 39.

8 Heb. *impediments*, Pr. 22. 13. 2 Co. 11. 2.

9 Unhappy divisions in council; a people deliberating much, but through party feuds, never coming to the aid of their brethren; but consulting an ignominious safety in the sheepfolds—changing the jarring of their divided councils, for the united bleatings of the flocks.—C.

10 Nu. 32. 1. Phil. 2. 21. 2. 12. These four tribes gave no assistance.

7 Or, *in*.

8 Or, *port*.

9 Or, *creeks*.

10 ch. 4. 10.

11 Re. 12. 11. Es. 4. 16. Ac. 20. 24. 1 Th. 3. 10.

1 Heb. *exposed to reproach*.

2 ch. 4. 6, 12, 14.

3 Ps. 48. 4; 118. 8-12. Re. 17. 14; 16. 16.

A.M. 2731 or 2745.  
B.C. 1259 or 1273.

4 Jos. 12. 21; 17. 11. Zec. 12. 11.

5 The indefinite expectation of prize-money was grievously disappointed.—C.

1 Ps. 77. 17, 18. Jos. 10. 11. Sa. 7. 10.

8 Heb. *paths*.

9 Perhaps the sun, at the commencement of the battle, glaring in the face of Sisera's army, gave the first advantage to Israel; or an eclipse operating upon their superstitious fears, unmanned them—such events have often decided the fate of a battle, and literalized the text. Or, did the battle last till night, and the light of the stars, breaking out after the storm, enable Israel to complete the discomfiture of Sisera and his army?—C.

10 ch. 4. 7, 13. Ps. 83. 9. 10. 1 Ki. 18. 40.

11 There was evidently a storm and destructive inundation—an occurrence very destructive in mountainous districts.—C.

12 ver. 13.

13 Ps. 33. 17; 20. 7. Pr. 21. 31.

6 Or, *trappings*, or *platings*.

7 Its place is unknown. It has fallen through indifference to the cause of God, or cowardly fear of enemies, beneath the anathema, not of man, but of the angel of the Lord.—C.

8 Let churches take warning, lest they perish.—C.

9 ch. 2. 11, 6; 14. 6, 13. 3. Jos. 5. 14. Ex. 23. 20, 23. Is. 63. 9.

10 Ne. 3. 5. 1 Sa. 17. 48. Re. 17. 14. Je. 48. 10.

11 Ge. 14. 19. Lu. x. 28. Pr. 31. 31.

12 Renowned above women.—C.

13 ch. 4. 19, 20.

9 Heb. *she hampered*.

1 She smote his head, then she struck and pierced through his temples, which is more agreeable to the original, and consonant to the facts, as it does not appear she struck off his head.—C.

2 Heb. *between*.

3 Heb. *destroyed*, Ps. 52. 7. Mat. 7. 2. Ja. 2. 13.

4 Heb. *her words*.

5 Ex. 15. 9. Job 20. 5. The victory and spoil hinder them.

6 Heb. *to the head of a man*.

7 Ps. 83. 9-18; 48. 4-11; 58. 10, 11; 77. 18; 79. 6, 8, 12.

8 Ep. 6. 24. Ps. 19. 5; 37. 6. 2 Sa. 23. 4. Pr. 4. 18. Job 17. 9. Is. 40. 31.

9 ch. 3. 11, 31. Jos. 17. 23. It ended before Christ about 1219 or 1253.

the kings of Canaan in <sup>1</sup>Taanach by the waters of Megiddo; they took no gain of money.<sup>2</sup>

20 They<sup>1</sup> fought from heaven; the stars in their courses<sup>3</sup> fought against Sisera.<sup>4</sup>

21 The<sup>5</sup> river of Kishon swept them <sup>5</sup>away, that ancient river, the river Kishon. <sup>6</sup>O my soul, thou hast trodden down strength.

22 Then<sup>m</sup> were the horse-hoofs broken by the means of the prancings,<sup>6</sup> the prancings of their mighty ones.

23 Curse ye Meroz,<sup>7</sup> (said the <sup>8</sup>angel of the LORD,) curse ye bitterly the inhabitants thereof; because they <sup>9</sup>came not to the help of the LORD, to the help of the LORD against the mighty.

24 <sup>2</sup>Blessed<sup>2</sup> above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He<sup>2</sup> asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer<sup>9</sup> she smote Sisera: she smote<sup>1</sup> off his head, when she had pierced and stricken through his temples.

27 At<sup>2</sup> her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down <sup>2</sup>dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer<sup>3</sup> to herself,

30 Have<sup>2</sup> they not sped? have they *not* divided the prey? to every man<sup>4</sup> a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 So<sup>1</sup> let all thine enemies perish, O LORD: but *let* them <sup>1</sup>that love him *be* as the sun when he goeth forth in his might. And the land had rest <sup>2</sup>forty years.

us at last to mortify our corruptions, and purge out the Canaanites from the church of Christ.

CHAPTER V. [Ver. II. The degraded state of fear and servitude to which the whole nation had been reduced, and the desolation which war and tyranny had left behind them, are described with wonderful graphic power in this noble ode.—The highways waste;

which, upon the whole, we are disposed to follow. C.]

Ver. 16. [Great searchings of heart. God searching the hearts, and showing what was in them, Ps. 139. 23—the thoughtful in Reuben searching why God was contending with them by confounding their counsels.—Note, What a lesson to the divided churches! Why divided in doctrine? why divided in love? why in for-

on the level plain between Megiddo and Taanach. Deborah gave the signal for attack. When Barak charged the enemy, a tremendous storm of hail burst over the plain from the east, and drove full in the face of Sisera. The hail, the tempest, and the lightning, together with the charge of Barak, threw the Canaanites into hopeless confusion. The Kishon rose suddenly in its fury bed; horses and chariots were engulfed; the enemy swept away the fleeing soldiers. Sisera,



**F**ISHERMEN MAKING THEIR NETS—TIBERIAS. [Judges, v:14.]—"Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." Tiberias was in the territory of Zebulun, and this part of Palestine seems to have always been noted above the rest of the Holy Land for its secular learning and for its trade. The people of Galilee were never held in high esteem by the strict

orthodox party at Jerusalem. They were related more to the great outside world. In the above view we have a characteristic scene in Tiberias; a man making nets as they have always been made in this city of fishermen; and it is true to-day as it was true in the days of our Savior, that the fishermen of Tiberias make up the best class of her citizens. They have the faces to-day of earnest, honest faithful men.

## CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 7 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel <sup>a</sup>did evil in the sight of the LORD; and the LORD delivered them into the hand of <sup>b</sup>Midian seven years.

2 And <sup>c</sup>the hand of Midian prevailed<sup>d</sup> against Israel: and because of the Midianites the children of Israel made them <sup>e</sup>the dens which are in the mountains,<sup>2</sup> and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and <sup>f</sup>the children of the east, even they came up against them;

4 And they <sup>g</sup>encamped against them, and destroyed the increase of the earth, till thou come unto <sup>h</sup>Gaza;<sup>3</sup> and left no sustenance for Israel, neither sheep,<sup>4</sup> nor ox, nor ass.

5 For they came up with their cattle and their <sup>i</sup>tents, and they came as <sup>j</sup>'grasshoppers' for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and <sup>k</sup>the children of Israel cried unto the LORD.<sup>6</sup>

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet<sup>7</sup> unto the children of Israel, which said unto them, <sup>l</sup>Thus saith the LORD God of Israel, <sup>m</sup>I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, <sup>n</sup>I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: <sup>o</sup>but ye have not obeyed my voice.

11 ¶ And there came an <sup>p</sup>angel of the LORD,<sup>8</sup> and sat under an oak which <sup>q</sup>was in <sup>r</sup>Ophrah, that <sup>s</sup>pertained unto Joash the <sup>t</sup>Abiezrite: and

A.M. 2785 or 2751.  
B.C. 1219 or 1253

## CHAP. VI.

a ch. 2.14, 3.7, 12, 4.1.

b Le. 20.14-30. De. 26.15.

c Is. 2.9, 20-29, 2 Pe. 2.

d Ge. 25.2. Nu. 25.18.

e Le. 20.17. De. 28.

f Heb. was strong.

g 1 Sa. 13.6. He. 11.

h 2 Though shorter,

i this is much more

j grievous than any of

k the foregoing ex-

l pression. Israel is

m driven from villages

n and towns alto-

o gether, and can now

p only hide in dens and

q caves of the moun-

r tains. With such re-

s treats, Canaan abounded—God thus

t mingling mercy with

u judgment, and keep-

v ing a seed alive to

w serve him. These

x memorials of their

y misery are still found

z by the curious tra-

aa veller in the deep re-

ab cesses of the moun-

ac tains.—C.

ad c ch. 2.10, 11. Job 1.3.

ae 1 Ch. 5.19, 20.

af f De. 28.30-43. Le.

ag 26.23, 24.

ah g Le. 10.19. De. 3.7.

ai Jos. 10.41; 11.22; 15.47.

aj ch. 1.18.

ak 3 They had there-

al fore crossed the

am whole land from Jordan

an to the Mediter-

ao ranean.—C.

ap 4 Or, goat.

aq h Is. 13.20.

ar i ch. 7.12, 13.

as b Grasshoppers or

at locusts, a most nu-

au merous and voracious

av race, and appropriate

aw emblems of the de-

ax structive children of

ay the desert.—Note.

az Sometimes the

ba church has a few

bb great enemies, some-

bc times enemies weak

bd in detail, but invisi-

be ble in the mass.

bf Christ was at first

bg persecuted by the

bh priests, finally he was

bi delivered to the mul-

bj titude. Hence he

bk was compelled to say,

bl 'Lord, how are they

bm increased that trou-

bn ble me? Ps. 3.1.—C.

bo c ch. 3.9, 15; 4.3; 10.

bp 10, 16. Ps. 78.34; 100.44;

bq 15; 102.17; 14.6, 15.

br Ho. 5.15. Is. 26.16. Je.

bs 22.23.

bt c The distress that

bu accompanies or fol-

bv lows sin is intended

bw to bring backsliders

bx to feel the pains of

by the wounds, mourn

bz their miseries, and

ca turn to the Lord. If

cb God hears the ravings

cc when they cry, much

cd more will he hear

ce his own penitent

cf returning children.—

cg C.

ch 7 Heb. a man, a

ci prophet.

cj 1 ch. 4.52, 1-3.

ck m Ex. i. xiv. Nu. 21.

cl 24-35. Jos. vi. xxi. Ne.

cm 6. 7-30. Ps. cv. cxi.

cn xxxix. cxlvi. cxlviii.

co Is. 63. 9-13. Eze. 20.5-

cp 28. Je. 32.20-22.

cq n Ex. 20.3, 2 Ki. 17.

cr 35-38. Je. 10.2.

cs o ch. 2.12, 17, 19. De.

ct 32.15-21. 2 Ki. 17.7-17.

cu p ch. 2.15; 23; 13-21;

cv ver. 14, 15; 63.9.

cw 8 'An angel of

cx the Lord,' equivalent

cy to 'God manifest,'

cz as will appear from

da comparing ver. 11

db with ver. 14.—C.

dc e ver. 24; ch. 8.27, 32,

dd not Jos. 18.23. 1 Sa. 13.

de 17.

df f Jos. 17. 2. He. 11.

dg 32. ch. 8.23; ver. 34.

A.M. 2752 or 2758.  
B.C. 1212 or 1246.

## 9 Heb. to cause it

to flee.

1 The season of

grape-gathering be-

ing most probably

not yet come, the

wine-press is chosen

instead of the ordi-

nary thrashing-floor.

The narrative reveals

the deplorable state

of destitution to

which the marauding

Midianites had re-

duced the country.—

Note. How thankful

should a people be for

the blessing of peace

and security! God

alone, and neither

law nor power,

maketh them to

sweat in safety.

Law and power are

themselves his mer-

cies and his instru-

ments—he himself is

the giver and the

doer.—C.

f Da. 9.23. Lu. 1. 28.

g Ru. 2.4. Ro. 8.31. Is. 41.

h 10, 13-16.

i De. 29. 24; 31. 17. Ps.

26.69; 45. 59, 1, 2; 29.

14; 15. Je. 22.8, 9.

j ver. 8, 9. 1 Sa. 12.

k 11.

l ver. 1, 2.

m In. 20. 22. ch. 4. 6.

n Jo. 5. 4. 5-9. 1 Sa. 12. 11.

o Ex. 3. 10.

p Lu. 1. 34. Mat. 14.

q 30, 31. Ex. 3. 11; 10. 13.

r 1 Sa. 9. 21. He. 11. 32.

s Heb. my thou-

sand is the meanest.

Ex. 18. 25. Mt. 5. 2.

2 The character of

Gideon begins here

to develop itself,

and stands before us

in three particulars,

that expand as the

history advances. It

stands, (1) in industry

and secrecy, ver. 11;

(2) in acknowleg-

ment of God's govern-

ment and judgment,

ver. 13; (3) in humil-

ity, ver. 15; (4) po-

lished language and

manners, ver. 17, 18;

(5) careful investiga-

tion of evidence, ver.

17; (6) generous ho-

spitality, ver. 18, 19;

(7) instant compli-

ance with proper

request or command,

ver. 20; (8) acknow-

ledgment of sinful-

ness, ver. 21; (9)

piety and zeal, ver.

24, 28; (10) prudent

courage, ver. 27; (11)

his religious influence

on his servants, ver.

27.—C.

d Ex. 3. 12. Jos. 1. 5.

e ver. 12, 14. Ro. 8. 31. Is.

41. 10, 14-16. He. 13. 5.

f 6.

g Ge. 15. 8-17. Ex. 4. 1

h -9. 2 Ki. 20. 8. Ps. 86. 17.

i d Ge. 18. 5; 19. 2. ch.

j 13-15.

k Or, meat-offe-

ing.

l Heb. a kid of the

goats.

m 1 Ki. 18. 33, 34.

n f Le. 9. 24. ch. 3. 10.

o 20. 2 Ch. 7. 1. 1 Ki. 18. 38.

p g Ge. 35. 13; 17. 22. ch.

q 13. 20. Lu. 24. 31.

r 6 Gideon may have

believed his visitant

to be a prophet, but

did not till after

the miraculous pro-

duction of the fire,

and the no less ex-

traordinary disap-

pearance of the an-

gel, understand that

he had really seen

the Lord.—C.

his son Gideon thrashed wheat by the wine-press, to hide<sup>9</sup> it from the Midianites.<sup>1</sup>

12 And the angel of the LORD appeared unto him, and said unto him, <sup>a</sup>The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, <sup>b</sup>why then is all this befallen us? and where <sup>c</sup>be all his miracles which our fathers told us of, saying, <sup>d</sup>'Did not the LORD bring us up from Egypt?' <sup>e</sup>but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, <sup>f</sup>'Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, <sup>g</sup>wherewith shall I save Israel? behold, <sup>h</sup>'my family is poor in Manasseh, and I am the least in my father's house.'<sup>2</sup>

16 And the LORD said unto him, <sup>i</sup>'Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, <sup>j</sup>'then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth <sup>k</sup>'my <sup>l</sup>present, and set <sup>m</sup>it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,<sup>4</sup> and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought <sup>n</sup>it out unto him under the oak, and presented <sup>o</sup>it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes



Lord God! <sup>4</sup>for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, 'Peace be unto thee; fear not: thou shalt not die.'

24 Then<sup>k</sup> Gideon built an altar there unto the LORD, and called it 'Jehovah-shalom: unto this day it is yet in 'Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, 'Take thy father's young bullock, even<sup>7</sup> the second bullock of seven years old,<sup>8</sup> and throw down the altar of Baal that thy father hath, and cut down the grove<sup>9</sup> that is by it;

26 And <sup>10</sup>build an altar unto the LORD thy God upon the top of this rock,<sup>9</sup> in the ordered<sup>1</sup> place, and take the second bullock, and offer a burnt-sacrifice<sup>4</sup> with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and <sup>11</sup>did as the LORD had said unto him: and so it was, because he <sup>12</sup>feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, 'Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, 'Will ye plead for Baal? will ye save him? he that will <sup>13</sup>plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.'

A.M. 2792 or 2758.  
B.C. 1212 or 1246.

<sup>4</sup> Ex. 33. 20. Ge. 32. 30:16.13. ch.13.22. De. 5:5.24.26.

<sup>6</sup> Ge. 43. 23. Ro. 1. 7. Jn. 20. 19. 26:14.27.

<sup>7</sup> The angel had reappeared to alay the fears of Gideon, arising from the impression that it was impossible to see God and live.—C.

<sup>8</sup> ver. 25-27; ch. 21. 4.

<sup>9</sup> That is, the LORD send peace. Ex. 17. 15. Jc. 23. 6. Eze. 48. 35.

<sup>10</sup> ver. 11.

<sup>11</sup> Ge. 35. 2. Mat. 6. 24. Ps. 101. 2. Job 22. 23. 2 Co. 6. 15. 16. 1. Kl. 18. 21. Ex. 24. 34. 13. 1. Ti. 3. 5.

<sup>12</sup> Or, and.

<sup>13</sup> Why is the second bullock mentioned, and its age?

(1) The Midianites had carried off all the cattle they could discover, ver. 4. so that Joash, a man of rank, with a large establishment of servants, see ver. 27, had no ox of three years old, the proper age for such a sacrifice.

See Ge. 15. 9. (2) The choice of an ox of seven years may have had a reference to the past seven years of Midianitish oppression.

(3) Most probably he is called the second, not in reference to one of greater age or value, but in reference to his place in the plough, meaning the off or right hand bullock.—C.

<sup>9</sup> ch. 3. 7. Ex. 34. 13.

<sup>10</sup> ver. 20, 21, 24. Job 22. 23. Ps. 101. 2.

<sup>11</sup> Heb. strong place.

<sup>12</sup> Or, in an orderly manner.

<sup>13</sup> Le. i.

<sup>14</sup> Mat. 16. 24. Ga. 1. 16. De. 4. 1, 2.

<sup>15</sup> Ps. 112. 5. Jn. 3. 1.

Thus he first reformed religion, and afterwards engaged in war.—C.

<sup>16</sup> Jn. 16. 2. Ac. 26. 9. Phi. 3. 6. Pr. 1. 16. Is. 59. 7.

<sup>17</sup> M. Ex. 23. 2. Nu. 14. 6.

<sup>18</sup> ver. 30. Pr. 30. 6. De. 17. 2. 7:13. 17. Ex. 20. 3. 4. 23. 22. 20.

<sup>19</sup> How is this reconcilable with his possessing an altar to Baal? ver. 25. He was a timid conformist in evil times to a religion his conscience did not approve; but inspired by the courage of his son, he now avows his true sentiments. Yet mark the sad effect of this time-serving. (1) His son is preferred before him to deliver his country. (2) His household and fellow-citizens are sparing idolaters. (3) His son narrowly escapes being murdered.—C.

<sup>20</sup> Called Gideon, Jerubbaal, that is, let Baal plead.—C.

<sup>21</sup> Or, Jerubbaal, i.e. let shame plead, 2 Sa. 11. 21.

<sup>22</sup> Is. 8. 9, 10. Ps. 118. 10-12. 13. 127. 2. 3.

<sup>23</sup> Jordan westward, ch. 7. 24. Jos. 3. 16, 17, 19, 18.

<sup>24</sup> ch. 3. 10. 1. Ch. 12. 18.

<sup>25</sup> Ch. 24. 20. Lu. 24. 49. 1. Co. 12. 8-11.

<sup>26</sup> A special vocation to a duty manifested by a measure of the Spirit of God within him, endowing him with faith in God, zeal for his honour, and courage to do his will.—C.

<sup>27</sup> Heb. clothed.

<sup>28</sup> ch. 3. 27. Nu. 10. 3.

<sup>29</sup> Most probably the use of the *trumpet* and its different calls was still preserved by the Israelites as a mode of telegraphing in their dispersion. We have known such a mode successfully practiced beyond any ordinary power of delation, and in spite of a strong military and civil force.—C.

<sup>30</sup> ver. 11, 24; ch. 8. 2. 27. 32. Jos. 17. 2. Nu. 26. 39.

<sup>31</sup> Heb. was called after him.

<sup>32</sup> ver. 14. 17-20. Ps. 103. 13. 14. 86. 17. Ge. 15. 8:24. 14. Ex. 4. 5. 18. 7. 11.

<sup>33</sup> De. 32. 2. Ho. 14. 5.

<sup>34</sup> Ps. 147. 19, 20. Mat. 10. 5. 6:15. 24. These trials signified that by turns the Jews and Gentiles should share the means of grace.

<sup>35</sup> Ge. 18. 32.

<sup>36</sup> This was not tempting God, but humbly saying, 'Lord, I believe, help thou mine unbelief.'—Note, Let those who would accuse Gideon of unjustifiable hesitation consider how often God was required to display his truth and love to their own souls before they could encounter the world, and follow him.—C.

<sup>37</sup> A Mat. 8. 12. Ac. 13. 46:28. 28. Ps. 107. 33-35. Is. 35. 6, 7. 43. 19, 20. Ko. 12. 20.

## CHAP. VII.

<sup>1</sup> ch. 6. 32.

<sup>2</sup> Jos. 3. 16. 12. Ec. 9. 10. Ps. 119. 60.

<sup>3</sup> Trembling, ch. 6. 33. 1. Sa. 14. 15:13-7.

<sup>4</sup> Another trait in the character of Gideon is developed here, (1) his early hours, by which the most eminent men have ever been distinguished (see Ge. 22. 3); (2) his prudent regard, as a general, to the accommodation of his army in pitching his camp beside a sufficient well of water.—C.

32 Therefore on that day he called <sup>1</sup>him 'Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then<sup>2</sup> all the Midianites, and the Amalekites, and the children of the east, were gathered together, and 'went over, and pitched in the valley of Jezreel.

34 But <sup>3</sup>the Spirit of the LORD<sup>4</sup> came <sup>5</sup>upon Gideon, and <sup>6</sup>he blew a trumpet,<sup>6</sup> and <sup>7</sup>'Abiezzer was gathered after him.<sup>7</sup>

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, 'If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew <sup>8</sup>be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, <sup>9</sup>'Let not thine anger be hot against me, and I will speak but this once: Let me prove,<sup>8</sup> I pray thee, but this once with the fleece; let it now be <sup>10</sup>dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

## CHAPTER VII.

1 Gideon's army of two and thirty thousand is, by God's direction, reduced to three hundred. 9 He is encouraged by the dream and interpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN <sup>1</sup>'Jerubbaal, (who is Gideon,) and all the people that were with him, <sup>2</sup>rose up early, and pitched beside the well of 'Harod:<sup>3</sup> so that the host of the Midianites were on the

is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable duty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is a hopeful token of approaching deliverance; and God often chooses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has promised, or that he will do what he has promised.

cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. When God calls men to hard work, he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.

CHAPTER VII. [Ver. 16. He put a trumpet in his mouth.]

Ver. 22. [The Lord set every man's sword against his fellow. The host of the enemy was not exclusively Midianitish, but included the Amalekites and the various Arab tribes called 'children of the East,' ch. 6. 33, it is therefore easy to comprehend how such a mixed multitude, numerous as grasshoppers, might mistake each other for enemies, and commit the kind of self-slaughter recorded. C.]

REFLECTIONS.—When God affords remarkable mercies, his enemies should be made to take with



**M**AT WEAVERS AT THEIR LOOMS—NEAR THE PLACE WHERE JOSHUA CRUSHED THE CONFEDERACY OF THE NORTHERN TRIBES OF CANAAN UNDER JABIN, KING OF HAZOR. [JUDGES, vii: 12.]—"And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." We give here a picture of mat weavers at their looms simply to illustrate the

character of the people that represent in modern times the ancient inhabitants of this land. This primitive loom we found near the waters of Merom just above where the Marsh of Huleh begins. It is in a Bedouin village, and the occupation of the natives is mat weaving. The rushes from which they make these mats grow on the banks of the Jordan. This is doubtless a characteristic picture applicable to this region in all its history. In this view we are looking toward the East, and the hour is about twelve o'clock noon.



all the men of Ephraim gathered themselves together, and took the waters unto <sup>1</sup>Beth-barah and Jordan.

25 And they took <sup>m</sup>two princes of the Midianites, Oreb and Zeeb;<sup>9</sup> and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon <sup>on</sup> the other side Jordan.

## CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are chastised. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth the government which the people offer him. 24 His ephod the cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim said unto him, <sup>a</sup>Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, <sup>b</sup>What have I done now in comparison of you? <sup>c</sup>Is not the glean- ing of the grapes of Ephraim better than the vintage of Abi-ezer?<sup>1</sup>

3 God<sup>e</sup> hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger<sup>2</sup> was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan,<sup>3</sup> and passed over, he, and the three hundred men that *were* with him, <sup>d</sup>faint, yet pursuing *them*.

5 And he said unto the men of <sup>e</sup>Succoth, Give, I pray you, <sup>f</sup>loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, <sup>g</sup>*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear<sup>4</sup> your flesh with the thorns of the wilderness, and with briers.<sup>5</sup>

A.M. 2792 or 2758.  
B.C. 1212 or 1240.

<sup>1</sup> Perhaps Ja. 1. 28.

<sup>m</sup> Ps. 83. 11. Is. 10. 26.

<sup>9</sup> The personal names, both among the Israelites and other ancient people of the East, were all significant, and sometimes bestowed at birth by parental authority, and sometimes in after-life to mark some historical occurrence. The names of these two Midianish princes signify 'Raven' and 'Wolf,' exhibiting a remarkable similarity to the names of the American Indians; with whom the 'Great Raven,' the 'Great Hawk,' the 'Great Snake,' are favourite names of chieftains.—C.

<sup>n</sup> ch. 8. 4. *i.e.* the east side of it.

## CHAP. VIII.

<sup>a</sup> Heb. *What hast thou done to us?* ch. 12. 1. 2 Sa. 19. 41. Job 5. 2. Ec. 4. 4. Pr. 21. 23, 24.

<sup>b</sup> Pr. 15. 1. 25. 11. ch. 7. 24. 25; ver. 3. Phi. 2. 3.

<sup>1</sup> An answer distinguished alike by modesty and good temper—modesty, in underrating his own achievements; and good temper, in bearing with most unreasonable and ungrateful treatment.—C.

<sup>c</sup> 2 Ch. 20. 17. Ps. 44. 3. 115. 1; 118. 10-16. ch. 7. 24, 25.

<sup>2</sup> Heb. *spirit*.

<sup>3</sup> Having completed the narrative of the victory gained by the Ephraimites, the historian goes back in the order of time to bring up the story of Gideon.—P.

<sup>d</sup> 1 Sa. 30. 10. 2 Co. 4. 8, 9. Ps. 37. 24.

<sup>e</sup> Ge. 33. 17. Ps. 60. 6.

<sup>f</sup> De. 23. 4. 2 Sa. 17. 28. Ge. 14. 18. 1 Sa. 25. 8.

<sup>g</sup> 1 Ki. 20. 11. 1 Sa. 25. 10. 1. ch. 5. 21. Phi. 2. 21. Pr. 18. 23. 21. 23, 24.

<sup>4</sup> Heb. *thrash*.

<sup>5</sup> It is most probable the idea of tearing, or rather of thrashing them with thorns and briers, arose from looking at the lacerated bodies of his weary army. But had Gideon a right to utter the threat or inflict the punishment? Yes, if justly deserved; for he was divinely appointed, like Joshua, to the supreme power, and the Succothites were guilty of a gross breach of the law, in refusing bread to a hungry brother.—C.

A.M. 2792 or 2758.  
B.C. 1212 or 1240.

<sup>1</sup> Ge. 32. 30. 1 Ki. 12. 25. ver. 6.

<sup>2</sup> ver. 7. 1 Ki. 22. 27, 28.

<sup>3</sup> See note on ver. 7.—C.

<sup>4</sup> A place about the south-east border of the Gadites or Reubenites.

<sup>5</sup> ch. 7. 12. 22. 20. 2. 15.

<sup>6</sup> 2 Sa. 24. 9. 2 Ki. 1. 3. 26.

<sup>7</sup> Or, *an hundred and twenty thousand every one drawing a sword*.

<sup>8</sup> Karkor never occurs elsewhere as the name of a place. It signifies *rest*, and the meaning seems to be, that the army had bivouacked, and was suddenly surprised. Persons accustomed to European armies can scarcely think that so great a multitude of soldiers could have been congregated, or so many slain. Let such recollect, however, that amongst the nomads of Midian, &c., every full-grown man was a soldier, and that Xerxes led a million of men against the petty states of Greece, who, under that Providence that was preparing for the downfall of the Persian, and elevation of the Grecian empire, were likewise routed by a handful of Greeks, as Midian by 300 Israelites.—C.

<sup>9</sup> ch. 18. 27. 1 Sa. 15. 32. 1 Th. 5. 3.

<sup>10</sup> Ps. 83. 11. 12. Am. 2. 1. Ge. 2. 6. 15. 16.

<sup>11</sup> Heb. *terrified*.

<sup>12</sup> ch. 1. 24. 25. 1 Sa. 30. 11-15.

<sup>13</sup> Gideon here exhibits a striking instance of true political wisdom and religious principle. Political wisdom directs punishment for correction and example. But false or worldly policy would have punished indiscriminately the whole town. True policy, being subjected to religious principle, pauses, inquires, discriminates, and punishes only the guilty.—C.

<sup>14</sup> Heb. *as it*.

<sup>15</sup> This chastisement of the rulers of Succoth and Penuel was justly due to their haughty, unbrotherly, and barbarous conduct.

<sup>16</sup> ver. 7. Pr. 10. 13. 29. 15. 1. 31. 12. 13. 19. 29. 22. 30. 26.

<sup>17</sup> Heb. *made to know*.

<sup>18</sup> 1 Ki. 12. 25. ver. 9.

<sup>19</sup> ver. 14. 16. 2 Sa. 20. 20. *i.e.* the elders.

<sup>20</sup> We are not informed what aggravation of the stated offence drew down this severity; but there can be no reason to doubt, that one who had so carefully distinguished the guilty from the innocent at Succoth, must have had good reason for this severity at Penuel.—C.

<sup>21</sup> ch. 4. 6. 5. 33.

<sup>22</sup> Ps. 12. 2. Jude 16.

<sup>23</sup> Heb. *according to the form*, &c.

8 And he went up thence to <sup>h</sup>Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I <sup>i</sup>come again in peace, I will break down this tower.<sup>6</sup>

10 ¶ Now Zebah and Zalmunna *were* in Karkor,<sup>7</sup> and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for <sup>k</sup>there fell an hundred and twenty thousand *men*<sup>8</sup> that drew sword.<sup>9</sup>

11 And Gideon went up by the way of them that dwelt in tents, on the <sup>l</sup>east of Nobah and Jogbehah, and smote the host: for the host was *secure*.

12 And when Zebah and Zalmunna fled, he pursued after them, and <sup>m</sup>took the two kings of Midian, Zebah and Zalmunna, and <sup>n</sup>discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And <sup>o</sup>caught a young man of the men of Succoth, and inquired of him:<sup>2</sup> and he described<sup>3</sup> unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are weary*?

16 And <sup>p</sup>he took the elders of the city, and thorns of the wilderness and briers, and with them he taught<sup>4</sup> the men of Succoth.

17 And he <sup>q</sup>beat down the tower of Penuel, and slew the <sup>r</sup>men of the city.<sup>5</sup>

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at <sup>s</sup>Tabor? And they answered, <sup>t</sup>*As thou art*, so *were* they; each one <sup>u</sup>resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD

awakening our thankfulness, or confirming our faith on after occasions.

CHAPTER VIII. [Ver. 3. The Midianites were under four chiefs. When the camp was surprised by Gideon the vast multitude rushed down the valley of

the remonstrance was addressed to Gideon, and his able reply given. *P.*]

Ver. 4. [*Faint, yet pursuing them*. Duty, when justly appreciated, is always a pleasure; but in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon's army is the true

deavour to harass and slay those who had so long tyrannized over the land. This will account for the tremendous slaughter mentioned in ver. 10. It was not till Zebah and Zalmunna, with the shattered remnant of their vast army, had passed the defiles of Gilead and gained the eastern desert that they thought them-





**SEACOAST, BEYROUT.** [JUDGES viii: 33.]—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God." Bochart supposed that Baal-berith (Judges viii: 33) was the god Baal in the city of Berith, or Beyrout. Dr. Thomson does not think this supposition too far-fetched to merit consideration, for he says, "We know from

many ancient authors that the chief seat of Baal worship was in the regions around Byblus and Beyrout." This city was early occupied by the Phoenicians. This is the most beautiful and healthy region in this part of Syria. There is the best bay for shipping here at the head of the Mediterranean. This place is referred to by Strabo, Ptolemy, Pliny, Josephus, and other heathen as well as Christian authors.



liveth, if ye had saved them alive, I would not slay you.<sup>7</sup>

20 And he said unto Jether his first-born, Up,<sup>a</sup> and slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man *is*, so *is* his strength. <sup>a</sup>And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.<sup>8</sup>

22 ¶ Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also,"<sup>9</sup> for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would <sup>b</sup>give me every man the ear-rings<sup>1</sup> of his prey: (for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold,<sup>2</sup> besides ornaments, and collars,<sup>3</sup> and purple raiment, that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah;<sup>4</sup> and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus <sup>a</sup>was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness <sup>a</sup>forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash <sup>a</sup>went and dwelt in his own house.

A.M. 2792 or 2758.  
B.C. 1212 or 1240.

7 The Midianites were brethren to the Hebrews, being the descendants of Abraham, and called Ishmaelites, ver. 24, from being commingled with them; and were therefore not included under the sentence against Canaan. Those princes, however, suffer justly, for they were not merely robbers, but self-convicted murderers.—C.

8 He wished to hearten him, and insure him to destroy the enemies of God's people.

9 ch. 9.54. 1 Sa. 31.3. Re. 9.6.

10 Ps. 83. 11. 149.9.

11 Or, ornaments like the moon.

12 1 Sa. 8.5; 12. 12. In.

6.15

13 This is the first proposal of hereditary monarchy, in which there was no specific impropriety, had they consulted the Lord, and received his sanction.

Both in this case, and afterwards in that of Saul, it was based unhappily upon an ungrateful rejection of God.—C.

14 1 Sa. 8. 6, 7; 10. 10; 11. 12. ch. 2. 16. 1 Co 7. 20-24. Co. 1. 24. 1 Pe. 5. 3.

15 Ex. 32. 1. 12. 35. Ge. 24. 27; 25. 16. 10. 11. 1 Pe. 3. 14.

16 The Hebrew *nezem* may signify a nose-jewel or an earring, or simply a ring of any kind.

The Arabs, especially Arab women, wear large quantities of ornaments, some of great weight and value. They also decorate the necks and trappings of their horses and dromedaries with valuable ornaments.—P.

17 Estimating the *shekel* at half an ounce, the whole amount of gold is 73 lbs. 4 oz., worth about £300.—Ornaments—the same word is applied to the ornamental part of the camels' furniture, ver. 21.—"Collars," translated in the margin "sweet jewels," and by some supposed to mean *swinging-bells*, or other depositories for perfume—an interpretation not improbable.—C.

18 Or, sweet jewels.

19 God had commanded an altar to be built at Ophrah; Gideon, without order from God, now makes an ephod, which, from considering the conduct of Micah, ch. 17. 5, 12, and of the Danites, ch. 17. 30, suggests the idea of a priesthood, and worship, and sacrifices organized by Gideon, contrary to the divine order, which confined them to one place, which, in the meantime, was

A.M. 2792 or 2758.  
B.C. 1212 or 1240.

Shiloh.—Note, Whatever apparently plausible and pious reasons may be assigned for forms and acts of idol-worship, they always become a snare to the heart. The sight of an image or painting may excite strong emotion; but it is an emotion which finally associates with the image or the picture, and puts them, in some manner, into the place of God. Idol-worship is literally a snare—it takes the soul captive where it expects no danger.—C.

20 Ge. 46. 26. Ex. 1. 5. ch. 9.25.

21 Heb. going out of his thigh.

22 Ge. 22. 16. 15.

23 Heb. set.

24 Ge. 15. 25; 28. Job 526. Job. 26. 20. 30.

25 7 B.C. 1172 or 1213.

26 ch. 6. 11.

27 Jos. 24. 31. 2 Ki. 12. 2. ch. 2. 7, 10, 11. 2 Ch. 24. 17. 18.

28 Ex. 34. 15, 16. Je. 3. 9. Ho. 2. 16. Ja. 4. 4.

29 Baal-berith signifies 'covenant Baal,' or 'Baal of the covenant,' i.e. Baal as a god with whom the people had entered into covenant.

His worship was established at Shechem, and it may therefore be inferred that his worship was an imitation of the worship of Jehovah, with whom the Israelites had made a covenant in the time of Joshua at this very place.

Now in their miserable infatuation, instead of keeping their solemn covenant with Jehovah, they set up Baal in his place.

30 Ps. 78. 11; 106. 13. 21. Je. 2. 32. Ec. 12. 1.

31 ch. 9. 5, 10-16, 24, 26. Ec. 9. 14, 15.

32 CHAP. IX.

B.C. 1172 or 1213.

33 ch. 8. 31. Ge. 33. 18; xxxiv.

34 The last verse of the foregoing chapter closed with recording the ingratitude of Israel to Gideon and his family.

This ingratitude to man had commenced with ingratitude to God, and both were punished by the ambition and tyranny of Abimelech.—Note.

There are many ways in which God punishes irreligious nations, such as war, pestilence, and famine; but two others are not less common, nor less terrible—the anarchy of the multitude—or the tyranny of an ambitious and successful leader.—C.

35 Ps. 83. 2, 4, 11, 12. Je. 18. 18. 1 Ki. 12. 28.

36 Heb. What is good, whether, &c.

37 Ge. 29. 14. 2 Sa. 19. 13. 1 Ch. 11. 1.

38 Ps. 10. 3. Pr. 1. 11. 14. 10. 217-219.

39 Heb. after.

30 And Gideon had <sup>a</sup>threescore and ten sons of his body<sup>5</sup> begotten: for he had many wives.

31 And his <sup>b</sup>concubine that *was* in Shechem, she also bare him a son, whose name he <sup>c</sup>called Abimelech.

32 ¶ And Gideon the son of Joash <sup>d</sup>'died' in a good old age, and was buried in the sepulchre of Joash his father, in <sup>e</sup>Ophrah of the Abiezrites.

33 And it came to pass, <sup>f</sup>as soon as Gideon was dead, that the children of Israel turned again, and went <sup>g</sup>as a whoring after Baalim, and made Baal-berith their god.<sup>8</sup>

34 And the children of Israel <sup>h</sup>remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither<sup>9</sup> showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

## CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech<sup>a</sup> the son of Jerubbaal<sup>1</sup> went to Shechem unto his mother's brethren, and <sup>b</sup>communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better<sup>2</sup> for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also <sup>c</sup>that I *am* your bone and your flesh.

3 And his mother's brethren <sup>d</sup>spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to <sup>e</sup>follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith;

<sup>a</sup> Is. 8. 20. Ro. 10. 2. Ga. 4. 18. Ex. 28. 6-8; 29. 33. 1 Sa. 23. 9, 10. ch. 17. 6. ver. 33. De. 7. 16. d Is. 9. 4; 10. 26; 41. 14-16. Ps. 83. 9-12. e ch. 3. 11, 30; 5. 31. See the note on ch. 3. 11. f Ne. 5. 14, 15.

ites needed a severe lesson to rebuke their inhumanity. Still Europeans who have not attended to eastern ideas and customs, will be ready to imagine this infiction much greater than in reality it was. In most European countries corporal punishment implies some kind of degradation, and is chiefly or entirely confined to the

Ver. 21. [The Hebrew word translated 'ornaments' signifies 'little moons'; i.e. ornaments of gold and silver of crescent form. Such ornaments are to this day universally worn by the nomad tribes of Arabia. The origin of the peculiar shape was doubtless the worship of Astarte, or the moon. Those ornaments were dedicated to the goddess, and those who wore them were

common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all its gifts, graces, or attainments. Soft words most effectually turn away wrath; nor must we count it strange to be abused by the tongues of those



**F**ALLS OF NABLOUS—IN THE ANCIENT CAPITAL OF ISRAEL. [JUDGES, ix:7.]—  
 "And when they told it to Jotham, he went and stood in the top of mount Gerizim,  
 and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men  
 of Shechem, that God may hearken unto you." It was here in Shechem that  
 Jotham gave the striking parable of the trees. Jotham was the youngest son of Gideon.  
 His parable of the reign of the bramble is the earliest example of the kind. No

place in Palestine could have been more appropriate for the expression of this  
 parable than Shechem. Because of the many springs that rise within its environs,  
 there is always a tropical luxuriance about the vegetation here, and it was stand-  
 ing in the midst of these trees, doubtless, that Jotham said: "The trees went  
 forth on a time to anoint a king over them; and they said unto the olive tree, Reign  
 thou over us," etc.

wherewith Abimelech hired 'vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the 'house of Millo, and went and made Abimelech king, 'by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of 'mount Gerizim, and lifted up his voice and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

8 The 'trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, 'Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they 'honour God and man, and go to be promoted<sup>6</sup> over the trees?<sup>7</sup>

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, 'Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which 'cheereth God and man,<sup>8</sup> and go to be promoted over the trees?

14 Then said all the trees unto the 'bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come

A.M. 2832 or 2701.  
B.C. 1172 or 1213.

<sup>2</sup> ch. 11. 3. 2 Ch. 11. 7.  
Job 30. 8. Giddy-headed and unsettled.

<sup>2</sup> Ki. 10. 7; 11. 1. 2 Ch. 21. 4. M. 2. 12. 16.

<sup>2</sup> ver. 20. 22. 2 Sa. 5. 9. 2 Ki. 12. 20.

<sup>4</sup> 2 Sa. 8. 5. 19. 20; 10. 24; 11. 15. Ho. 8. 4; 13. 10. 11.

<sup>1</sup> Or, by the oak of the pillar, Jos. 24. 26. 1 Ki. 12. 10, 25.

<sup>4</sup> De. 11. 29. Jos. 8. 33. Jn. 4. 20.

<sup>4</sup> Shechem lay in the valley between Ebal and Gerizim, and the side next Shechem being nearly perpendicular

afforded Jotham a safe position from which to expostulate with the people.—C.

<sup>2</sup> Ki. 14. 9. By this parable Jotham hints that as Abimelech, the basest of the family, had thrust himself into power, which his worthy father and brethren refused, it should issue in a plague to himself and his assistants.

<sup>5</sup> The most ancient parable upon record.

<sup>6</sup> Heb. *go up and down for other trees.*

<sup>7</sup> Man was honoured by oil; prophets, priests, and kings having, under the Jewish economy, been anointed to office by it. God was honoured by the burning of oil in the golden candlestick, and the use of it in some of his offerings.

<sup>8</sup> De. 17. 20; 32. 15. Nu. 15. 5, 7, 10. Ps. 104. 15. Pr. 31. 6.

<sup>9</sup> Or, *thistle*, 2 Ki. 14. 9.

<sup>8</sup> That there are Christian sacrifices with which 'God is well pleased' the apostle testifies, He. 13. 16. Wine was an essential part of certain of the Mosaeic sacrifices, the types and emblems of the true. Wine is therefore said to 'cheer' God, because the outpouring of it as a drink-offering was a godly renunciation of all abuse of his mercies; and it 'cheers' man, according to the

text, not when abused as an unhallowed stimulant to luxury, but when used with thanksgiving, as prescribed to Timothy for his 'often infirmities,' or given as restorative, as described by Solomon to him 'that is ready to perish.'—C.

<sup>9</sup> Da. 4. 12. Is. 30. 2. 3. Eze. 17. 23; 31. 6, 17. La. 4. 20.

<sup>2</sup> Eze. 19. 14. Da. 3. 22. Ex. 15. 9, 10. ver. 20. 49.

<sup>9</sup> 'Bramble' in the margin *thistle*. The Septuagint translates it by a word applied to a species of buckthorn, a plant transferred from Asia to Europe in the time of Augustus. The fruit is very abundant, its only claim to superiority; and its wood is said to be singularly combustible, and well calculated to aid in consuming its loftier subjects.—C.

<sup>14</sup> The bramble, ver. 14.

<sup>14</sup> ver. 8, 10, 12. Heb. *cast his life*, Es. 4. 16. Ro. 16. 4. Re. 11. 11. ch. vii. 11; 12. 3. 1 Sa. 19. 5.

<sup>3</sup> ver. 3-5. Ps. 109. 4. ch. 8. 3; ver. 6, 14.

<sup>4</sup> Ps. 28. 4; 52. 1-6.

<sup>6</sup> ver. 15, 23; ch. 7. 22. 2 Ch. 20. 22, 23. Ps. 28. 4; 21. 9, 10; 57. 5; 120. 3, 4; 140. 10, 11. Pr. 31. 13; 21.

<sup>1</sup> Jos. 19. 8, or Nu. 21. 16.

<sup>1</sup> B.C. 1169 or 1210.

<sup>4</sup> ver. 15, 20. 2 Ch. 10. 15; 18. 19, 20. 1 Sa. 16. 14. Is. 10. 14; 33. 1. 2 Th. 2. 12. Mat. 7. 2.

<sup>2</sup> Of the invisible world of spirits we know nothing beyond the few facts recorded in Scripture. Amongst these, however, is the Satanic possession of wicked men, both as individuals and communities. As to the mode of this possession we may neither speculate nor dogmatize. It may be actual, as in the days of our Lord; or merely influential, by blinding the eyes or deceiving the heart. Still, in either or in any other manner, the evil spirit is commissioned, and sent to execute deserved judgment on worldly and ungodly men.—C.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

A.M. 2832 or 2701.  
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<sup>14</sup> ver. 8, 10, 12. Heb. *cast his life*, Es. 4. 16. Ro. 16. 4. Re. 11. 11. ch. vii. 11; 12. 3. 1 Sa. 19. 5.

<sup>3</sup> ver. 3-5. Ps. 109. 4. ch. 8. 3; ver. 6, 14.

<sup>4</sup> Ps. 28. 4; 52. 1-6.

<sup>6</sup> ver. 15, 23; ch. 7. 22. 2 Ch. 20. 22, 23. Ps. 28. 4; 21. 9, 10; 57. 5; 120. 3, 4; 140. 10, 11. Pr. 31. 13; 21.

<sup>1</sup> Jos. 19. 8, or Nu. 21. 16.

<sup>1</sup> B.C. 1169 or 1210.

<sup>4</sup> ver. 15, 20. 2 Ch. 10. 15; 18. 19, 20. 1 Sa. 16. 14. Is. 10. 14; 33. 1. 2 Th. 2. 12. Mat. 7. 2.

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<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

<sup>1</sup> Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

and put your trust in 'my shadow; and if not, 'let fire come out of the bramble,' and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made 'Abimelech king, and if ye have dealt well with 'Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and 'adventured his life far, and delivered you out of the hand of Midian;

18 And ye 'are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made 'Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* 'rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, 'let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to 'Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years<sup>1</sup> over Israel,

23 Then 'God sent an evil spirit<sup>2</sup> between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the 'cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother,

It is much better to be of a humble spirit with the lowly than to divide the spoil with the proud. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors: but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge let Jesus, the great deliverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, and necessary; and miraculous the repeated confirmations of it. But he was not a man of

reasonable friends: but the most righteous judgment he did and will execute upon his despisers, of Judah and of Rome; and upon all such as refuse his people or ministers their necessary supplies.

CHAPTER IX. [Ver. 4. *They gave him threescore and ten pieces of silver.* The value of the piece of silver cannot be positively ascertained, but there can be scarcely a doubt that it was the shekel, value little above two shillings. That so small an amount should hire a sufficient number of followers to render his success probable, will not astonish any one who is historically acquainted with the great value of money in certain periods and states of society, and also with the short period of service for which mercenaries have often been engaged.—*Vain and light persons.* Empty, unsettled, poor, and vagabond—having nothing to lose, and everything to covet, to hope for, or to plunder—

<sup>1</sup> Ver. 54. [That men say not of me, A woman slew him. Pride is one of the most natural and inveterate propensities of the unrenewed human heart. Zebah and Zalmunna felt pride gratified in dying by the hand of a valiant man instead of a timid boy, and here Abimelech desires to die by the hand of one of his martial followers, that he may escape the imaginary disgrace of dying by the hand of a weak woman.—*Note.* How hard must it be to humble pride, seeing that it is stronger than death! What need to learn of him that is meek and lowly in heart, and to mortify pride that we may live and die like him! C.]

REFLECTIONS.—For the transgression of a land many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never

which slew them; and upon the men of Shechem, which aided him in the killing<sup>3</sup> of his brethren.

25 And the men of Shechem set <sup>liars</sup> in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.<sup>4</sup>

26 And Gaal the son of Ebed came with his brethren,<sup>5</sup> and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out unto the fields, and gathered their vineyards, and trod *the grapes*, and <sup>made</sup> merry, and went into the <sup>house</sup> of their god, and did eat and drink, and <sup>cursed</sup> Abimelech.

28 And Gaal the son of Ebed said, 'Who is Abimelech, and who *is* Shechem, that we should serve him? *Is* not *he* the son of Jerubbaal? and Zebul his officer? Serve <sup>the</sup> men of Hamor the father of Shechem; for why should we serve him?'<sup>6</sup>

29 And <sup>would</sup> to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, 'Increase thine army, and come out.'<sup>7</sup>

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.<sup>8</sup>

31 And he sent messengers unto Abimelech privily,<sup>9</sup> saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore <sup>up</sup> by night,<sup>10</sup> thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to <sup>them</sup> <sup>as</sup> thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and <sup>the</sup> people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from

A.M. 2835 or 2704.  
B.C. 1169 or 1210.

<sup>3</sup> Heb. strengthened his hands to kill.

<sup>4</sup> Jos. 8. 4, 12. ch. 20. 29, 37. Pr. 1. 11, 12.

<sup>5</sup> Not that they were robbing, for he was as unprincipled as themselves, but that they were lying in wait to seize or to slay him.—C.

<sup>6</sup> Kinsmen, Ge. 13. 8, 19. It seems Gaal was a Canaanite, ver. 28.

<sup>7</sup> Ps. 4. 7. Is. 16. 10. Am. 6. 1, 3, 5. ch. 10. 25; 18, 20; 19. 6, 9. Sa. 13. 28.

<sup>8</sup> ver. 4; ch. 16. 23. Ex. 32. 6, 19.

<sup>9</sup> 1 Sa. 17. 43. Le. 24. 11. Pr. 24. 13. Is. 8. 21.

<sup>10</sup> Most probably induced the idolatrous priests to announce a solemn anathema against him.—C.

<sup>1</sup> Ex. 5. 2. 1 Sa. 25. 10. 1 Ki. 12. 10. ver. 1, 30, 36, 46.

<sup>m</sup> Descendants, Ge. 34. 2, 6.

<sup>6</sup> Gaal was a Canaanite, the descendant of the ancient chiefs of Shechem. He was the instrument employed in stirring up strife between Abimelech and the Shechemites, some of whom appear to have been Canaanites. Gaal's words may be thus interpreted:—'Who is Abimelech? and who is Shechem?'

i.e. the section of the Shechemites attached to Abimelech. He speaks contemptuously of them. Replying to his own questions he says: 'Is he (Abimelech) not son of Jerubbaal? who overthrew the altar of our god. And is not Zebul, his officer, set over that section of the Shechemites who obey Abimelech?'

Having thus shown that both Abimelech and his general should be treated with contempt, Gaal set forward his own claims as descendant of the ancient princes of Shechem.—P.

<sup>7</sup> De. 5. 20. 2 Sa. 15. 4. 1 Ki. 10. 11. Ro. 1. 30. Ps. 10. 3.

<sup>8</sup> 2 Ki. 14. 8; 18. 23. Is. 36. 8, 9.

<sup>9</sup> It is not said where Abimelech was, but from the expression, 'Come out,' it is evident he was in some stronghold at a distance from Shechem, with a considerable number of followers.—C.

<sup>10</sup> Or, hot.

<sup>p</sup> Heb. craftily, or to Tormah, ver. 41.

<sup>q</sup> Pr. 4. 16; 16. 10; 17. 10. Is. 37. 36. 4 Ro. 3. 15; 16. ver. 34.

<sup>9</sup> Abimelech was advised to get near the city by night, lest Gaal should take advantage of him in difficult passes on the top of the mountain (see ver. 25), where neither skill, bravery, nor numbers could avail him.—C.

<sup>1</sup> Meaning that they were neither in prowess nor numbers equal to contend with Abimelech and his desperate bands.—C.

<sup>r</sup> Heb. as thine hand shall find, Le. 25. 28. 1 Sa. 10. 7; 25. 8. Ec. 9. 10.

<sup>s</sup> One of the four

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<sup>4</sup> Or, the regarders of times, soothsayers.

<sup>u</sup> Where is now your courage and boasting? 2 Ki. 14. 8-14. ver. 28, 29.

<sup>5</sup> Waiting for an opportunity to surprise Shechem.

<sup>x</sup> ver. 28, 30.

<sup>6</sup> After Gaal's defeat it was easy to expel him, for an unprincipled people like the Shechemites can never be faithful to an unfortunate leader.—C.

<sup>7</sup> About their business, or to do honour to Baal-berith their idol.

<sup>8</sup> ver. 15, 29.

<sup>9</sup> 1 Ki. 12. 25. De. 29. 23. Zep. 2. 9. Ps. 107. 34. ver. 6; ch. 1. 7. Ja. 2. 13.

<sup>10</sup> Sowing a place which salt marked it out for perpetual desolation and barrenness.

<sup>8</sup> Most or perhaps all kinds of salt in moderate quantity promotes vegetation, but in large quantity produces absolute sterility. And this latter fact is most probably the origin of sowing conquered cities with salt.

Farther, as God ordered salt to be sprinkled on all his sacrifices, a custom which the heathen adopted also, either from the patriarchs or from Moses, it is not unlikely that the salting of ruins might have some reference to the city being made an offering.

And as salt was used in confirmation of covenants, it might be employed to indicate the vowed determination of the conqueror never to rebuild it. Thus Hadrian strewed with salt the ruins of Jerusalem; and thus Frederick Barbarossa, in 1152, ploughed up the site of Milan, and sowed it with salt.—C.

<sup>9</sup> Probably a castle in the vicinity of Shechem, to which a number of the people had fled for safety. Such towers or citadels are to be found in most considerable towns of western Asia.

Distrusting the protection which this tower afforded, they retreated to the hold of the god Berith: probably some strong fortress of their temple, built perhaps upon one of the mountains in the neighbourhood. It may be compared, says Patrick, to the Roman capitol, or to the temple of Jerusalem in after times, which, Josephus says, was impregnable.—P.

<sup>a</sup> ch. 8. 33; ver. 4. 27. Ps. 115. 8. 1 Ki. 18. 26. Is. 28. 15. 2 Ki. 1. 2-4.

<sup>b</sup> Ps. 68. 14.

<sup>c</sup> ch. 7. 17, 18. Pr. 1. 11, 12.

<sup>1</sup> Heb. I have done.

<sup>d</sup> ver. 15, 20.

<sup>e</sup> 2 Ki. 14. 10; 15. 16. 2 Sa. 11. 21.

<sup>2</sup> A town of Ephraim, 13 miles north-east of Shechem. It is now called Tubas, and stands on a hill side, just above a plain. The environs are rich, abounding in olives.—P.

<sup>3</sup> Such towers or citadels are almost everywhere to be seen in Palestine.

<sup>4</sup> Such towers or citadels are almost everywhere to be seen in Palestine.

land, and another company come along by the plain of Meonenim.<sup>4</sup>

38 Then said Zebul unto him, 'Where is now thy mouth, wherewith thou saidst, *Who is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? Go out, I pray now, and fight with them.'

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him; and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt<sup>5</sup> at Arumah: and <sup>Zebul</sup> thrust out Gaal and his brethren, that they should not dwell in Shechem.<sup>6</sup>

42 And it came to pass on the morrow, that the people went out into the field;<sup>7</sup> and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, <sup>rushed</sup> forward, and stood in the entering of the gate of the city; and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and <sup>beat</sup> down the city, and sowed it with salt.<sup>8</sup>

46 ¶ And when all the men of the tower<sup>9</sup> of Shechem heard *that*, they entered into <sup>an</sup> hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount <sup>Zalmon</sup>, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, 'What ye have seen me do,<sup>1</sup> make haste, *and* do as I *have* done.'

49 And all the people likewise cut down every man his bough, and followed Abimelech, and <sup>put</sup> *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men

and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman <sup>1</sup>cast a piece of a millstone upon Abimelech's head, and all to break his skull.<sup>4</sup>

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, <sup>2</sup>A woman slew him. And his young man thrust him through, and he died.

55 And <sup>3</sup>when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus<sup>4</sup> God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and <sup>5</sup>upon them came the curse of Jotham<sup>5</sup> the son of Jerubbaal.

## CHAPTER X.

<sup>1</sup> Tola judgeth Israel in Shamir; and after him Jair, whose thirty sons had thirty cities. <sup>6</sup> The Philistines and Ammonites oppress Israel. <sup>10</sup> In their misery God sendeth them to their false gods. <sup>15</sup> Upon their repentance he pitieth them.

AND after Abimelech there <sup>1</sup>arose, to <sup>1</sup>defend<sup>2</sup> Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair,<sup>3</sup> a Gileadite, and judged Israel twenty and two years.

4 And<sup>b</sup> he had thirty sons that rode on thirty ass-colts,<sup>4</sup> and they had thirty cities, which are called <sup>5</sup>Havoth-jair unto this day, which *are* in the land of Gilead.<sup>5</sup>

5 And Jair died, and was buried in Camon.

6 ¶ And <sup>6</sup>the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

A.M. 2815 or 2794.  
B.C. 1199 or 1210.

<sup>1</sup> ver. 15, 20. 2 Sa. 11. 21. Je. 50. 45. 49. 20. Jo. 31. 3.

<sup>4</sup> 'All to break,' which implies intention; but it should be printed, 'all to break,' to declare a fact. 'All to' was an ancient form of expressing in English *altogether, entirely*. The Hebrew and the Septuagint require this translation.—C.

<sup>5</sup> ch. 4. 21. 5. 26, 27. 1 Sa. 31. 4. 5. 2 Sa. 17. 23. 1 Ki. 16. 18. Mat. 27. 5.

<sup>6</sup> 1 Ki. 22. 35. 36. 2 Sa. 18. 16.

<sup>7</sup> ver. 24. Ps. 11. 6. 9. 12, 15. 140. 11. Ac. 28. 4. Pr. 5. 22. 31. 13. 21. Re. 9. 20. 21. 16. 5, 6.

<sup>8</sup> ver. 15. 20. Jos. 6. 26. 1 Ki. 16. 34.

<sup>5</sup> 'The curse causeless will not come,' Pr. 26. 2; but 'the curse of the LORD is in the house of the wicked,' Pr. 3. 33. The curse of Jotham, therefore, was nothing in itself; but, in so far as it was of the LORD, and upon the wicked, it came in retributive judgment.—C.

### CHAP. X.

<sup>1</sup> ch. 9. 15. 4. 6. 2. 16. 18. He. 5. 4.

<sup>1</sup> Or, deliver.

<sup>2</sup> Heb. save.

<sup>3</sup> Perhaps Jair began to rule on the east of Jordan not long after Tola began to govern on the west of it.

<sup>4</sup> ch. 12. 14. 5. 10. Pr. 17. 6.

<sup>4</sup> This simple statement is specially valuable, (1) as an indication of the manners and state of the people; (2) as a note that the history must have been written at, or very near the time; (3) as it assumes not, after the manner of secular history, any dignity for its heroes beyond their own recorded actions. Josephus seems to have been so sensible of this, that he changes the *asses* into *horses*, to give importance in the eyes of the Romans, for whom he wrote.—C.

<sup>5</sup> Or, the villages of Jair. Nu. 32. 41.

<sup>5</sup> Jair was probably a descendant of Jair the son of Manasseh, who conquered the small towns of Gilead and called them *Havoth-Jair*. There were then but twenty-three of them; but the sons of Jair, the judge increased the number to thirty, and revived the old name.—P.

<sup>6</sup> ch. 2. 11. 13. 7. 4. 1. 6. 1. 13. 1. 1 Ki. 11. 33. 1 Sa. 5. 2. Eze. 10. 25. 26. Je. 2. 13. Perhaps this was not long after Tola and Jair began to judge.

A.M. 2815 or 2794.  
B.C. 1199 or 1210.

<sup>1</sup> ch. 2. 14. 15. 20. De. 32. 16. 22. 30. 1. 59. 2. Le. 20. 24. 25. 1 Sa. 12. 9.

<sup>6</sup> He had redeemed them from Egyptian slavery, he now gave them up to the Philistines.—C.

<sup>7</sup> ver. 9. 15. 30. 13. 1 Th. 5. 9.

<sup>7</sup> Rather 'from that year,' as the word is translated, 2 Ki. 14. 3.—C.

<sup>8</sup> Heb. crushed.

<sup>8</sup> ch. 3. 13. 3. 5. 2 Ch. 15. 2. De. 28. 65.

<sup>8</sup> ch. 3. 9. 15. 4. 3. 6. 6. 1 Sa. 7. 2. 6. 12. 10. Ps. 106. 44. 107. 14. 19. 28.

<sup>8</sup> ch. 2. 3. 11. 14. 19. vii. Ex. vii. 1. 1 Sa. 12. 9. 11 Ne. 9. 26. 30. Eze. 20. 5-33.

<sup>9</sup> The Alexandrian Septuagint reads 'Midianites,' the Vulgate, 'Canaanites.' There seems no good reason for departing from the common reading, though the people are never mentioned before or after as oppressors of Israel. They were probably a tribe of Aramians inhabiting Maon. See Jos. 15. 55.—C.

<sup>10</sup> De. 32. 15. Je. 2. 13; 18. 7. 8. Jonah 3. 4. 12. 4.

<sup>1</sup> Now God did deliver them again; did he then change his purpose? And if he did change it, did he now tell the truth? The answer is easy: God says, 'Ye have forsaken me, and served other gods; wherefore, I will deliver you,' that is, 'you' (as serving other gods) 'no more;' whereupon (ver. 16) they 'put away the strange gods, and served the LORD,' and he delivered them, being a new people.—C.

<sup>1</sup> De. 32. 27. 38. 1 Ki. 18. 28. 2 Ki. 13. 13. Je. 2. 28. Pr. 1. 24. 32.

<sup>1</sup> m. Jonah 2. 4. Job 33. 27. 34. 31. 32. Je. 3. 13. 1 Sa. 2. 18. 2 Sa. 10. 17. 15. 26. 24. 10. 14. Lu. 13. 8. 9.

<sup>2</sup> Heb. is good in thine eyes.

<sup>2</sup> Ch. 7. 14. Ho. 14. 1. 8.

<sup>3</sup> Heb. gods of strangers. (They indicated the sincerity of their repentance by utterly renouncing idolatry. If our repentance be real, we will renounce and forsake the sins which we confess. The reformation on this occasion seems to have been permanent, for we read not of their falling into idolatry during the time of those three judges which succeeded Jephthah.)

<sup>4</sup> 15. 63. 9. 14. Ho. 11. 8. Zec. 2. 8. Joel 2. 13. Ps. 106. 45. 135. 14. De. 32. 36. Je. 31. 20. La. 3. 32.

<sup>4</sup> Heb. was short-circuited.

<sup>5</sup> Heb. cried together.

<sup>6</sup> Ge. 11. 49. ch. 11. 11. 29. 34. Jos. 11. 3. 8.

<sup>7</sup> ch. 11. 5. 8. De. 20. 5. 6. Ps. 44. 14. 15. 16. 32. 3. 6. 7. 2 Sa. 5. 8. Jos. 5. 10. 1 Sa. 17. 25. 26.

7 And <sup>7</sup>the anger of the LORD was hot against Israel, and he sold them<sup>8</sup> into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that <sup>9</sup>'year'<sup>7</sup> they vexed and <sup>8</sup>oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover,<sup>9</sup> the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And<sup>10</sup> the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And<sup>11</sup> the LORD said unto the children of Israel, *Did* not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites,<sup>9</sup> did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet<sup>12</sup> ye have forsaken me, and served other gods: wherefore I will deliver you no more.<sup>1</sup>

14 Go<sup>1</sup> and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, <sup>13</sup>We have sinned: do thou unto us whatsoever seemeth good unto thee;<sup>2</sup> deliver us only, we pray thee, this day.

16 And they <sup>14</sup>put away the strange <sup>3</sup>gods from among them, and served the LORD: and <sup>15</sup>his soul was grieved<sup>4</sup> for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together,<sup>5</sup> and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in <sup>16</sup>Mizpeh.

18 And the people *and* princes of Gilead said one to another, <sup>17</sup>What man *is* he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of

When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, processions, and ceremonies, with great moral laxity, compensated by pilgrimages, penances, or fines.

the high-priest, or by his angel, we are not informed. By reference to ch. 13. 3 it would appear most probable that in this case it was the Lord himself that spoke. C.]

REFLECTIONS.—God can easily heap wealth on



## CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 His embassy to the king of Ammon, which proveth fruitless. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah<sup>a</sup> the Gileadite was a mighty man of valour, and he *was* the son of an harlot:<sup>1</sup> and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they <sup>b</sup>thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a <sup>c</sup>strange woman.

3 Then Jephthah fled from<sup>2</sup> his brethren, and dwelt in the <sup>d</sup>land of Tob:<sup>3</sup> and there were gathered <sup>e</sup>vain men<sup>4</sup> <sup>f</sup>to Jephthah, and went out with him.

4 ¶ And it came to pass <sup>g</sup>in process of time, that the children of Ammon made war against Israel.<sup>5</sup>

5 And it was so, <sup>h</sup>that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, <sup>i</sup>Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we <sup>j</sup>turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, <sup>k</sup>If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD <sup>l</sup>be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his <sup>m</sup>words before the LORD in Mizpeh.<sup>6</sup>

12 ¶ And Jephthah <sup>n</sup>sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

A.M. 2858 or 2839  
B.C. 1140 or 1105.

## CHAP. XI.

a He. 11. 32. ch. 3. 10.  
Ge. 31. 25, 48. 2 Ki. 5. 1.

1 Heb. a woman, an harlot.

b Ge. 21. 10. ver. 7. De. 23. 2.

c Pr. 2. 16; 5. 3-5. i.e. a whore.

d Heb. from the face.

e 2 Sa. 10. 6.

f A petty kingdom of Syria, on the east of the Hauran, having Zoba, on the north and the Ammonites on the south. It was a populous district, as it furnished 12,000 men to the confederacy against David, 2 Sa. 10. 6.—C.

g ch. 9. 4. 1 Sa. 22. 2.

h Being driven from his family, Jephthah was compelled to seek a subsistence where he could find it; and, accordingly, in those rude and turbulent times, became a leader of a band composed of necessitous men like himself, who followed him in his incursions upon the surrounding territories.—C.

i Heb. after days, ch. 10. 8.

j The Ammonites had begun to make incursions, ch. 10. 9; encouraged by success, they proceeded to a regular invasion, ver. 17, with a view to the complete subjugation of Israel.—C.

k ch. 10. 9-14. Pr. 24. 10.

l Ge. 37. 37; 45. 4. ver. 2. Pr. 17. 17.

m Lu. 17. 3. ver. 18. 1. x. 8. 8, 28; 9. 28; 10. 17. 1. Ki. 13. 6.

n Nu. 32. 20-22. Ge. 24. 5.

o Heb. be the bearer between us, De. 1. 16. 1. Ki. 3. 11. Ge. 16. 5; 31. 53. 1 Sa. 24. 12.

p ver. 7. 9; ch. 10. 17. 1 Sa. 11. 14, 15.

q Pr. 25. 8. 9. Nu. 21. 21; 20. 14. De. 20. 10, 11.

r This Mizpeh was situated to the east of Jordan, in Gilead, Ge. 31. 49. There was another to the west, in Judah, Jos. 18. 25. The uttering all his words 'before the LORD,' indicates that Jephthah had retained his religion, though in exile and amongst an idolatrous people.—C.

s This was a decision of character, that, amongst all his difficulties, pointed out the man who had faithfully served his God, as best fitted now to serve his country. C.—Mizpeh of Gilead was the great gathering-place and sanctuary of the transjordanic tribes. What Mizpeh of Benjamin was on the west, the other was on the east. It is called Ramoth-Mizpeh in Jos. 13. 26, but it is distinct from the Mizpeh where Jacob and Laban met.

A.M. 2858 or 2839  
B.C. 1140 or 1105.

About three miles north-west of Salt (Ramoth-Gilead) is the highest peak east of the Jordan. Its summit is broad and flat, and would form a fine general place for a nation of warriors. This is doubtless the site of Mizpeh.—C.

1 Ps. 27. 12. Pr. 19. 5. 9. Nu. 21. 20-22.

2 The land was not taken from the Ammonites, but from the Amorites, ver. 22; but an ancient claim was here revived to give a colour to the invasions.—C.

3 Ps. 120. 7. Ro. 12. 18. Mar. 9. 50. He. 12. 14.

4 Jephthah seems to have been a warrior, a politician, and strict observer of the law: for Moses required that war should never be made without a previous offer of peace.—C.

5 De. 2. 9. 19. Ne. 6. 8. Ac. 24. 12.

6 Ex. xii. -xix. Nu. x. -xx. 13. 3-36.

7 There were a very few draught oxen and waggons, presented by the princes for the service of the tabernacle, Nu. 7. 7, 8, but the mass of the people were on foot, Ps. 66. 6, a circumstance worthy of note, as it will go far to account for the slowness of some of their marches, in which children and infirm persons must have been carried on the backs of parents and relatives.—C.

8 Nu. 20. 14-21. De. 2. 4-8. 29.

9 Nu. 20. 1, 16.

10 Nu. 20. 22; 21. 10, 12. 13. 33-37. 44.

11 That is, not the west, as opposed to the east; but on the north, opposite Moab, of which kingdom the Arnon was the northern boundary.—C.

12 Nu. 31. 13. 22. 36.

13 Nu. 21. 21-35. De. 2. 26-37. 13. 1-17. Jos. 13. 8-32.

14 De. 2. 36. 37. 3. 1-17. Nu. 32. 33-41. Jos. 13. 8-32. Ge. 32. 22.

15 From Arnon on the south to Jabbok on the north, and from the Arabian desert on the east to Jordan on the west.

16 Nu. 21. 20. 1 Ki. 11. 7. 2 Ki. 13. 13. 1. Je. 48. 13.

17 This was no acknowledgment of the deity of Chemosh, but merely an appeal to the Ammonites on their own principles. Indeed, it was a virtual, implied, and understood denial that Chemosh was a god, for Jephthah asserts an indefeasible right to the disputed territory, by virtue of a grant from Jehovah.—C.

18 Ge. 15. 18-21. Nu. 21. 21-35. Jos. 12. 1-24. Ps. 44. 2. 37. 8. 55. Jude 3. c Nu. 22. 2. De. 23. 4. Jos. 24. 9. Mi. 6. 5.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, <sup>a</sup>Because Israel took away my land,<sup>7</sup> when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah <sup>b</sup>sent messengers<sup>8</sup> again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, <sup>c</sup>Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel <sup>d</sup>came up from Egypt, and walked<sup>9</sup> through the wilderness unto the Red sea, and came to Kadesh;

17 Then <sup>e</sup>Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and <sup>f</sup>Israel abode in Kadesh.

18 Then <sup>g</sup>they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side<sup>1</sup> of Arnon, <sup>h</sup>but came not within the border of Moab; for Arnon *was* the border of Moab.

19 And <sup>i</sup>Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed <sup>j</sup>all the coasts of the Amorites, from Arnon even unto Jabbok,<sup>2</sup> and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which <sup>k</sup>Chemosh thy god giveth thee to possess?<sup>3</sup> so <sup>l</sup>whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And <sup>m</sup>now, *art* thou any thing better than

Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them?<sup>4</sup>

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three<sup>d</sup> hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the<sup>e</sup> LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit<sup>f</sup> the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then<sup>g</sup> the Spirit of the LORD came upon Jephthah,<sup>5</sup> and he passed over Gilead and Manasseh, and passed over<sup>h</sup> Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah<sup>i</sup> vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth<sup>j</sup> of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering.<sup>7</sup>

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from<sup>k</sup> Aroer, even till thou come to Minnith, even twenty cities, and unto the plain<sup>l</sup> of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto

A.M. 2858 or 2859  
B.C. 1146 or 1145.

4 The Moabites appear to have extended their conquests into this now disputed territory as far as Heshbon; but it had been wrested from them by the Amontes, from whom it was taken by Moses by divine authority.—C.

d Jos. 11. 18; 23. 1. ch. 3. 11, 30; 5. 11; 8. 28; 9. 22; 10. 2, 3, 6, 14; between 1452 and 1152.

e Ge. 16. 5; 18. 25; 31. 53; Ps. 50. 6. 1 Sa. 24. 12.

f Ps. 29. 29; 15. 18. Ps. 120. 7, 8. 32. 1 Th. 2. 2.

g ch. 3. 10; 6. 34. 1 Ch. 12. 18. 11c. 11. 32.

h All valuable endowments are, in Scripture, attributed to the 'Spirit of the Lord,' from those of the accomplished artist, Ex. 31. 2, to those of the sanctified Christian, 1 Co. 6. 11; and accordingly the undertaking of Jephthah is attributed to the Spirit coming upon him. But this coming of the Spirit is not to be considered as any mere enthusiastic impulse upon mind or body; but as light in the understanding to discover duty, faith to trust in God, zeal for his glory, love for his church, then grievously persecuted, — all which united produce that devotedness and courage that fit men for great and dangerous undertakings, and to which, under Providence, success is ordinarily to be traced. — C.

i ch. 10. 17.

j Ge. 28. 20. Ps. 67. 11. Nu. xxx. Ec. 5. 1, 2. Ga. 4. 18.

k Heb. that which cometh forth, which shall come forth.

l The whole difficulty of this perplexing narrative originates in this verse, and depends upon the translation of a single Hebrew letter, and which is sometimes rendered *and*, and sometimes *or*, according to the current of the passage. Thus, the words of the tenth commandment might be literally rendered, 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, and his man-servant, and his maid-servant, &c.; but this sense obviously requires that it be rendered *or*, and not *and*. Now, if for *and* we substitute *or*,

A.M. 2858 or 2859  
B.C. 1146 or 1145.

as is done in the tenth commandment, Jephthah will stand relieved from any vow to sacrifice his daughter, and merely to devote her to the Lord, as the law provided in the case of Nazarites or vows. — C.

m Ex. 15. 20. 1 Sa. 18. 6. Ps. 68. 25.

n Heb. of himself.

o Ge. 37. 29. 34. 44. 13. Nu. 14. 6. 2 Sa. 13. 36. 1 Ki. 2. 27. 2 Ki. 19. 1. Es. 4. 1. Ac. 14. 14. Job. 1. 20. Ez. 9. 5.

p Le. 27. 28. 29. Ps. 15. 4; 119. 100. Nu. 30. 4. 5. Ec. 5. 2.

q 1 Sa. 1. 6. Lu. 1. 25.

r It was a reproach in Israel for a woman to die childless.

s The interpreters, and with whom we concur, who believe that Jephthah's daughter was devoted to celibacy, not to sacrifice, rest somewhat upon this very, and 'though the Scriptures make no mention of any such institution of celibacy in Israel, yet as there was nothing in the law that absolutely forbade it, and as it is reiterated in the end of ver. 39, it seems to cast considerable weight into the scale of the most mild and merciful interpreters. It is but justice, however, to add, that the weight of authority, both Jewish and Christian, lies on the side of the actual sacrifice. — C.

t ver. 31. Le. 27. 28. 29. Is. 66. 3. There is too much reason to believe that he really offered her in sacrifice.

u Or, ordinance.

v Heb. from year to year.

w Or, to talk with, i.e. to celebrate her praises, and bewail her untimely end.

#### CHAP. XII.

a Heb. were called, ch. 8. 1. Ec. 4. 4. Ps. 109. 4. Ju. 10. 32. Pr. 18. 3, 6, 7; 21. 23, 24. Is. 3. 3, 6, 8.

1 The passage should be thus translated: 'And the men of Ephraim gathered themselves together, and passed over to Zaphon. The Hebrew word *Zaphon* also means 'northward'; but here it is manifestly a proper name. It was a city of Gad, which stood on the east bank of the Jordan, near Succoth. — F.

his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child.<sup>9</sup> besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity,<sup>1</sup> I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom<sup>2</sup> in Israel,

40 That the daughters of Israel went yearly to lament<sup>4</sup> the daughter of Jephthah the Gileadite four days in a year.

#### CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by the word *Shibboleth*, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibozan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Adon, who had forty sons and thirty nephews, judge Israel.

AND the men of Ephraim gathered themselves together, and went northward,<sup>1</sup> and

\* It might be rendered, *or* I will offer it, &c., Le. 27. 11. Is. 66. 3. De. 23. 18. 1 Nu. 32. 34. De. 2. 36; 12. 15. 17. 2. Eze. 17. 17. 8 Or, Abel.

profane it still more by a sacrifice, not only illegal, but most cruel and unnatural. C.]

Ver. 40. [Went yearly to lament the daughter of Jephthah. The word translated 'to lament,' signifies also 'to praise, celebrate, or talk with.' An attention very natural in her young companions, and consolatory to the unhappy recluse, debarred from the hope of every Israelitess, that of being 'a mother in Israel,' and probably the mother of Messiah. In conclusion, Jephthah is celebrated by Paul as an example of faith, He. 11. 32, which we judge impossible had he been guilty of an act, whatever might be the motive, still worse than that of Cain, and which would have identified his religion with the worst feature of the idolatry of Canaan. C.—The record of Jephthah's vow in ver. 31 may be thus translated, 'That which (or, he who) cometh to meet me out of the doors of my house,

fulfilment of the vow, leads to the conclusion that Jephthah's daughter was not sacrificed. Her entreaty that he would give her two months to lament her virginity, is surely out of all keeping with the supposition that she was to be put to death. To mourn her virginity does not mean to mourn because she was to die on the altar, but because she was to live a virgin. Then observe the statement made by the historian after he relates that Jephthah 'did with her according to the vow which he had vowed.' 'And she knew no man.' Is this in harmony with the supposition of a sacrificial death? P.]

REFLECTIONS.—The indulgers of lawless lust ordinarily entail both misery and shame upon the unhappy fruit of their guilty amours. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more horrible punishment.

ence; that so, if war cannot be avoided, we may prosecute it with a good conscience, and depend on God for success in it. For it is reasonable that such as delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and however many practise injustice, few choose to be reckoned unjust. But when the Lord hath given us anything by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in contracting a solemn vow, that it may never prove a snare to our soul! And having engaged to anything lawful we must in no wise go back. But it is mournful when parents, by their rashness, involve their obedient children in sin, in

said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.<sup>2</sup>

2 And Jephthah said unto them, <sup>1</sup>I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I<sup>2</sup> put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all <sup>3</sup>the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are <sup>4</sup>fugitives<sup>3</sup> of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites <sup>5</sup>took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, <sup>6</sup>Say now Shibboleth; and he said, Sibboleth:<sup>4</sup> for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and <sup>7</sup>there fell at that time of the Ephraimites forty and two thousand.<sup>5</sup>

7 And Jephthah judged Israel six years.<sup>6</sup> Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of <sup>8</sup>Beth-lehem judged Israel.

9 And he <sup>9</sup>had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty<sup>7</sup> daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel:<sup>8</sup> and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

A.M. 2858 or 2859.  
B.C. 1146 or 1105.

2 Men often judge by success, and not by principle, and become jealous of the successful leader whom they would not aid in one of his struggles. The Ephraimites were also most probably stimulated by envy and covetousness when considering the spoil that must have been gleaned in the conquest of twenty cities. C.—In their address to Gideon in circumstances somewhat similar, ch. 8. 1, we have already had a proof of the domineering, ambitious spirit of this tribe. They began early to indicate a disposition to lord it over their brethren. In this instance their haughtiness met with its reward.—*P.*

3 ch. 11. 12-33.

4 ch. 9. 17. 1 Sa. 10. 5; 28. 27. Job 3. 12. Ps. 119. 109. Ro. 16. 4. Re. 12. 11.

5 ch. 11. 10. De. 4. 47.

6 Ne. 4. 4. 1 Sa. 25. 10. Pr. 15. 1. 12. 13. Ye are the very scum and refuse of these two tribes.

7 It is by no means unlikely, from consulting chap. 11. 3, that there might be a portion of truth in this railing accusation, which made it the more offensive as a general statement; it was, however, untrue.—*C.*

8 ch. 3. 28; 7. 24. Jos. 2. 7.

9 Mat. 26. 73; 12. 36. 37. Mar. 14. 70. Ps. 64. 8.

4 Shibboleth, a stream; sibboleth, a burden. Nothing is more common than for the people of one kingdom or province to be utterly unable to pronounce some of the vowel or consonant sounds of another.—*C.*

5 Pr. 18. 19; 12. 13; 29. 23; 17. 20. Ec. 10. 12.

6 At the last census, Nu. 26. 37, the Ephraimites amounted but to 32,500, so that the number slain appears in our translation unreasonably large. If the *and* be considered as a mark, not of numeration, but of addition, the number cut off would amount merely to 2040.—*C.*

6 Cir. 1140 or 1159.

7 Ge. 35. 19. Mi. 5. 2. Mat. 2. 1.

8 ch. 10. 4; ver. 14.

7 The sons and daughters in law continued to live with Ibzan, a custom uncommon amongst persons of rank, or even among the poor in those countries, but still followed in parts of the continent of Europe, and said to be productive of great family attachment.—*C.*

8 B.C. 1123 or 1142.

A.M. 2881 or 2862.  
B.C. 1123 or 1142.

9 B.C. 1123 or 1142.

1 Heb. sons' sons.

Pr. 17. 6.

11 ch. 10. 4; 5. 10.

1 B.C. 1125 or 1134.

11 Ge. 14. 7. Ex. 17. 8.

12 Sa. 15. 7.

2 About six miles W.S.W. of Shechem, upon the summit of a tell, among low hills, stands a little village called *Ferata*, which is identical with the ancient Pirathon.—*P.*

CHAP. XIII.

B.C. 1135 or 1155.

a ch. 2. 11; 7. 14-15; 10. 6. 1 Sa. 12. 9.

1 Heb. added to comers; &c. Previous to this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8, or under Ibzan, ch. 12. 8.

2 See note on ch. 8. 28.—*C.*

3 Jos. 19. 41; 15. 33. ver. 25; ch. 10. 31; 12. 2, 11. 2. Ch. 11. 10.

4 Zorah, now called *Surah*, stands on a spur of the mountains, which projects into the plain of Philistia on the north of Bethshemesh.—*P.*

5 Ge. 16. 1; 25. 21; 29. 31. 1 Sa. 17. 1; Lu. 1. 7.

6 Christ, ch. 2. 16.

11. Ge. 17. 10; 18. 10. Is. 63. 9. Lu. 1. 13; 31.

12 Ge. 17. 16; 25. 23; 30. 22. 1 Sa. 1. 20. Lu. 1. 13, 31.

13 Nu. 6. 2, 3.

4 The vow of the Nazarite required this abstinence. To attract attention to the prophecy concerning the deliverer, the rules of Nazarism are extended to the mother. The Scriptures often and evidently intimate, what humane observation has daily confirmed, that more of the character and future progress of children depend upon mothers than upon fathers. Without seeking, perhaps being able to search, farther into the causes of this fact, enough appears to account for it in the greater intercourse of mothers with their children in childhood, when the future character is generally formed, and that before many suppose that any bias has been given.—*C.*

5 ch. 16. 17. Nu. 6. 5.

1 Sa. 1. 11. 1. 15. La. 4. 7. Am. 2. 11, 12.

6 1 Sa. 7. 13. 2 Sa. 8. 1.

Mat. 1. 21.

7 De. 33. 1. 1 Ki. 17. 18. 2 Ki. 9. 36. Jos. 4. 2.

8 Ti. 6. 11, &c., as she conceived a holy prophet; but it was the angel Jehovah or Christ.

9 She supposed him a prophet of God from his conversation, which was godly, and his countenance, which was terrible.

10 Job 34. 32. Ac. 9. 6.

Pr. 3. 5, 6.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.<sup>9</sup>

14 And he had forty sons, and thirty nephews, that <sup>10</sup>rode on threescore and ten asscolts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died,<sup>1</sup> and was buried in Pirathon, in the land of Ephraim, in the mount of the <sup>11</sup>Amalekites.<sup>2</sup>

## CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel <sup>3</sup>did evil <sup>4</sup>again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.<sup>2</sup>

2 ¶ And there was a certain man of <sup>5</sup>Zorah,<sup>3</sup> of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the <sup>6</sup>angel of the LORD appeared unto the woman, and said unto her, <sup>7</sup>Behold now, thou *art* barren, and bearest not; but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and <sup>8</sup>drink not wine nor strong drink, and eat not any unclean<sup>4</sup> thing:

5 For, lo, thou shalt conceive, and bear a son; and <sup>9</sup>no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall <sup>10</sup>begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A <sup>11</sup>man of God<sup>5</sup> came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, <sup>12</sup>let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

to Gilead for the purpose of chastising Jephthah for his presumption. They themselves already presumed to rule Israel. Their bitter taunt brought upon them a bitter revenge at the hand of the rude eastern warrior. Having overthrown them on the battle-field, he inter-

REFLECTIONS.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most

are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned and slain in their flight. God sometimes calls men to an office which

9 And God 'hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And <sup>the</sup> woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.<sup>6</sup>

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: 'how shall we order<sup>s</sup> the child? and *how* shall we do<sup>s</sup> unto him?<sup>7</sup>

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She <sup>may</sup> not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we <sup>shall</sup> have made ready a kid for thee.<sup>2</sup>

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, <sup>thou</sup> must offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may <sup>do</sup> thee honour?

18 And the angel of the LORD said unto him, <sup>Why</sup> askest thou thus after my name, seeing it *is* <sup>secret</sup>?<sup>4</sup>

19 So Manoah <sup>took</sup> a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the* angel <sup>did</sup> wondrously,<sup>5</sup> and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD <sup>ascended</sup> in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

the wife of Manoah, one of the most perfect specimens of good understanding and solid piety that the Scriptures anywhere record. C.]

Ver. 25. [The Spirit of the Lord began to move him at times. Many changes take place between childhood and youth; still the child is generally the miniature of the future man, in character as much as in body. Parental partiality is not indeed either the

often issues promises of salvation long before they are fulfilled. Those whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with anything of fleshly lusts; and married persons ought to communicate their spiritual experiences one to another, that

A. M. 2869, or 2872.  
B.C. 1135 or 1135.

1 Ps. 65. 2. Mat. 7. 7.  
m Ec. 10. 10. 4. 10. Jn. 1. 45. 4. 28. 29.

6 The word 'other' is not in the original, and the verse had better be translated 'in this day, to-day.'—C.

7 Manoah, as well as his wife, takes the angel for a mere prophet. — Note, Christians are just as liable to mistake in estimating the true character of God's messengers. Men no doubt think of angels; still the character of messenger, and the truth of their message, entitle them to esteem 'for their work's sake.'—C.

8 Heb. What shall be the manner of thee, &c.

9 Or, What shall he do?

1 Heb. What shall be his work?

2 ver. 4. Nu. vi. 1. c. xi. De. 12. 32. Mat. 28. 20.

3 ch. 6. 18. 19. Ge. 18. 5. Lu. 24. 30. 31. 41. 43.

4 In many things all offend, and in all things they come short, but no servant of God is ever charged with want of hospitality. It distinguished all the patriarchs, it distinguished the primitive Christians, and it is enjoined as a duty of perpetual obligation on the church, He. 13. 2.—C.

5 ch. 6. 26; ver. 23. He. 11. 6. Le. 1.

6 1 Sa. 9. 8. 1 Ki. 14. 3.

7 Ge. 32. 29. Is. 9. 6.

8 Or, wonderful!

9 The word here translated secret, is in Is. 9. 6, translated wonderful, and is the evident meaning here. It is as the angel had said, 'Why askest thou after my name?' since, seeing the wonderful things I state, and the wonderful impression made by my appearance, must suggest that my name, my proper description, is wonderful!—C.

1 ch. 6. 26. 1 Sa. 7. 9. 1 Ki. 18. 30. 38.

2 Jos. 5. 13. ch. 6. 21. 1 Ki. 18. 38.

3 ch. 6. 21. 1 Ki. 2. 41. Ps. 47. 5. He. 1. 3. Ke. 8. 34.

4 Ge. 27. 3. Mat. 17. 6. Ec. 1. 28. Is. 10. 9.

5 There is a characteristic and most expressive play upon the word 'wonderful' here. The angel said his name was 'wonderful,' i.e. it was absolutely and supremely wonderful, as a predicate applicable to God alone. Then, when the offer-

A. M. 2869, or 2872.  
B.C. 1135 or 1135.

ing is laid on the rock, the historian says, 'and wonderful' was the act, or event which followed, and which is recorded in ver. 20.—P.

2 Ex. 33. 20. De. 5. 26. ch. 6. 22.

3 1 Co. 12. 27. 2 Ki. 5. 13. Ge. 4. 4. 5. Ps. 86. 17.

4 Ps. 25. 14. Pr. 3. 32. Jn. 14. 22.

5 Serving like the sun.

6 1 Sa. 3. 19. Lu. 2. 52.

7 ch. 3. 10. 6. 34. 11. 29. Jn. 3. 34.

8 ch. 18. 12. 16. 31. 18. 2. 11. Jos. 19. 41. 15. 33.

9 Mahaneh—Dan (translated 'camp of Dan') is here a proper name. It was given to the spot in which the Danites who migrated from the inheritance of their fathers to Laish, in the north of Palestine, as recorded in ch. 18. 12, had encamped. It was situated between the towns of Zorah (Samson's native city) and Eshtaol.—P.

10 Samson stood on the point of a low ridge, west of Bethshemesh, and south-west of the much higher ridge on which the town of Zorah stood. The phrase 'Samson went down,' proves that the writer was familiar with the geography of the district.—P.

11 Ge. 6. 23. 42.

12 Ge. 21. 21; 24. 3-8; 28. 1, 2.

13 Ge. 13. 8; 24. 27. i.e. kinsmen.

14 ch. 15. 18. Ge. 34. 14. 1 Sa. 14. 017. 26. 30. Ex. 34. 14. De. 7. 2.

15 Heb. she is right in mine eyes.

16 The marriage with a daughter of the Philistines was not forbidden; the prohibition of marriage, De. 7. 1-3, extending only to the seven nations, Hittites, Girgashites, Amorites, Perizzites, Hivites, and Jebusites, to none of whom the Philistines belonged; for the Philistines did not descend from Canaan, but from Mizraim, another son of Ham, 1 Ch. 1. 11, 12.

17 2 Ch. 10. 15; 27. 25. 20. Ps. 115. 3. Ex. 3. 32.

18 ch. 10. 7; 13. 1; 15. 11.

19 Heb. in meeting him. This was an emblem of the Philistines and the devil.

20 ch. 3. 10; 11. 29. 1 Sa. 11. 6.

21 1 Sa. 17. 34. ch. 15. 8. 15. 16. 30. 1 Jn. 3. 8. Col. 2. 15. 2 Ec. 4. 6.

22 The birth of Sam

23 And no more

24 Then

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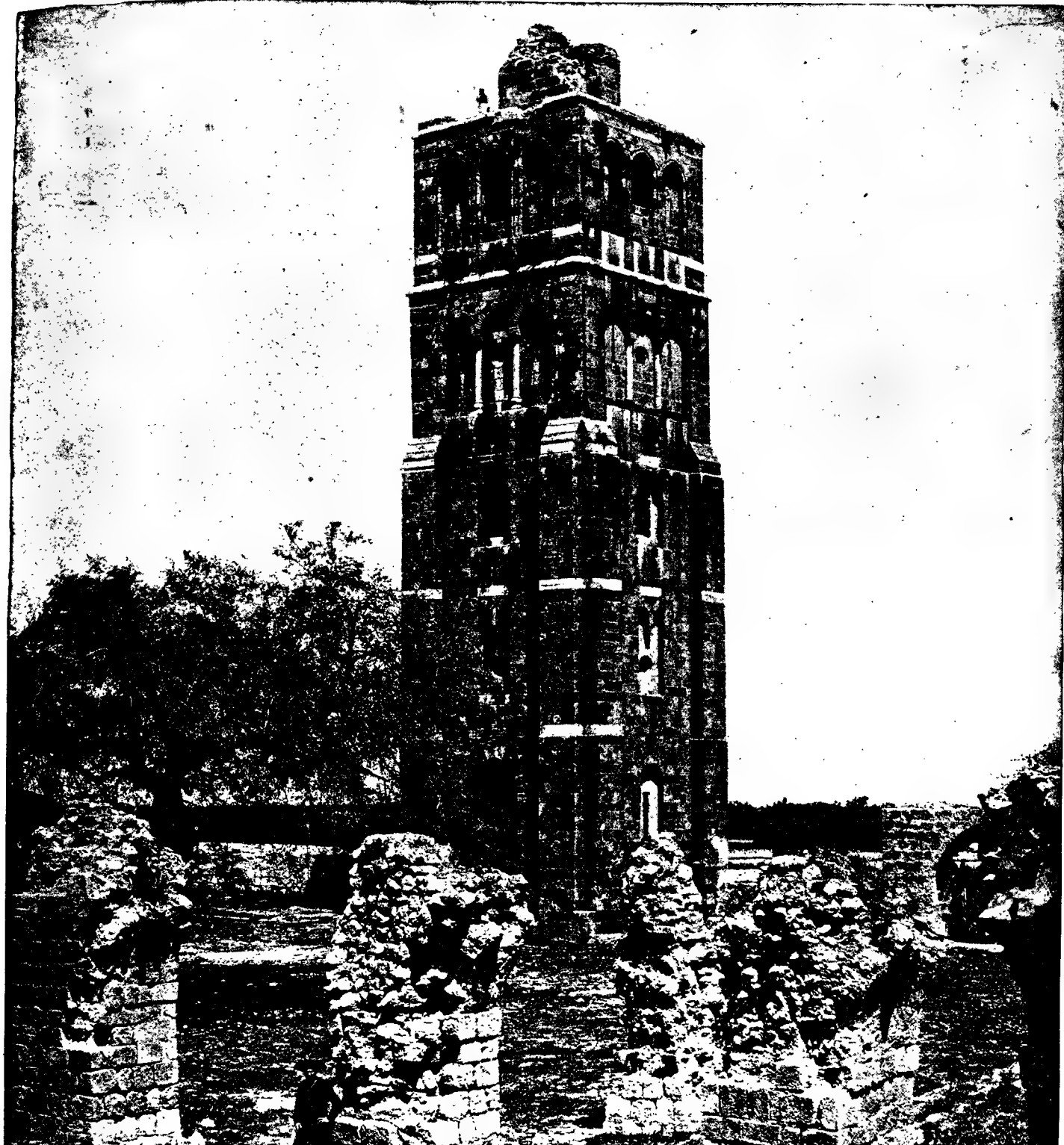
197 And the

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rent a kid, and *he had* nothing in his hand: but<sup>k</sup> he told not his father or his mother what he had done.<sup>5</sup>

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to <sup>take</sup> her, and he turned aside to see the carcass of the lion; and, behold, *there was* a swarm of bees and<sup>6</sup> honey in the carcass of the lion.<sup>7</sup>

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson <sup>made</sup> there a feast; for so used the young men to do.

11 And it came to pass, when they <sup>saw</sup> him, that they brought <sup>thirty</sup> companions to be with him.

12 ¶ And Samson said unto them, I <sup>will</sup> now put forth a riddle unto you: if ye can certainly declare it me within the <sup>seven</sup> days of the feast,<sup>8</sup> and find *it* out, then I will give you thirty sheets,<sup>9</sup> and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty <sup>change</sup> of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, <sup>Out</sup> of the eater came forth meat, and out of the strong came forth sweetness. And <sup>they</sup> could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, <sup>Entice</sup> thy husband, that he may declare unto us the riddle, lest<sup>a</sup> we burn thee and thy father's house with fire:<sup>1</sup> have ye called us to take that we have?<sup>2</sup> *is it not so?*

16 And Samson's wife <sup>wept</sup> before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days,<sup>3</sup> while their feast lasted: and it came to pass on the seventh day, that he told her,<sup>4</sup> because she

A.M. 2889 or 2899.  
B.C. 1115 or 1135.

A Is. 42.2. Mat. 11.29.  
B Three traits already distinguish Samson's character.

(1) Defence to his indulgent parents;  
(2) Mangled with no little self-will—apparent contradictions that often offend parents giving way to their children's wishes. See ver. 2, 3.  
(3) Silent modesty in regard to his own achievements, ver. 6, the constant accompaniment of what is called a great mind.—C.

1 Mat. 1.20. Ge. 29.21.  
6 In a warm climate, swarming with vultures and jackals, the lion in a day or two would be reduced to a mere skeleton, perfectly fit for the reception of bees.—C.

7 What comfort to Christ and his people, and what honour to his Father, is in his victory over sin, Satan, death, and hell.

8 Ge. 29.22. Jn. 2.1-9.

9 1 Sa. 10.23. 16.6.

10 1 Sa. 18.20. 21. Mat. 9.15.

11 1 Ki. 10.1. Eze. 17.2. Mat. 13.11. ver. 13, 16.

12 Ge. 29.27. ver. 17.

13 The time employed in the marriage-feast, and the number of the guests, indicate a state of rude abundance, where a destructive expense is often incurred at the founding of a family, which serves to depress or impoverish it through the future history. Such customs still prevail in the East, and in some of the less civilized portions of Europe.—C.

9 Or, *skirts*.

9 Ge. 45.22. 2 Ki. 5.22.

5 Jn. 6.51-56. 2 Co. 4.17.

11 Co. 2.14, 15. Mat. 13.11. Jn. 6.38-60.

14 Ge. 3.6. ch. 16.5. Job 31.27. Pr. 5.36. 3.

15 ch. 15.6.

1 The lawless state of society indicated by this threat must be held in view when we consider the remaining parts of the history of Samson.—C.

2 Heb. *to possess us, or to impoverish us*.

3 ch. 16.15. Job 2.12.

3 Or, *the rest of the seven days, &c.*

4 It is easy to do right for a little time, just so long as it is agreeable to our constitution and habits, as modesty and secrecy evidently were to Samson. The difficulty lies in persevering to do right, and to carry our first resolutions into effect. Samson refused to discover his secret till near the end of the seventh day; importunity and tenderness made him his own betrayer. Peter was bold for a little in the garden—temptation overcame him in the judgment-hall.—C.

A.M. 2889 or 2899.  
B.C. 1115 or 1135.

2 Mi. 7.5. Job 2.9. Pr. 2.10, 17.

4 Wife, ver. 15-17.

6 ch. 3.10. 11.29. 1 Sa. 11.6. ver. 6. An uncommon impulse of the Spirit.

7 The Spirit of the Lord presented before him the lawless wrongs to which his country was subjected, and endowing him with supernatural strength and courage, sent him down to punish robbers, murderers, and man-stealers.—C.

6 Or, *apparel*.

7 Against his wife and her friends, ver. 15-17; ch. 16.2.

8 Principal, Jn. 3.29.

CHAP. XV.

B.C. 1110 or 1130.

2 Ge. 38.17. Lu. 15.29.

6 Ge. 6.44. 1 ch. 16.1. Joel 3.16.

7 Ge. 14.19. Ac. 26.9.

8 Ge. 24.34; 38.14. 1 Co. 9.4.

1 Heb. *let her be thine*.

2 Or, *Now shall I be blameless from the Philistines, though, &c.*, ch. 14.15.

3 Ca. 2.15. Ps. 63.10.

4 La. 5.18. Ne. 4.1.

5 The foxes were extremely plenty in some places of the lot of the Danites, and he might have assistants in catching them.

6 The Hebrew word signifies *jackals*, which are very numerous in Palestine. On one occasion I was attacked in the mountains in the heart of Samson's country, and from the howling I calculated that there must have been hundreds of jackals around me.—P.

7 Torches.

8 The destruction of grain, olive-trees, and vines will be easily understood by those who have seen the plain of Philistia, and know the mode of cultivation. There are no fences; the corn-fields extend for miles one uninterrupted expanse. Grain is sown, and grows luxuriantly beneath the branches of the olives. In a dry and sunny country like Palestine, the fire, when once kindled, would spread rapidly, and burn fiercely. Samson must have watched the success of his clever scheme of destruction from the heights of Zorah with rare delight.—P.

9 ch. 14.15. Pr. 10.24; 22.8. Ho. 8.7. 1 Th. 4.6.

10 Such extemporaneous ebullitions of popular fury indicate such a rude state of society and a weak government; yet is it instructive to see how trenchantly (ch. 14.17), in seeking to avoid threatened evil (ch. 14.15), brings down upon its head the very punishment from which there can be no doubt the avenger of Samson would have defended his relatives.—C.

lay sore upon him: and <sup>she</sup> told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? And what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my <sup>heifer</sup>, ye had not found out my riddle.

19 ¶ And<sup>b</sup> the Spirit of the LORD came upon him,<sup>5</sup> and he went down to Ashkelon, and slew thirty men of them, and took their spoil,<sup>6</sup> and gave change of garments unto them which expounded the riddle: and his <sup>anger</sup> was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his <sup>friend</sup>.

## CHAPTER XV.

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burned by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth a thousand of them with a jawbone. 18 God openeth a fountain in Lehi to relieve his thirst.

**B**UT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with <sup>a</sup> a kid; and he said, I will <sup>go</sup> in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, <sup>I</sup> verily thought that thou hadst utterly hated her; therefore <sup>I</sup> gave her to thy companion: *is* not her younger sister fairer than she? take her,<sup>1</sup> I pray thee, instead of her.

3 ¶ And Samson said concerning them, <sup>Now</sup> shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught <sup>three</sup> hundred foxes,<sup>2</sup> and took fire-brands,<sup>3</sup> and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.<sup>4</sup>

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and <sup>burnt</sup> her and her father with fire.<sup>5</sup>





Vol. 2-3

**BOAT AND OARSMEN, JAFFA—IN THE TERRITORY OF THE PHILISTINES.** [Judges, xvi:3.]—"And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure." This picture of a boat and oarsmen in Jaffa is given here because illustrating a scene in one of the oldest cities of the world, and a city belonging for awhile to the Philistines. This picture gives us an idea of how such travelers are carried to the shore in Jaffa as

have previously arranged for a tour of the Holy Land through some dragoman or guide. Such travelers are met out at sea, and with their baggage are taken in charge as soon as the anchor is cast. The pilgrim has no trouble whatever. Everything has been arranged for his coming. The party who made the trip to secure the pictures that illustrate this work made all the arrangements for a tour of the Holy Land in London.





**JERUSALEM ROAD — PASSING THROUGH THE TERRITORY OF DAN.**  
[Judges, xvi.]—We give this picture here as an illustration of the sixteenth chapter of Judges, because it illustrates the Jerusalem road from Jaffa to the Holy City, which has in all ages been the great highway through the territory that once belonged to the tribe of Dan, whose most famous historical character, perhaps, was Samson. You observe two of the parties on the camels looking back with a great

deal of interest. They appeared to be very curious in regard to our proceedings. They little dreamed that their pictures were being taken, and that they would be used in all parts of the English-speaking world to illustrate the Bible, the product of their own land. It is difficult to comprehend how deeply ignorant the natives of Palestine are. They cannot read, and they have no conception whatever of the modern world. They are as blank in mind as their ancestors in the days of Abraham.

me with seven <sup>1</sup>green <sup>2</sup>withs<sup>3</sup> that were never dried, then shall I be weak, and be as another<sup>4</sup> man.<sup>5</sup>

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she <sup>6</sup>bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson.<sup>6</sup> And he brake the withs, as a thread of tow is broken when it <sup>7</sup>toucheth the fire: so his strength <sup>8</sup>was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell<sup>9</sup> me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, <sup>10</sup>If they bind me fast with new ropes<sup>7</sup> that never were occupied,<sup>8</sup> then shall I be weak, and be as another man.

12 Delilah therefore <sup>11</sup>took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liars in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, <sup>12</sup>If thou weavest the seven locks<sup>9</sup> of my head with the web.

14 And she fastened<sup>1</sup> it with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went<sup>13</sup> away with the pin of the beam, and with the web.<sup>2</sup>

15 ¶ And she said unto him, <sup>14</sup>How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength <sup>15</sup>lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, <sup>16</sup>so that his soul was <sup>17</sup>vexed unto death,

17 That he told her <sup>18</sup>all his heart, and said unto her, There hath not come <sup>19</sup>a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.<sup>3</sup>

18 And when Delilah saw that he had told her all his heart, she sent and called for the

A.M. 2009 or 2082.  
B.C. 1095 or 1115.

1 Or, new cords

2 Heb. must

3 Josephus says

they were tendrils of

the vine; the original

word might, how-

ever, be applied to

any vegetable bands,

as of grass, of which

some kinds form

ropes of great

strength.—

4 Heb. one

5 The man who falls

into one sin is gene-

rally certain to be

drawn into another.

In company of De-

lilah Samson is in-

duced, partly it may

be in jest, and partly

to escape, impor-

tunity, to tell direct

falsehoods. What

hope were there for

such sinners, were it

not that the mercy

of the Lord abideth

for ever.—C.

6 Pr. 6.26; 21.22. Ec.

7.26.

6 Why did not

Samson leave Deli-

lah on discovery of

her treachery? It

may be one of those

cases, not rare with

back-sliders like Sam-

son, in which they

seem infatuated by

an ill-placed attach-

ment; or, what is

more likely, Delilah

cunningly contrived

to appear rather to

give warning of dan-

ger, than to betray

her companion.—C.

7 Heb. smelleth, Ps.

58.9.

8 Jn. 5.14.

9 Pr. 6.26; 13.26.28.

Ps. 12.2; 55.21.

10 Ps. 25.21. Ep. 4.25.

Ro. 3.8.

11 The former ropes

had been of dry ma-

terials, those now to

be employed are

green and new.—C.

12 Heb. wherewith

work hath not been

done.

13 Pr. 6.26; 22. Ec. 7.

26.

14 ver. 7.11.17.

15 The hair seems

to have been divided

into seven portions,

as emblematic of the

seven endowments of

the Spirit of God,

seven being the num-

erical emblem of

completeness. See Is.

41.1.—C.

16 Having woven

his locks in the web

that was in the loom,

she rolled it up on

the beam, and then

fastened the beam

that it might not

turn backward.

17 Ezr. 9.13.14. Da. 9.

7.8.12.3.25.

18 The eastern web

alluded to is but an

inch or two in

breadth, and the

loom merely a slight

stake or pin fastened

in the ground.—C.

19 ch. 14.16; ver. 6.10.

13. Pr. 2.10; 3.4; 6.26.

26; 13.21.22; 22.14; 23.

27; 26.28. Ec. 7.26.

20 H b. shortened,

Job. 4. Pr. 7.26.

21 ch. 15.2. Pr. 18.2.

19.62.8.

22 ch. 13.5. Nu. 6.5.1

Sa. 1.21. La. 4.7.

23 How Samson

came to know that

his strength was con-

nected with his hair,

as the emblem of

Nazaritism, does not

appear. The most

probable account is

that the preservation

of his hair was a di-

rection of the angel

of the Lord: he was

taught to expect the

divine aid only so

long as his direc-

tions were observed.

—Note. Samson's

A.M. 2009 or 2082.  
B.C. 1095 or 1115.

great strength was

connected with a

part of the body

with the least ap-

parent vitality, and

of the least apparent

value. So the Chris-

tian's great strength

lies in faith and de-

pendence—qualities

utterly disregarded

by the world; but so

long as he retains

them, his treacher-

ous sins—the Philis-

tines—never can sul-

due him.—C.

2 Nu. 22.7. ver. 5.1

Ti. 6.10. Mat. 26.15.

3 Pr. 7.21.23; 5.8-11;

6.26; 26.28; 22.14; 23.27.

Ec. 7.26. He. 3.13.

4 Ho. 9.12. Jos. 7.12.

Je. 9.23.24; 2.17.19; 4.

18. Mat. 17.16.20. 15.59.

1.2.

5 What an awful

discovery! Beware,

be aware, O professing

Christian; it is a fear-

ful thing to sleep and

to sin till the grieved

Spirit departs.—C.

6 ch. 16.1; 14.1. Je. 2.

19. Pr. 14.14; 22.1; 31.

5 Heb. bored out

7 Ho. 9.12. Ps. 107.11.

8 Is. 47.2. Mat. 24.41.

9 The mills still

used in many parts

of the East are merely

two small stones, of

which the upper one

is turned round a

centre by means of a

piece of timber tied

at one end to the beam,

and having the other

inserted into a hole

near the edge of the

upper stone, by which

means it is turned

round by the hand.—

C.

10 De. 32.36. Ps. 106.

44.5.

11 Or, as when he

was shaven.

12 Sa. 5.2. Ro. 1.23.

25.

13 Da. 5.4. Hab. 1.16.

Re. 11.10.

14 Heb. and who

multiplied our sin.

15 ch. 9.27; 18.20; 19.6.

9.2 Sa. 13.28.

16 He before them.

17 Job 30.9. He. 11.

36. Ps. 35.16. Mat. 26.67.

68; 27.29.

18 De. 22.8. Jos. 2.8.2.

Sa. 11.2. Their roofs

were so flat that peo-

ple might walk on

them.

19 The temple, like

other eastern build-

ings, had a flat roof,

which was densely

crowded with specta-

tors; and Samson

must have been ex-

hibited in the court

below. The exist-

ence of two middle

pillars shows there

were more; but if

two were taken from

the central parts of a

semicircle—a very

probable figure for a

place where show,

not privacy, was the

object—the staying

and balance of the

building being de-

stroyed, the whole

would most probably

fall together. Sir

Christopher Wren

has described an oval

building which would

be totally destroyed

by the removal of one

central pillar.—C.

20 He. 11.32. Ps. 50.

159; 151; 116.4.2 Ch. 20.

12.

21 Was Samson

justifiable in this

prayer? If there had

been evil in it, God

would not have grant-

ed it. He did not

pray for private re-

venge, but for public

justice of the oppres-

sors of his country,

and, as a magistrate,

though in bonds, he

executes the sen-

tence.—C.

lords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and <sup>1</sup>brought money in their hand.

19 And <sup>2</sup>she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that <sup>3</sup>the LORD was departed from him.<sup>4</sup>

21 But the Philistines took him, <sup>5</sup>and <sup>6</sup>put out his eyes, and

pillars upon which the house stood, and on which it was borne up,<sup>3</sup> of the one with his right hand, and of the other with his left.

80 And Samson said, Let me<sup>4</sup> die with the Philistines.<sup>5</sup> And he bowed himself with *all* his might; and the house <sup>2</sup>fell upon the lords, and upon all the people that *were* therein: so the <sup>1</sup>dead which he slew at his death were more than *they* which he slew in his life.

81 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and <sup>1</sup>buried him between <sup>2</sup>Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

## CHAPTER XVII.

<sup>1</sup> Of the money that Micah first stole, then restored, his mother maketh images. <sup>5</sup> And he ornaments for them. <sup>7</sup> He hireth a Levite to be his priest.

AND there was a man of <sup>1</sup>mount Ephraim, whose name was Micah.<sup>1</sup>

2 And he said unto his mother, <sup>1</sup>The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, <sup>2</sup>Blessed be thou of the LORD, my son.<sup>2</sup>

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, <sup>1</sup>I had wholly dedicated the silver unto the LORD<sup>3</sup> from my hand for my son, to <sup>2</sup>make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made

A.M. 2009 or 2880  
B.C. 1095 or 1115.

8 Or, he leaned on them.

1 Heb. my soul.

2 That is, not a prayer for death, but a prayer of resignation; as much as to say, If it be thy will, I am contented to die for my country's deliverance.—C.

3 1 Th. 5. 2. Ec. 9. 12. Mat. 24. 35. 39. Job 31. 3. Re. 11. 13.

4 ch. 14. 19; 15. 8, 15. Phil. 2. 8. Col. 2. 15. He. 2. 14. 15.

5 ch. 13. 2. Jn. 19. 38. 42.

6 Jos. 15. 33. 19. 41. ch. 13. 2. 25; 18. 2. 11. 2 Ch. 11. 10.

CHAP. XVII.  
B.C. cir. 1430.

a Jos. 15. 9; 17. 15. 18.

1 It would appear from a careful study of history that the events recorded in this and the following chapters of the book of Judges occurred at a period immediately after the death of Joshua, and long before the time of Samson or Jephthah. This must not be considered an error. The book contains a series of remarkable incidents in early Israelish history; but it does not give a continuous narrative, nor does it profess to be chronologically arranged. It is probable that the death of Samson occurred at least 300 years after the event with which this chapter opens.—C.

2 1 Jos. 9. 4. 1 Jos. 10. 3. Ex. 20. 7.

3 It is here carefully to be noted that great events may originate from the most trifling incidents; and that the language of piety may be employed in the practice of idolatry.—C.

4 ch. 18. 5, 18. Is. 66. 3.

5 Ex. 20. 4. Le. 19. 4.

6 26. 1. De. 12. 30. ch. 8. 27.

7 18. 20. 19; 41. 7; 44. 9-17; 46. 6, 7. Je. 10. 3-5. Hab. 2. 19, 20.

8 It is here farther to be remarked that though stinginess in the cause of religion is apostolically con-

A.M. cir. 2574.  
B.C. cir. 1430.

demned, 2 Co. 9. 6, yet liberality is no proof that the worship to which it dedicates is acceptable, or the heart of the giver right with God.

Note. God requires first the heart, then the hand; but the open hand of the idolater may often put to shame the narrow-mindedness of the Christian.—C.

9 The translation in the plural is evidently correct; the place being a house, not of God, that is, of JEHOVAH, the one living and true God, but of gods, idols, the work of men's hands.

Note. The refuge of lies, adopted by almost every form of idolatry, is to deny a plurality of gods, and the worship of idols, and to assert that the various attributes of the one God are represented by the visible forms, and that the idols are not worshipped, but God worshipped through them. But let none be deceived by this pretence: God is not thus to be mocked.—C.

10 ch. 8. 27. Ge. 31. 19.

11 Ho. 3. 4.

12 Ex. 24. 5. 1 Ki. 12. 31. 33.

13 Heb. filled the hand.

14 ch. 10. 121. 25. 19. 1. Ge. 36. 31. Ps. 12. 4.

15 De. 12. 8. Pr. 3. 5. 14. 12. Je. 10. 23. 44. 17. Tit. 3. 3.

16 ch. 19. 1. 2. 18. Mat. 2. 6. Mi. 5. 2, not that ch. 19. 15.

17 Ne. 13. 10. 11.

18 ver. 11. Ro. 16. 18.

19 ver. 1. ch. 18. 13.

20 Heb. in making his way.

21 ch. 18. 10. 2 Ki. 6. 21; 8. 8. 9; 13. 14. Is. 22. 21.

22 About 235 sterling.

23 Or, a double suit, &c.

24 Heb. an order of garments.

25 Eze. 13. 10. 1 Ti. 6. 10. 2 Ti. 4. 19. Phil. 3. 19. 12. 21.

26 Ex. 24. 5. 1 Ki. 12. 31. 13. 33. ver. 5. 2 Ch. 13. 19.

27 Pr. 13. 7; 14. 12. Ps. 30. 25; 27.

thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods,<sup>4</sup> and made an <sup>1</sup>ephod, and teraphim, and <sup>2</sup>consecrated<sup>5</sup> one of his sons, who became his priest.

6 In<sup>h</sup> those days *there was* no king in Israel, *but* every man did *that which was* right <sup>1</sup>in his own eyes.

7 ¶ And there was a young man out of <sup>1</sup>Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man <sup>1</sup>departed out of the city from Beth-lehem-judah, to sojourn where <sup>2</sup>he could find a *place*: and he came to <sup>3</sup>mount Ephraim, to the house of Micah, as he journeyed.<sup>6</sup>

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*.

10 And Micah said unto him, Dwell with me, and be unto me <sup>1</sup>a father and a priest, and I will give thee ten *shekels* of silver<sup>7</sup> by the year, and a suit<sup>8</sup> of apparel,<sup>9</sup> and thy victuals.<sup>10</sup> So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah <sup>1</sup>consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, <sup>1</sup>Now know I that the LORD will do me good, seeing I have a Levite to my priest.

viously typifies our almighty Redeemer. Express and reasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his separation to the service of God; invigorating the spiritual influence which he received; and early and marvellous his exploits. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death: and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles that he might be crucified. His enemies rejoiced to shut his eyes in death, and to imprison him in a grave. Making him the object of their derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his instinct!

priest. 'Teraphim:' the word signifies images, but of what form is not precisely known. See note on ch. 18. 14. C.]

Ver. 6. [In those days there was no king in Israel. The time is not precisely known, farther than that it was after the days of Joshua, and most probably soon after the death of Joshua; for Phinehas, the grandson of Aaron, was still alive, see ch. 20. 28. This and the following chapters may therefore be considered as an appendix to the memoirs of the judges. C.]

Ver. 7. [A young man out of Beth-lehem-judah, of the family of Judah, who was a Levite. His father may have been of Levi, his mother of Judah, or this 'Beth-lehem-judah' may have belonged to the particular division of the tribe of Judah which bore the family name of Judah; for each tribe was divided into distinct families. C.]

Ver. 13. [The Lord will do me good, seeing I have a Levite to my priest. Micah was a worldly, superstitious, ignorant man—the proper elements of an idolater. Worldly, for he stole his mother's silver; superstitious, for he gave it back, not from a moral feeling of honesty, but dread of a curse; ignorant, for he is led by the name of a Levite to suppose that he is a priest.

gion. But sad are the times when faithful ministers are almost starved for want! and what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen! God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service: and permits those who should be reprovers of sin to be principal countenancers of it for the sake of their belly. And up to what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God!

CHAPTER XVIII. [Ver. 7. The earliest name of Laish was *Leshem*. It was situated in a rich valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its occupation by the Phœnician inhabitants of Sidon is easily accounted for. Sidon was a commercial city. Built on the coast, with only a narrow strip of plain beside it, and the rocky side of Lebanon over it, a supply of food had to be brought from a distance. The plain around Laish is one of the most fertile in Syria; the enterprising Phœnicians took possession of it, built a town, and placed



## CHAPTER XVIII.

1 The Danites send five men to seek out for them an inheritance. 3 At the house of Micah they consult with the Levite, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 On the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan the Levite, and his sons, inherit the priesthood.

IN those<sup>a</sup> days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto<sup>b</sup> that day *all* their inheritance had not fallen unto them among the tribes of Israel.<sup>2</sup>

2 And the children of Dan sent of their family five men from their coasts, men<sup>3</sup> of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate<sup>5</sup> in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.<sup>6</sup>

8 And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given

A.M. 2579 or 2580  
B.C. 1425 or 1415.

## CHAP. XVIII.

a ch. 17. 0; 21. 25. 19. 1.  
Ps. 12. 4.

1 No supreme magistrate existed at the time, but the precise period is no farther to be ascertained than by reference to note on preceding chapter, ver. 6.—C.

b ch. 1. 34. Jos. 19. 47. They suffered the Canaanites to keep it from them.

2 For there had fallen to it, until that day, among the tribes of Israel, an allotted portion. The meaning of this statement is illustrated by the context. From ver. 2, 11 it is evident the Danites were settled on the mountain slopes west of Judah, so that they were not absolutely without inheritance. Their inheritance, however, was not enough for them. The Philistines were so powerful that they could not drive them from the plain; and they were therefore obliged to look elsewhere for a settlement.—C.

3 Heb. sons.  
c ch. 13. 2. 25; 16. 31. Jos. 10. 41; 15. 13. 2 Ch. 11. 10. ver. 8, 11.d ch. 17. 1, 8. Jos. 15. 9; 17. 15, 18. ver. 13.  
e ch. 12. 6. Mat. 26. 73.

4 The tribe of Dan adjoined that of Judah, and they recognized what in modern phrase would be called the provincial dialect of the Levite who had been bred in Judah.—C.

f ch. 17. 10, 12. Eze. 13. 19. 2 Ti. 4. 10. 1 Ti. 6. 10.

g Ho. 4. 12. Ac. 8. 10. 1 Ki. 22. 5. Eze. 21. 21.

h Ne. 6. 8. Je. 23. 21. 1 Ki. 22. 12.

i De. 31. 12. Ps. 33. 18; 34. 15. Ye shall prosper.

k Jos. 19. 47. ver. 27. 28. Re. 18. 7. Ps. 12. 4. Je. 44. 17.

l Heb. possessor, or heir of restraint.

6 Many MSS. of the Septuagint read no intercourse with Syria, which lay on the side opposite to Zidon. This view is supported by the great similarity in the Hebrew of the words Adam, man, and Aram. Syria, however, and minded nothing but idle pleasure, to which their soil and climate so largely contributed. See ver. 10.—Note. The blessings of God in a happy climate and fertile soil are, by the sinfulness of men, frequently converted into curses.—C.

j ver. 21. ch. 13. 2, 25. Jos. 19. 47; 15. 33. 2 Ch. 11. 10.

m Ex. 14. 14. ch. 16. 2. Jos. 18. 3. Pr. 21. 25.

n Sa. 4. 9. Jos. 18. 3. Jos. 6. 16. De. 2. 20; 4. 1.

7 Again, as in ch. 17. 2, we observe the name of God on the lips, when hearts are ready to forsake him and turn to idolatry.—Note. The language

A.M. 2579 or 2580.  
B.C. 1425 or 1415.

## 8 Heb. giveth.

g Jos. 9. 17; 15. 50. 1. Sa. 7. 1, 5.

h Or, camp of Dan, ch. 13. 25.

i ch. 17. 179. 1. Jos. 15. 9; 17. 15, 18. 1 Sa. 1. 1.

j ver. 3, 4; ch. 17. 4, 5.

9 Of the form of the teraphim, generally said to signify images and idols, nothing precise is known. Cocceus thinks they were the cherubim. From comparing this verse with Ho. 3. 4, and construing the enumeration of things known, and seeing what is wanted to complete the external of divine worship, we are inclined to think the word, being plural, includes altar, candlestick, censers, laver, &amp;c. &amp;c.—C.

1 Molten image, means evidently here an image produced by pouring molten metal into a mould. By graven image, we cannot understand such a cast finished by the graver, but, more probably, figures or inscriptions on a flat surface accompanied with emblematic devices.—C.

k ver. 5. Pr. 19. 27. Is. 8. 20.

2 Consider whether it would not be advisable to carry these with us. Having here, and through means of these, received an oracular response, they seem to recommend carrying of them off, and the setting up of worship among themselves, as if thus to secure God's presence and favour.—C.

x Heb. asked him of peace. Ge. 37. 14. 2 Ki. 4. 26.

y Ex. 32. 20. ch. 17. 3. Is. 46. 1, 2.

3 This was the token of silence. These men were very ignorant, and concluded that they should, by taking Micah's gods, secure the presence and favour of the God of Israel in their expedition and settlement. They perhaps supposed the piety of their motives, and the goodness of their intentions, would justify the end. But it was a base robbery of Micah, aggravated by the Levite's ingratitude and their menaces.—C.

z Job 21. 6; 29. 9; 40. 4. Pr. 30. 32. Mt. 7. 16.

a ch. 17. 10. 2 Ki. 6. 21; 8. 9; 13. 14.

b ch. 17. 10. 11. Pr. 30. 15. Is. 50. 10. Je. 3. 6. Eze. 13. 19. Ac. 20. 33. 1 Ti. 6. 10. 2 Pe. 2. 3, 15. Ph. 3. 19; 2. 21.

4 The renewed enumeration of the material of Micah's idolatry, in which there is no mention of the altar, &amp;c., which we know were portable, seems to favour, if not to confirm, the interpretation of teraphim as household gods.

family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed<sup>8</sup> with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day; behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim,<sup>9</sup> and a graven image, and a molten image:<sup>11</sup> now therefore consider<sup>2</sup> what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad; and he took the ephod, and the teraphim,<sup>4</sup> and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan:



**KURYET-EL-ANAB—WHERE THE ARK REMAINED TWENTY YEARS.**  
 [Judges, xviii:12.]—"And they went up and pitched in Kirjath-jearim in Judea."  
 Kuryet-el-Anab is supposed by some to be the ancient Kirjath-jearim. This place is now called Abu Gosh, after a famous old robber who lived here and whose descendants still reside in the village. A tomb has been built to his memory here by his relatives, and this is one of the most thrifty looking villages be-

tween Jaffa and Jerusalem. Kirjath-jearim is first mentioned as one of the four cities of the Gibeonites. The ark remained here for twenty years and was removed from this place by David to the house of Obed-edom the Gittite. Eusebius and Jerome speak of this city and describe it as a village at the ninth mile between Jerusalem and Lydda, and these requirements are exactly fulfilled in Kuryet-el-Anab.

gods which I made, and the priest, and ye are gone away; and what have I more? and what is this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry<sup>4</sup> fellows run upon thee, and thou lose thy life, with the lives of thy household.<sup>6</sup>

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came<sup>7</sup> unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it was far from <sup>9</sup>Zidon,<sup>7</sup> and they had no business with *any* man; and it was in the valley that *lieth* by <sup>10</sup>Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan,<sup>4</sup> after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan *set up* the graven image: and Jonathan the son of Gershom, the son of Manasseh,<sup>8</sup> he and his sons were priests to the tribe of Dan until the day of the *'captivity of the land.'*<sup>9</sup>

31 And they set them up Micah's graven image, which he made, *all the time* that the house of God was in Shiloh.

## CHAPTER XIX.

1 A Levite goeth to Bethlehem to fetch home his concubine. 16 An old man entertaineth him at Gibeah. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, which he sendeth to the twelve tribes of Israel.

AND it came to pass in those days, *when there was* no king in Israel, that there was a certain Levite sojourning on the side of mount<sup>b</sup> Ephraim, who took to him *'a concubine'* out of *'Beth-lehem-judah.'*

2 And his concubine *'played the whore* against him, and went away from him unto her father's house to Beth-lehem-judah, and was there<sup>2</sup> four whole months.<sup>3</sup>

A.M. 2570 or 2589.  
B.C. 1425 or 1415.

d Heb. *bitter of soul*, 2 Sa. 17. 8.

e Heb. *gather thy soul, and the soul of, &c.*, Ps. 26. 9. Nu. 27. 13.

f Note. How soon idolatry, under a colour of piety, becomes a robber, a threatener of death—a persecutor.—C.

g ver. 10. Jos. 19. 47; 11. 11.

h Their protectors, Jos. 11. 8. 15. 23. 4. 12.

i The distance was not more than about 23 miles direct, but the nature of the intervening country may have greatly increased the difficulty of communication.—C.

k Nu. 13. 21. Jos. 19. 28, 30; 21. 31. Ch. 6. 75.

l Jos. 19. 47. Ge. 14. 14. ch. 20. 1.

m Heb. *set up before them*, Ex. 20. 4. Le. 26. 1. De. 32. 17. 7. 27. 15. 31. 10. 29; 32. 16. 17. 21.

n Hebrew scholars are aware that the introduction of a single letter changes *Moses* into *Manasseh*, and it is generally considered that this was the original reading, and that for the credit of the family of Moses, the letter was inserted first above the word *Moses*, from which position it afterwards crept into the word. We can see no reason, however, for supposing, there might not be a Gershom and Manasseh in the tribe of Levi, as stated in the text.—C.

o 1 Sa. 4. 10. Ps. 78. 60. 61. 2. Ki. 15. 29; 17. 6. 23.

p Many eminent expositors, by a slight change on a He. word, read *'captivity of the ark'*, as related 1 Sa. 4. 5. But, without sufficient MS. authority, we judge it worse than unavailing to suggest or sanction such changes.—C.

q About 300 or 330 years, Jos. 18. 1. 1 Sa. iv. Ps. 78. 60.

## CHAP. XIX.

a ch. 17. 6; 18. 1; 21. 25. Ps. 12. 4.

b ch. 17. 1. 8. Jos. 17. 15; 18. 24. 30. 33.

c Ge. 22. 24; 25. 1. 6. Mal. 2. 15.

d Heb. *a woman a concubine, or a wife a concubine.*

e Ge. 35. 10. Mat. 2. 6. Mi. 5. 2. ch. 17. 7; ver. 2. 13.

f Pr. 30. 21. Ge. 16. 6.

g Heb. *'And was there days—four months.'* The second clause appears to be in opposition to and explanatory of the preceding more general expression *'days.'*—P.

h Or, *a year and four months.*

A.M. 2579 or 2589.  
B.C. 1425 or 1415.

i ch. 15. 1.

g Ge. 34. 35; 21. Ho. 2. 14. Le. 19. 17. Ga. 6. 1.

h Heb. *to her heart*, Ho. 2. 14.

i Heb. *Strengthen*, Ge. 18. 5. Ps. 104. 15. 1. Ki. 13. 7.

k The orientals have generally two meals a day, one from ten to twelve in the morning, and the other, which is the principal, about seven in the evening. As they usually rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee.—L.

l ch. 16. 25; 27. 1. Sa. 25. 30. Est. 10. Lu. 12. 10. 1 Th. 5. 3. Re. 11. 10. 13. ver. 9. 22.

m This narrative, at once so simple and so tragical, is in this part calculated and intended to convey a great moral lesson—the dangers resulting to families and friends from indiscreet hospitality. This man had a kind and hospitable spirit, but not under the restraint of moderation and prudence; the result is seen in the light conduct and melancholy end of his daughter.—Note. Hospitality is a duty of perpetual obligation, but must be limited by the restraints of temperance and piety.—C.

n The woman's father seems to have been highly pleased with the reconciliation of the parties. Of the grounds of that reconciliation we are not informed; but we may remark, that it is not certain that the woman had been guilty of the crime which our rendering of ver. 2 would imply. Several versions simply state that she had disliked her husband.—L.

o Heb. *till the day declined.*

p Heb. *is weak.*

q Heb. *It is the picking time of the day.*

r Pr. 27. 1. Ja. 4. 13. 14.

s Heb. *to thy tent.*

t Heb. *to over against.*

u Jos. 15. 63; 18. 16. 28. ch. 1. 8. 2 Sa. 5. 6.

v Ge. 10. 16. Jos. 15. 63; 18. 28. ch. 1. 8. 2 Sa. 5. 6.

w The king of Jebus was conquered by Joshua, ch. 10. 1, 2, and the territory occupied by Israel, ver. 4; but the Jebusites continued in copartnership in the city of Jebus, Jos. 15. 63; and at this time had, most probably, expelled the Israelites entirely.—C.

3 And her husband arose, and *'went* after her, *'to speak* *'friendly* unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, *'Comfort* thine heart with a morsel of bread,<sup>4</sup> and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be *'merry.'*<sup>5</sup>

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's *'father* said, Comfort thine heart, I pray thee. And they tarried until afternoon,<sup>7</sup> and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening,<sup>8</sup> I pray you tarry all night: behold, the day groweth to an end;<sup>9</sup> lodge here, that thine heart may be merry; and *'to-morrow* get you early on your way, that thou mayest go home.<sup>1</sup>

10 But the man would not tarry that night, but he rose up and departed, and came *'over* against *'Jebus*, (which is Jerusalem,) and *there were* with him two asses saddled; his concubine also was with him.

11 And when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into *'the city of a* *'stranger,*

man who is ambitious of preferment, and chiefly concerned for his honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them.

judge and the election of another. During these times, however, the country was not altogether without local governments, exercised by the heads of families and territorial princes of the congregation. Jos. 1. 18. but

an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King and of his only Son! Worthless clergymen and evil women are the

that is not of the children of Israel: we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in <sup>o</sup>Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.<sup>3</sup>

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* no man that <sup>o</sup>took them into his house to lodging.<sup>4</sup>

16 ¶ And, behold, there came an old man from <sup>o</sup>his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.<sup>5</sup>

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the <sup>o</sup>house of the LORD;<sup>6</sup> and there *is* no man that <sup>o</sup>receiveth me to house.

19 Yet there <sup>is</sup> both straw<sup>6</sup> and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, <sup>o</sup>Peace *be* with thee: howsoever, *let* all thy wants *lie* upon me; only<sup>7</sup> lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they <sup>o</sup>washed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, the men of the city, certain sons<sup>a</sup> of Belial, beset <sup>o</sup>the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may <sup>o</sup>know him.

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<sup>o</sup> Jos. 18. 25, 28. ver. 24. 25. ch. 11. 1. Sa. 13. 2. 16. Is. 10. 29. Ho. 5. 5. 9. 9. 10. 9.

<sup>3</sup> Bethlehem is about 4 miles or 15 hour's travel south of Jerusalem. Gibeah is nearly 3 miles north of the city, and Ramah 2 miles north of Gibeah. They are all upon the direct route from Bethlehem to Mount Ephraim. Gibeah was strongly situated on the top and sides of a conical hill, on the very crest of the mountain range. It was the native place of Israel's first king, and was thence called <sup>o</sup>Gibeah of Saul.

—P.

<sup>4</sup> Heb. *gathered*, He. 13. 2. Mat. 25. 35. 43.

<sup>5</sup> A note of the manners of the times is of some importance in settling the meaning of the Hebrew word translated *gathered*.

<sup>6</sup> For the honour of Rahab, Jos. 2. 1, of the mother of Jehoshaphat, Ju. 11. 1, some strenuously contend it should be translated *harbour*, or *tavern-keeper*. The text clearly shows there were in those days and countries no such persons; had there been an accustomed lodging-house, the Levite would not have rested with his wife and servant in the street.

—C.

<sup>7</sup> Ge. 3. 10. Ec. 1. 12. 2 Th. 4. 10. Ep. 4. 28. Ps. 104. 27. 28. 2.

<sup>8</sup> Sons of Jemini, Ge. 35. 18.

<sup>9</sup> ch. 18. 31. 20. 18. 26; 21. Jos. 18. 1. 1 Sa. 1. 37.

<sup>10</sup> The Hebrew words may be translated as follows:—

'And the house of Jehovah I walk in (as an attendant Levite). The meaning is not that he was now going to the house of the Lord, for he states positively that he is going to Mount Ephraim. The object of the remark seems to be,

'Though I serve in God's house, and would be welcomed there, yet there is no man in this inhospitable town to receive me into his house.'

—P.

<sup>11</sup> Heb. *gathereth*, ver. 15.

<sup>12</sup> Jos. 15. 16. 1 Jn. 3. 17. Mat. 10. 10. 1 Co. 3. 14. 9. 14.

<sup>13</sup> ch. 6. 27. Ge. 43. 23. 1 Sa. 25. 6. 1 Ch. 12. 18. Ga. 6. 16.

<sup>14</sup> Ge. 19. 3; 18. 3; 24. 31.

<sup>15</sup> 2 Sa. 18. 41; 19. 24. 32. 2 Sa. 11. 8. 1. 11. 15. 16. 10.

<sup>16</sup> A De. 13. 13. 1 Sa. 1. 16; 2. 12; 10. 27; 25. 25. 8.

<sup>17</sup> Ge. 19. 4. Ho. 9. 9; 10. 9.

<sup>18</sup> Ge. 4. 1; 19. 5. Ro. 1. 27. 1 Co. 6. 9. Jude. 1.

<sup>19</sup> Hay is seldom mentioned in Scripture; straw, frequently. The state of agriculture must have been very imperfect, and all the

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grass at the time turned up—a thing not only common but constant in many eastern countries during summer, so that the carrying of straw for two asses was necessary in so short a journey; the distance from Bethlehem to Shiloh being not more directly than about thirty miles.—Note. A lawless state of society is as incompatible with prosperity, as with morality.

<sup>20</sup> 2 Sa. 13. 12. Ge. 19. 6–8.

<sup>21</sup> Eastern notions of hospitality may account for this proposal, but can neither palliate nor defend it. It tells an intelligible but melancholy story of the morals of the times.—C.

<sup>22</sup> Ge. 34. 7. De. 21. 21. Jos. 7. 15. 2 Sa. 13. 12, 13. ch. 20. 6.

<sup>23</sup> Ge. 19. 8. Ro. 3. 8.

<sup>24</sup> Heb. *the matter of this folly*, i.e. 50. domy.

<sup>25</sup> Ge. 4. 1. Je. 5. 7, 8. Ho. 7. 4. 7. 9. 10. 9.

<sup>26</sup> Ge. 18. 12. 1 Pe. 3. 6. 1 ch. 20. 5.

<sup>27</sup> He makes no appeal to the local authorities; when it is probable some of the chief men of the city were concerned in the wickedness.—C.

<sup>28</sup> 1 Sa. 17. 7. Ga. 4. 18. Ro. 10. 2.

<sup>29</sup> This is a most frightful narrative, and while it awakens thoughts of horror, should equally awaken thoughts of thankfulness for the civilizing power of Christianity, and efficient protection of well-ordered government. The Levite, no doubt, sent a circumstantial account of the wicked conduct of the Gibeonites; and the spectacle of the fragments of the murdered woman was calculated to rouse the tribes to ample vengeance. The practice continued in Israel, but the victim was a bullock, 1 Sa. 7. 11; and from Lucian we learn that the Scythians and Molossians had a similar custom. The Crean Tarigh, a cross seared in fire and quenched with blood, in which the Highland chieftains of Scotland were wont to summon their clans to battle, seems to have originated in similar ideas.—C.

<sup>30</sup> Jos. 9. 14. 1 Sa. 25. 13. ch. 20. 53. Ps. 119. 5. Pr. 13. 10; 20. 18; 11. 14; 15. 22; 24. 6.

CHAP. XX.

<sup>1</sup> ver. 2, 8, 11. 1 Sa. 11. 7. 2 Sa. 19. 14. Ezr. 3. 1.

<sup>2</sup> 1 Sa. 3. 20. 2 Sa. 3. 10; 24. 21; 17. 11. 1 Ki. 4. 25.

<sup>3</sup> Dan being the city northmost, and Beersheba the most south, the phrase from Dan to Beersheba denotes the whole country.

23 And the man, the master of the house, went out unto them, and said unto them, <sup>o</sup>Nay, my brethren, *nay*, I pray you, do not so wickedly;<sup>7</sup> seeing that this man is come into mine house, do not this <sup>o</sup>folly.

24 Behold, *there is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.<sup>8</sup>

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and <sup>o</sup>they knew her, and abused her all the night until the morning; and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her <sup>o</sup>lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman, his concubine, was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us <sup>o</sup>going; <sup>o</sup>but none answered. Then the man took her <sup>up</sup> upon an ass, and the man rose up, and gat him unto his place.<sup>9</sup>

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and <sup>o</sup>divided her,<sup>1</sup> *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: <sup>o</sup>consider of it, take advice, and speak *your minds*.

## CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 29 They destroy by a stratagem <sup>all</sup> the Benjamites, except six hundred.

**T**HEN <sup>o</sup>all the children of Israel went out, and the congregation was gathered together as one man, <sup>o</sup>from Dan even to Beersheba, with

ness will not apostate professors go! and what barefaced impudence continuance in lewdness begets! When sinners are once given up to their own hearts' lust they easily sink into the most unnatural crimes: and when they are become desperate in wickedness, they will neither bear restraint nor hear admonition.

*sand men.* As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or subsequently engaging or falling in battle; an answer has been attempted by showing that some eastern nations placed the *units* first, and thence advanced in their numeration. This mode of

question, and their neglect in this. Neglect—for they do not ask, 'Wilt thou go with us?' but, 'Shall we go?' Now they add, 'Shall I cease?' and God promises victory. C.]

Ver. 47. [About 8 miles north by east of Gibeah, among the wild mountains, is a conspicuous white hill,

the land of Gilead, 'unto the LORD in Mizpeh.<sup>9</sup>

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that <sup>drew sword.</sup>

3 (Now the children of Benjamin <sup>heard</sup> that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell<sup>1</sup> us, how was this wickedness?

4 And the Levite,<sup>2</sup> the husband of the woman that was slain, answered and said, 'I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 And <sup>the</sup> men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me; *and* my concubine have they forced,<sup>3</sup> that she is dead.

6 And <sup>I</sup> took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed <sup>lewdness</sup> and folly in Israel.

7 ¶ Behold, <sup>ye</sup> are all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, 'We will not any *of us* go to his tent,<sup>4</sup> neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* <sup>by</sup> lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people,<sup>5</sup> that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together<sup>6</sup> as one man.

12 ¶ And the tribes of Israel <sup>sent</sup> men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore <sup>deliver us</sup> the men, the children<sup>7</sup> of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not <sup>hearken</sup> to the voice of their brethren the children of Israel;

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah to fight against Israel.

A.M. 2579 or 2589.  
B.C. 1425 or 1415.

<sup>1</sup> Jos. 18.21. ch. 11. 11.  
1 Sa. 10.17; 5. 2 Ki. 25.  
22. It was near Shiloh, ver. 18.26.

<sup>2</sup> No less than seven Mizpehs are mentioned in Scripture. The word signifies a place of lookout or 'watch-tower,' and was therefore applicable to many places in Palestine. The Mizpeh here mentioned is in Benjamin. It was situated on the hill now called Azy-Samuel, which is the most commanding and conspicuous in the whole region. It rises 600 feet above the plain of Gibeon, which lies immediately to the north of it; and it is 4 miles north-west of Jerusalem. The hill of Gibeah is clearly seen from it, and is only 3 miles distant. The gathering-place of the tribes was doubtless on the northern slope of the hill, and on the broad plain of Gibeon below. No other place among the mountains of southern Palestine was so well adapted for such an assembly. Being in Benjamin, too, it was calculated to strike terror into the whole tribe.—P.

<sup>3</sup> Heb. *the man the Levite*.  
1 Jos. 19.15-21.  
2 Ch. 19.22-28.

<sup>4</sup> Heb. *humbled*.  
1 Ch. 19.20.  
2 Ch. 19.23. Ge. 34.7. Jos. 7.15. 2 Sa. 13.12, 13. Ex. 19.5, 6. De. 14.1, 2. ch. 19.30.

<sup>5</sup> Ec. 9.10. Pr. 21.3. ch. 21.1, 5.

<sup>6</sup> A curious note of the state of Jewish society, as it shows that a part of them were still nomadic shepherds dwelling in tents.—C.

<sup>7</sup> Jos. 14. 2. 1 Ch. xxiv. xxvi. Ne. 11. 1. ch. 1.1, 2.

<sup>8</sup> This record will account, in a great degree, for the vast numbers occasionally ascribed to the Israelitish armies, as, to speak in modern phrase, we see what an immense commissariat was required to carry provisions for the army.—C.

<sup>9</sup> Heb. *fellows*.  
1 De. 20. 10, 11. Jos. 22.13. Ro. 12.18; 14.19. He. 12.14.

<sup>10</sup> 2 Sa. 20.21.  
1 Ch. 19.22. De. 13.13. 1 Sa. 1. 16; 2. 12; 10. 27; 25. 25. 2 Co. 6.15.

<sup>11</sup> 1 Sa. 2.25. Ro. 1.37. Re. 18.4, 5. Ho. 9.9; 10.9.

<sup>12</sup> ver. 25. 35. 47. 48. with ver. 38. 8. 10.

<sup>13</sup> It may be impossible now to account for this presumptuous courage of Benjamin in defying such an army. Some probabilities may be suggested. They may have expected to have a large army soon

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<sup>1</sup> Heb. *shut or locked in their right hand*, ch. 3. 15. 1 Ch. 12.2.

<sup>2</sup> The wonderful skill of these slingers will help to illustrate David's victory over Goliath. The practice of slinging stones is not yet extinct in Palestine. I have seen shepherds use the sling with wonderful precision and force.—P.

<sup>3</sup> Nu. 1.46; 26.51. 1 Sa. 11.8; 15.4. 1 Ch. 21.5.

<sup>4</sup> Jos. 18.1. ch. 18.31; 19.18; 21.12; ver. 26.

<sup>5</sup> And went up to Bethel—not to the tabernacle which was pitched at Shiloh; but to the ark, which appears from ver. 27, 28, to have been brought to Bethel, in order to be near the camp. Bethel was only 5 miles from Mizpeh.—P.

<sup>6</sup> ver. 27. Jos. 9.14. ch. 1.1. 2. Nu. 27.5, 21. 1 Sa. 23.2. 4. 11, 12; 30.8. 2 Sa. 5.19, 23.

<sup>7</sup> They did not ask, 'Shall we go up?' which would have referred the whole matter to God; but, 'Which shall go up first?' which referred the secondary part to God, but took the primary decision upon themselves.—

<sup>8</sup> Note that it is used to denote that the question was put to more than one. Probably not only the Levite, but the old man who had entertained him, and his servant, were present to bear their testimony.—P.

<sup>9</sup> Heb. *the man the Levite*.  
1 Jos. 19.15-21.  
2 Ch. 19.22-28.

<sup>10</sup> Heb. *humbled*.  
1 Ch. 19.20.  
2 Ch. 19.23. Ge. 34.7. Jos. 7.15. 2 Sa. 13.12, 13. Ex. 19.5, 6. De. 14.1, 2. ch. 19.30.

<sup>11</sup> Ec. 9.10. Pr. 21.3. ch. 21.1, 5.

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<sup>17</sup> 1 Sa. 2.25. Ro. 1.37. Re. 18.4, 5. Ho. 9.9; 10.9.

<sup>18</sup> ver. 25. 35. 47. 48. with ver. 38. 8. 10.

<sup>19</sup> It may be impossible now to account for this presumptuous courage of Benjamin in defying such an army. Some probabilities may be suggested. They may have expected to have a large army soon

16 Among all this people *there were* seven hundred chosen men <sup>left-handed</sup>: every one could sling stones at an hair-breadth, and not miss.<sup>8</sup>

17 And the men of Israel, besides Benjamin, were numbered <sup>four hundred thousand</sup> men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the <sup>house of God</sup>,<sup>9</sup> and <sup>asked</sup> counsel of God, and said, Which of us shall go up first<sup>1</sup> to the battle against the children of Benjamin? And the LORD said, <sup>Judah shall go up</sup> first.

19 And the children of Israel <sup>rose up</sup> in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and <sup>destroyed down</sup> to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, <sup>encouraged</sup> themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and <sup>wept</sup> before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and <sup>destroyed down</sup> to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God,<sup>2</sup> and <sup>wept</sup>, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And<sup>3</sup> the children of Israel inquired of the LORD, (for the <sup>ark</sup> of the covenant of God *was* there in those days,

28 And <sup>Phinehas</sup>, the son of Eleazar, the



30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and <sup>m</sup>were drawn away from the city; and they began to smite<sup>4</sup> of the people, and kill, as at other times, in the highways, of which one goeth up to <sup>n</sup>the house of God,<sup>5</sup> and the other to <sup>o</sup>Gibeah in the field,<sup>6</sup> about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, <sup>p</sup>Let us flee, and draw them from the city<sup>7</sup> unto the highways.

33 And all the men of Israel <sup>q</sup>rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah <sup>r</sup>ten thousand chosen men out of all Israel, and the battle was sore: but they <sup>s</sup>knew not that evil was near them.<sup>8</sup>

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed<sup>9</sup> of the Benjamites that day <sup>t</sup>twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for <sup>u</sup>the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait <sup>v</sup>drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign<sup>1</sup> between the men of Israel and<sup>2</sup> the liers in wait, that<sup>3</sup> they should make a great flame<sup>3</sup> with smoke to rise up out of the city.

39 And <sup>w</sup>when the men of Israel retired in the battle, Benjamin began to smite<sup>4</sup> and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, <sup>x</sup>the flame of the city ascended up to heaven.

A.M. 2579 or 2589.  
B.C. 1425 or 1415.

m Jos. 8.14-16.

<sup>4</sup> Heb. to smite of the people wounded, as at, &c.

<sup>n</sup> Or, Bethel, Ge. 12. 8:28.19.

<sup>5</sup> One goeth up to Bethel.—P.

<sup>o</sup> Jos. 18.24. ch. 19.13. 14. Is. 10.20.

<sup>6</sup> The battle took place at some little distance from Gibeah, and it appears that several paths radiated from the battle-field, one of them went to Bethel, another direct to the town of Gibeah.—P.

<sup>p</sup> Jos. 8.15.16.

<sup>7</sup> The discomfiture of the Israelites on the two former occasions had evidently resulted from the pre-sumptuous ardour in attacking the Gibeonites amongst the inclosures of the city, whereby their numbers became rather a mark for the Benjamite slingers than a means either of attack or defence.—Voss, Self-will, impiety, and presumption generally fail in skillfulness; for when men forget God, their true wisdom, how can they retain even their worldly wisdom!—C.

<sup>8</sup> Jos. 8.18-22. 2 Sa. 5:23.

<sup>9</sup> ver. 29. Jos. 8.22.

<sup>1</sup> Jos. 8.14. Is. 47.11. ver. 37. Job. 21.12. Pr. 29.6. Ec. 8.11. 1 Th. 5.3. Mat. 24.44.

<sup>2</sup> That is, the Gibeonites knew not that evil was near.—Voss, Success in sin blinds the eyes both to temporal danger and the wrath to come.—C.

<sup>3</sup> Mark the difference between the recital of destruction, ver. 21, 25, 35. Down to the ground is wanting in the last—intimating complete destruction.—C.

<sup>4</sup> ver. 15.44-46.

<sup>u</sup> Jos. 8.14-22.

<sup>v</sup> Or, made a long sound, Ex. 19.13. ch. 4. 6.

<sup>1</sup> Or, time.

<sup>2</sup> Heb. with.

<sup>3</sup> Jos. 8.8, 20, 21.

<sup>4</sup> Heb. elevation.

<sup>5</sup> ver. 31. Jos. 8.15.

<sup>6</sup> Heb. to smite the wounded.

<sup>7</sup> Heb. the whole consumption, Jos. 8. 19.20.

<sup>8</sup> Jos. 8.20. Ex. 15.9. 10. Pr. 29.5. Lu. 17.7. 29. 21.34. Re. 18.10. 1 Th. 5.3. 2 Pe. 2.12. Mat. 24.44.

<sup>9</sup> Observe, says Henry, that the Benjamites in the beginning of the battle were confident that the day was their own. Sometimes God suffers wicked men to be lifted up in successes and hopes, that their fall may be the sorer. See how short their joy is, and their triumphing but for a moment. Evil was near them, and they did not know it; they saw, when it was too late to prevent it, that evil was come

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<sup>7</sup> Evil, saith the wise man, *placeth sinners*. The sinner may have many escapes, nay, apparent temporary victories, but his day cometh at last.—C.

<sup>8</sup> Or, from Menuchah, &c.

<sup>9</sup> Heb. unto over against.

<sup>1</sup> Not that 1 Ch. 6. 77. but perhaps that 1 Sa. 14.2. ver. 47. ch. 21. 13.

<sup>2</sup> ver. 15. The other 1200 were either slain in the former battles, or fled their country.

<sup>3</sup> We find it recorded, ver. 35, that 25,100 were destroyed that day, which is made up to 25,000 by the items, ver. 44, 45; but how do these account for the deficient 100? Simply by attending to the difference between *destroyed* and *fell*. *Destroyed* includes the killed and severely wounded; of the latter class there were barely 100. *Fell* describes the killed with the sword, of whom, alas! for the quarrels of brethren! there were 25,000.—C.

<sup>4</sup> Ch. 12. 13. Ps. 103. 9. 10. Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

<sup>5</sup> De. 13.15-17. 7.25. 22. Ch. 23.34. 24.9.

<sup>6</sup> Heb. *was found*.

<sup>7</sup> Heb. *was found*.

<sup>8</sup> Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, Christ's churches! Had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which they fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

#### CHAP. XXI.

a ch. 20.8. 1e. 4.2.  
b ch. 20.1. ver. 5.8.  
c Ex. 34.12-16. De. 7. 2.

<sup>1</sup> This part of the narrative describes the evil consequences of rash and unblow-ed vows.—Voss, How important to all, but especially to men inflamed by resentment against personal injury, or public wrong, to remember that word, Thou shalt not take the name of the Lord thy God in vain.—C.

<sup>2</sup> ch. 20. 18, 23. 26. Jos. 18.1. ver. 12.15.

<sup>3</sup> Sorrow for sin is a hopeful but by no means a certain sign of repentance; for there is much difference between feeling sorrow for the inconvenience, annoyance, and loss occasioned to sin to ourselves, and feeling grief for the insult that sin has offered to God. So Israel wept sore for the national injury of their rash vow; but, so far from being truly penitent, they prepare to rectify the vow by a verbal evasion, and to remedy one sin by the perpetration of another.

ness; but the battle overtook them:<sup>7</sup> and then which *came* out of the cities they destroyed in the midst of them.

43 Thus they <sup>enclosed</sup> the Benjamites round about, and chased them, and trode them down with ease<sup>8</sup> over against<sup>9</sup> Gibeah toward the sun-ising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned, and fled toward the wilderness unto the rock of <sup>4</sup>Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were <sup>5</sup>twenty and five thousand<sup>1</sup> men that drew the sword: all these *were* men of valour.

47 But<sup>6</sup> six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel <sup>7</sup>turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to <sup>2</sup>hand: also they set on fire all the cities that they came<sup>3</sup> to

#### CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel <sup>1</sup>had sworn in <sup>1</sup>Mizpeh, saying, There <sup>2</sup>shall not any of us give his daughter unto Benjamin to wife.<sup>1</sup>

2 And the people came to the <sup>3</sup>house of God, and abode there till even before God, and lifted up their voices, and wept sore;<sup>2</sup>

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people <sup>4</sup>rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the Lord? For they <sup>5</sup>had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel <sup>6</sup>repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

the LORD? and, behold, there came none to the camp from <sup>1</sup>Jabesh-gilead to the assembly.

9 For the people were numbered,<sup>3</sup> and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, 'Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye<sup>m</sup> shall utterly destroy every male, and every woman that <sup>2</sup>'hath lain by man.'

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,<sup>5</sup> that had known no man by lying with any male: and they brought them unto the camp <sup>o</sup>to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to speak<sup>6</sup> to the children of Benjamin that *were* in the<sup>2</sup> rock Rimmon, and to <sup>c</sup>call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives<sup>7</sup> which they had saved alive of the women of Jabesh-gilead: and yet so they <sup>2</sup>'sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin,<sup>8</sup> that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of

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our daughters: for the children of Israel <sup>1</sup>'have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a <sup>1</sup>'feast' of the LORD in Shiloh yearly,<sup>1</sup> *in a place* which *is* on the north side of Beth-el, on the east side<sup>2</sup> of<sup>3</sup> the highway that goeth up from <sup>1</sup>'Beth-el to Shechem, and on the south of Lebonah.<sup>4</sup>

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to <sup>2</sup>'dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, <sup>2</sup>'Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not <sup>2</sup>'give unto them at this time, *that* ye should be guilty.<sup>5</sup>

23 And the children of Benjamin did so, <sup>2</sup>• and took *them* wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and <sup>2</sup>'repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In<sup>b</sup> those days *there was* no king in Israel: every man did *that which was* <sup>2</sup>'right in his own eyes.<sup>6</sup>

CHAPTER XXI. [Ver. 4. Offered burnt-offerings and peace-offerings. The transition from a peace-offering to another act of extermination seems an almost incredible contradiction. But the history of human nature furnishes many instances of not merely making professed religious services the prelude to cruelty, but of actually commingling them together. The history of the crusades against the Waldenses affords an example of the one, and the *autos-da-fe* of the Spanish inquisition afford an example of the other—the massacre of St. Bartholomew in some degree exceeds both; for the massacre of the sleeping and unoffending Hugue-

nots was celebrated at Rome by a solemn *Te Deum*. C.]

REFLECTIONS.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an overdoing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences.

In perplexities and distress it is proper to have re-

course to God and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or state.

# THE BOOK OF RUTH

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Ju. iii. or iv.; particularly the afflictions of Naomi and Ruth, ch. i.; their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof, iv.

[The ancient Jews, and some of the early Christian fathers, accounted Ruth a part of the book of Judges, regarding that whole book as a series of independent narratives, arranged without regard to chronological order. The author of Ruth is unknown, but it has been ascribed with much probability to Samuel. It would appear to have been written a considerable time after the events recorded in it occurred; for in ch. 4. 7 we find reference made to one of its incidents as being an old custom. It could not have been written sooner than the time of king David, for his name is mentioned; and one of the objects of the book evidently was to illustrate David's genealogy. Another probable object in writing this book and placing it in the Canon, was 'to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.' P.]

## CHAPTER I.

<sup>1</sup> Elimelech, driven by famine into Moab, dieth there. <sup>4</sup> Mahlon and Chilion, his sons, having married wives of Moab, die also. <sup>6</sup> Naomi returning homeward, <sup>8</sup> dissuadeth her two daughters-in-law from going with her. <sup>14</sup> Orpah leaveth her, but Ruth with great constancy accompanieth her. <sup>19</sup> They two come to Bethlehem, where they are gladly received.

NOW it came to pass, <sup>a</sup>in the days when the judges ruled,<sup>1</sup> that there <sup>b</sup>was a famine in the land: and a certain man of Beth-lehem-judah went to <sup>c</sup>sojourn in the country of Moab, he, and his wife, and <sup>d</sup>his two sons.<sup>2</sup>

<sup>2</sup> And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, <sup>e</sup>Ephra-thites of Beth-lehem-judah: and they came into the country of Moab, and continued<sup>3</sup> there.

<sup>3</sup> And <sup>f</sup>Elimelech, Naomi's husband, died; and she was left, and her two sons.

<sup>4</sup> And they <sup>g</sup>took them wives of the women of Moab;<sup>4</sup> the name of the one *was* <sup>h</sup>Orpah, and the name of the other <sup>i</sup>Ruth: and they dwelled there about ten years.

<sup>5</sup> And <sup>j</sup>Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.<sup>5</sup>

<sup>6</sup> ¶ Then <sup>k</sup>she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had <sup>l</sup>visited his people in <sup>m</sup>giving them bread.

<sup>7</sup> Wherefore she <sup>n</sup>went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

A.M. cir. 2684.  
B.C. cir. 1320.

### CHAP. I.

<sup>a</sup> About 1320, in the time of Ehud, Ju.iii.

<sup>1</sup> Heb. *Judged.*

<sup>b</sup> Ge.12.10; 42.1. Ju. 6. 4. 6. 2 Ki.8.1. Ps. 33. 18. 19; 107.34. De.28.23. 24.

<sup>c</sup> Ps.120.5. ver. 4.

<sup>2</sup> 'The country of Moab' lay to the east and south-east of the Dead Sea. Its northern border was the river Arnon, its southern Edom, and its eastern the great Midbar or plain of Arabia.—P.

<sup>d</sup> Ge.35.19. Mi. 5. 2 Ju. 17. 7. 8. 19. 1. 2. 18. 1 Sa.17.12.1 Ch.4.4.

<sup>3</sup> Heb. *were.*

<sup>e</sup> Ps.34.19. 2 Ki.4.1. <sup>f</sup> De.7.1; 23.3. Ne.13. 1.1 Ki.11.1, 2.

<sup>4</sup> For the lawfulness of a marriage between an Israelite and Moabitess, see note on Ju.14.3.—C.

<sup>g</sup> ver. 14.

<sup>h</sup> Mat.1.5. ch.ii. iv.

<sup>i</sup> Le. 26. 16. De. 32. 35. 39. Ps. 34. 19; 89. 39—52. Je.2.19.

<sup>5</sup> A woman bereft of the husband of her youth, and her two many sons, and with two unprotected and fatherless daughters—in-law, ver. 8, presents a melancholy picture of human life. But, like the shorn lamb, the less protected from the storm, the more sensibly does she illustrate the government of Providence, and the triumphs of natural affection, maternal prudence, and religious principle, Je.49.11.—C.

<sup>6</sup> Ho.2.6-14; 15.14. 1-3. Ps. 73. 27, 28; 68. 5.

<sup>7</sup> Ge.22.1. Ex.3.16. 1 Sa.2.21. Lu.1.68. Ps. 103.8, 9.

<sup>8</sup> Mat.6.21. Pr.30.8.

<sup>9</sup> Ti.6.8.

A.M. cir. 2694.  
B.C. cir. 1310.

<sup>6</sup> ch.2.11. Phi.4.8.

<sup>7</sup> 2 Ti.1.17, 18. Ep.5. 22. Col.3.18.

<sup>8</sup> ch.3.1. Ep.5.22.

<sup>9</sup> Ge.29.11; 31.28.55; ver.14.

<sup>10</sup> Ps.16.3; 119.63.

<sup>11</sup> De.25.5. Ge.38.11.

<sup>12</sup> See the law of widows to demand their husbands' brothers—with the ordinance for their release if they did not choose to marry them, De.25.5.—C.

<sup>13</sup> 1 Ti.5.9. Ge.17.17; 18.11, 12.

<sup>14</sup> Or, *if I were with an husband.*

<sup>15</sup> Heb. *hope.*

<sup>16</sup> Heb. *I have much bitterness.*

<sup>17</sup> This presents a beautiful feature in the character of Naomi; she feels the hand of God heavy upon herself, but forgetting her own losses, her grief is for her daughters-in-law. —Note. See this divine principle perfectly exhibited in Christ, Jn.18.8, where, resigned to the will of his Father, his anxieties are all alive to the safety of his disciples. See farther how this same comparative disregard of self, and anxiety for the welfare of others, is required of all believers, Phi.2.4. See also Lu.23.28.—C.

<sup>18</sup> Job 19.21. Ps.39.9.

<sup>19</sup> ver.9. Ge.37.28. 1 Ki.19.20. 2 Ti.4.10. Phi.3.19. He.10.38.

<sup>20</sup> Pr.17.17. He.10.39.

<sup>21</sup> Mat.13.24; 19.37; 19.27. 29.1 Ki.19.20.

<sup>22</sup> Jos.24.15; 2 Ki.2.2. Lu.24.28.

<sup>23</sup> Ac.21.13. Mat.16. 23. 24. 1 Th.1.6, 9. 2 Co. 6.14-18.

<sup>24</sup> Or, *be not against me.*

<sup>25</sup> One of the strongest examples of human affection upon record, and expressed in the most pathetic language; but specially remarkable for the manner

in-law, Go, <sup>1</sup>return each to her mother's house: <sup>2</sup>the LORD deal kindly with you, as ye have dealt with the dead, and with me.

<sup>9</sup> The LORD grant you that ye <sup>1</sup>may find rest, each *of you* in the house of her husband. Then <sup>2</sup>she kissed them: and they lifted up their voice, and wept.

<sup>10</sup> And they said unto her, Surely we will <sup>1</sup>return with thee unto thy people.

<sup>11</sup> And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they <sup>1</sup>may be your husbands?<sup>6</sup>

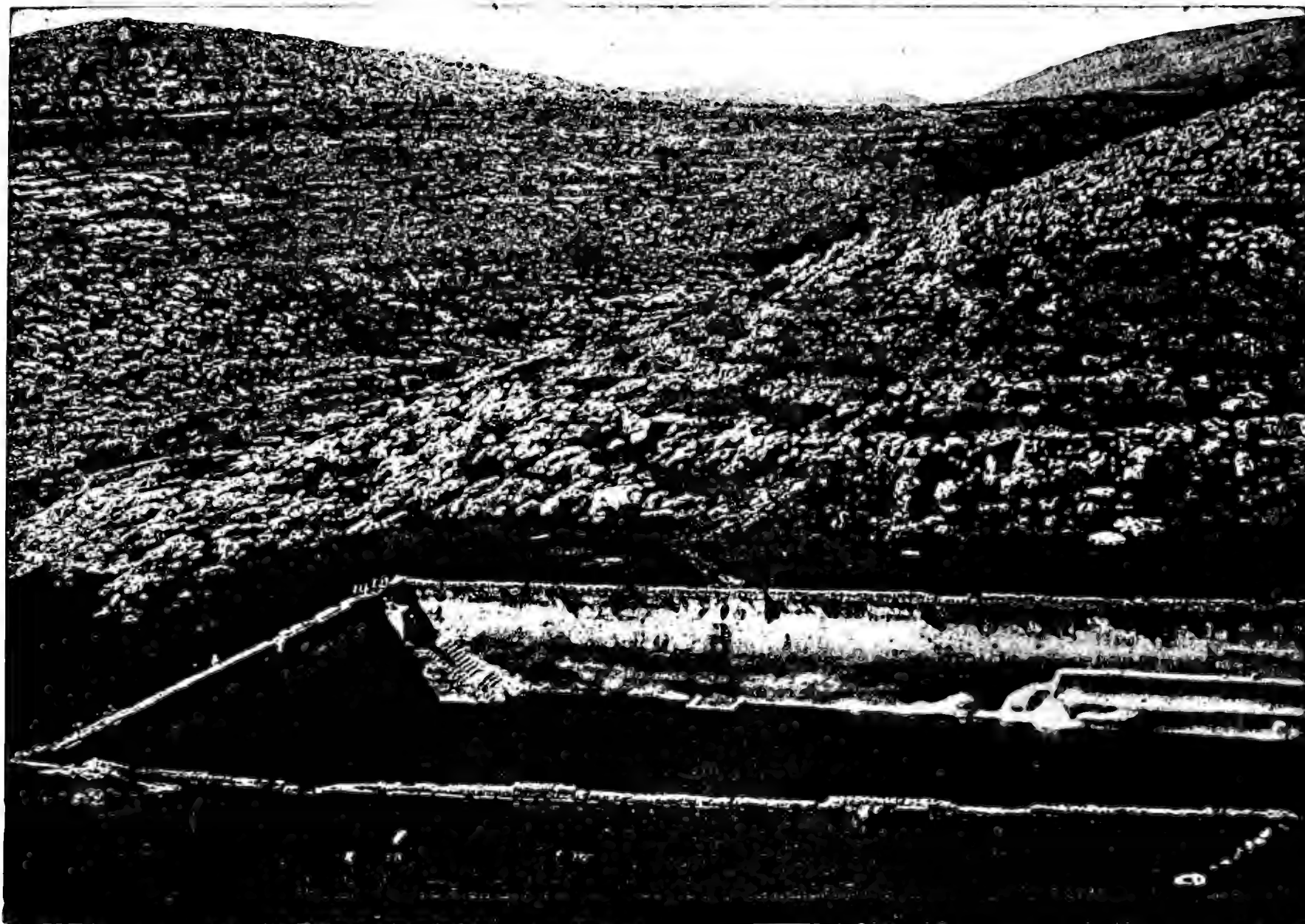
<sup>12</sup> Turn again, my daughters; go *your way*; for I am <sup>1</sup>too old to have an husband. If I should say, I have hope, *if* I should have an husband<sup>7</sup> also to-night, and should also bear sons;

<sup>13</sup> Would ye tarry<sup>8</sup> for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much<sup>9</sup> for your <sup>1</sup>sakes, <sup>2</sup>that the hand of the LORD is gone out against me.

<sup>14</sup> And they lifted up their voice, and wept again: and Orpah <sup>1</sup>kissed her mother-in-law; but Ruth <sup>1</sup>clave unto her.

<sup>15</sup> And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: <sup>1</sup>return thou after thy sister-in-law.

<sup>16</sup> And Ruth said, <sup>1</sup>Entreat me not<sup>2</sup> to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be my*



**L**OWER POOL OF SOLOMON—SITUATED NEAR THE FIELDS WHERE RUTH GLEANED WHEAT LEFT BY THE REAPERS OF BOAZ. [RUTH, ii:2.]—"And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter." The pools of Solomon are about three miles from the town of Bethlehem and not a great distance from the fields where Ruth gleaned in the field

after the reapers of Boaz. The above is called the lower pool of Solomon because it is the last of the three, the two others standing above it. Water from this pool passes to Bethlehem, and perhaps directly through the very field where Boaz met and talked so kindly to Ruth, the damsel that came back with Naomi out of the country of Moab. This reservoir of water would float one of the largest ocean steamers.

17 Where thou diest, will I die, and there will I be buried: <sup>c</sup>the LORD do so to me, and more also, <sup>d</sup>if ought but death part thee and me.

18 When she saw that she was stedfastly minded<sup>d</sup> to go with her, <sup>d</sup>then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem.<sup>e</sup> And it came to pass, when they were come to Beth-lehem, that all the city was moved about them,<sup>e</sup> and they said, <sup>f</sup>Is this Naomi?

20 And she said unto them, Call me not Naomi,<sup>g</sup> call me Mara:<sup>h</sup> for the Almighty hath dealt<sup>i</sup> very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why <sup>then</sup> call ye me Naomi, seeing the LORD hath <sup>h</sup>testified against me, and the Almighty hath afflicted me?<sup>j</sup>

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and <sup>they</sup> came to Beth-lehem in the beginning of barley harvest.<sup>k</sup>

## CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking notice of her, 8 sheweth her great favour. 18 That which she got, she carrieth to her mother-in-law.

AND Naomi had a <sup>a</sup>kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and <sup>b</sup>glean ears of corn after <sup>him</sup> in whose sight I shall find grace.<sup>1</sup> And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers: and her <sup>c</sup>hap was to light on a part of the field<sup>2</sup> <sup>belonging</sup> unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, <sup>a</sup>The LORD be with you. And they answered him, The LORD bless thee.<sup>3</sup>

A.M. cir. 2694.  
B.C. cir. 1310.

<sup>c</sup> 1 Sa. 3. 17; 25. 20. 2  
Sa. 3. 9. 35. 1 Ki. 2. 23. 19  
2. 20. 10. Ga. 2. 20. Ac.  
11. 23.

<sup>d</sup> Heb. strengthened  
her self.

<sup>e</sup> Ac. 21. 14.

<sup>f</sup> ver. 1. 2. Ge. 35. 10  
Ju. 12. 8. 17. 7. 1. Sa. 10.  
1. 4. 2 Ch. 11. 6. Mi. 5. 2.  
Mat. 2. 1. 16. Jn. 7. 42.

<sup>g</sup> A proof of the rank of Naomi before her emigration, and of the simplicity of the state of society, in which the departure or return of any one moved a whole city. In an active state of a commercial nation, such an event would not move a village.—C.

<sup>h</sup> 1 La. 2. 15. Job 2. 12.

<sup>i</sup> That is, pleasant.

<sup>j</sup> That is, bitter.

<sup>k</sup> H. 12. 11. La. 3. 1-20. Ps. 73. 14; 88. 1-18. Job xix. xxx.

<sup>l</sup> Job 10. 17. 13. 26. 15. 8. Mal. 3. 5. Ja. 5. 3. De. 19. 15.

<sup>m</sup> Ps. 97. 11. Le. 23. 10. Ge. 22. 24. De. 32. 36. 2 Co. 10. 13.

<sup>n</sup> In the end of March or beginning of April.—P.

## CHAP. II.

<sup>a</sup> ch. 3. 9. 12. 13. ver. 1. 1 Ch. 2. 11. 12. Mat. 1. 5. Job 19. 25. Pr. 7. 4.

<sup>b</sup> Le. 19. 9. 10; 23. 22. De. 24. 19. 26. Ep. 4. 36.

<sup>c</sup> Industry, humility, filial deference, and dependence on favour rather than any sense of her own merit, beautifully characterize the conduct of Ruth.—C.

<sup>d</sup> Heb. hap hap. Gen. 30. 20. 1. Sa. 27. 27. Ex. 6. 1. 2. 2. Ki. 8. 5. 6. 29. Pr. 16. 9.

<sup>e</sup> The eastern fields being generally uncultivated, Boaz, though a mighty man of wealth, has but a part of one—but that one was a cultivated district.—C. The word 'field' must not be understood here in its usual English acceptance. The Hebrew term *sadeh* means 'a level tract of cultivated land' of any extent. For example, the fertile plain of Mesopotamia is called *Sadeh Avram*. The whole cultivated territory of Bethlehem was called *sadeh*.—P.

<sup>f</sup> Ju. 6. 12. Ps. 129. 8. 118. 26. Col. 4. 6.

<sup>g</sup> These are beautiful examples of piety, address and response, giving a most favourable though incidental view both of Boaz and his servants.—C.

A.M. cir. 2694.  
B.C. cir. 1310.

<sup>h</sup> An office still common in all countries where cultivation of grain is extensive.—C.

<sup>i</sup> Ge. 24. 229. 4.

<sup>j</sup> ch. 1. 16. 19. 22. Is. 11. 10.

<sup>k</sup> Pr. 15. 33. Ps. 138. 6. 1 Pe. 5. 5. Ja. 4. 6. 7. 10.

<sup>l</sup> The polished manners of Ruth do not forsake her, in her poverty.—Note. Plainness of speech is to be commended, but rudeness and bluntness are far from plainness—they are, in fact, most conventional modes of speaking, and far from consistent with the gentle wisdom of Christianity.—C.

<sup>m</sup> Pr. 27. 23. 28. 19. Ec. 9. 10. Ro. 12. 11. Gal. 6. 9.

<sup>n</sup> The temporary or perhaps permanent shed raised over the thrashing-floor, in which a retreat from the sun would be a luxury, and necessary at noon.—C.

<sup>o</sup> 1 Sa. 3. 6. 9. 2 Ki. 5. 13. He. 13. 2. 3.

<sup>p</sup> Phi. 4. 8. 1 Jn. 3. 18. Le. 19. 9. De. 24. 19.

<sup>q</sup> The males and females must have been ranged in separate bands.—C.

<sup>r</sup> Job 29. 12. Ps. 105. 15.

<sup>s</sup> Ge. 26. 18; 24. 18. 2. Mat. 10. 42. Jn. 4. 7. 11.

<sup>t</sup> Ge. 17. 3. 1 Sa. 25. 17. Lu. 1. 48. 2 Sa. 9. 8; 19. 28.

<sup>u</sup> Ps. 37. 5. 6. 45. 10. Pr. 31. 31. He. 11. 8. 9.

<sup>v</sup> There appears a difference between this verse and ch. 1. 8. where only the mother is mentioned, who therefore seems to have been a widow. But Naomi spoke of what she knew, Boaz of what he had heard; and the discrepancy is very natural. Their mother might have been married again, which would render both statements correct.—C.

<sup>w</sup> He. 6. 10. 2 Jn. 8. 2. Ti. 1. 18. 4. 8. 1 Ti. 4. 8.

<sup>x</sup> Ps. 17. 8. 51. 4. 36. 71. 61. 4. 57. 1. Mat. 23. 37.

<sup>y</sup> This is not a metaphor but a literal statement. The wings referred to are the wings of the cherubim surrounding the mercy-seat.—C.

<sup>z</sup> Ge. 33. 8. 10. 43. 14. Pr. 11. 27. 13. 15. 22. 1.

1 Or, I find favour.

2 Heb. to the heart.

3 1 Sa. 25. 41. Pr. 15. 33.

5 Then said Boaz unto his servant that was set over the reapers,<sup>4</sup> Whose damsel <sup>is</sup> this?

6 And the servant that was <sup>a</sup>set over the reapers answered and said, It <sup>is</sup> <sup>b</sup>the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, <sup>c</sup>I pray you,<sup>5</sup> let me glean and gather after the reapers among the sheaves: so she came, and hath <sup>b</sup>continued even from the morning until now, that she tarried a little in the house.<sup>6</sup>

8 Then said Boaz unto Ruth, Hearest thou not, <sup>my</sup> daughter? <sup>a</sup>Go not to glean in another field, neither go from hence, but abide here fast by my maidens.<sup>7</sup>

9 <sup>Let</sup> thine eyes <sup>be</sup> on the field that they do reap, and go thou after them: have I not charged the young men that they shall <sup>not</sup> touch thee? and when thou art athirst, <sup>m</sup>go unto the vessels, and drink of <sup>that</sup> which the young men have drawn.

10 Then <sup>she</sup> fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I <sup>am</sup> a stranger?

11 And Boaz answered and said unto her, <sup>It</sup> hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and <sup>how</sup> thou hast left thy father and thy mother,<sup>8</sup> and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD <sup>recompense</sup> thy work, and a full reward be given thee of the LORD God of Israel, under whose <sup>wings</sup> thou art come to trust.<sup>9</sup>

13 Then she said, Let me <sup>find</sup> favour<sup>1</sup> in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken <sup>friendly</sup> unto thine handmaid, though I be <sup>a</sup>not like unto one of thine handmaidens.

Ver. 17. [The Lord do so to me, and more also. That is, let the Lord smite me with death—and more also, that is, with the judgment to follow—if I prove false to this engagement. C.]

Ver. 21. [The Almighty hath afflicted me. This reference of her affliction to the hand of God contains no murmuring or repining, but the spirit of humble resignation to his sovereign will. She even admits she deserved her affliction, and that it was a witness from God against her.—Note. Nothing so effectually lightens affliction as pious resignation to the will of God. But woe unto him that striveth with his Maker! Is. 45. 9. C.]

REFLECTIONS.—Numerous and diversified are the arrows in God's quiver for the punishment of sinners.

and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. It is a mercy when God embitters our condition of distance from himself, that we may be weaned from it and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back: but the difficulties of the way, which discourage

stances of our lives are directed by the overruling providence of God.

CHAPTER II. [Ver. 4. In travelling through Palestine at the present day the salutations here recorded are heard on every highway and in every harvest-field. 'The Lord be with you' is the invariable salutation of stranger or native, rich or poor, on approaching a band of reapers, or meeting a company of wayfarers; and the invariable reply is, 'The Lord bless thee.' Gleaning is now as commonly practised as it was in the days of Ruth. P.]

Ver. 9. [In every harvest-field there is a gleaner.



14 And Boaz said unto her, 'At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her "parched corn," and she "did eat, and was sufficed, and left."

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her<sup>4</sup> not:<sup>5</sup>

16 And "let fall also some of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she "gleaned in the field until even, and beat out that she had gleaned; and it was about an "ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her "that she had reserved after she was sufficed."

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi "said unto her daughter-in-law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and<sup>7</sup> to the dead. And Naomi said unto her, The man *is* near of kin unto us, "one of our next kinsmen.

21 And Ruth the Moabitess said, "He said unto me also, Thou shalt keep fast by my young men,<sup>8</sup> until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* "good, my daughter, that thou go out with his maidens, that they meet<sup>9</sup> thee not<sup>1</sup> in any other field.

23 So she "kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-in-law

## CHAPTER III.

1 By Naomi's instruction, 6 Ruth leth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her home in the morning with six measures of barley.

THEN Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee?

A.M. cir. 2694  
B.C. cir. 1310

1 Pr. 11.2. Lu. 11.12  
14.11.21.32.8.  
7 1 Sa. 17.17.25.18.2  
Sa. 17.26.

2 Corn parched by  
having had the straw  
burned to near the  
ears or lie on  
heated stones or iron  
plates, and is no  
inconsiderable part  
of every day's food in  
Arabia and the sur-  
rounding countries  
—C.

3 Pr. 11.25. De. 11.15.  
8 10 Ju. 6.12.15

4 Heb. *shame her*  
*not*.

5 From ver. 7 we  
learn that the glean-  
ing was not by right,  
but by permission.  
For though glean-  
ing was simply pro-  
vided for by the Mo-  
saic law, it would appear  
to have commenced,  
not during the resi-  
ding time but after.  
Gleaning was long  
practised in England,  
and was held to be an  
inherent right of the  
poor, till a decision  
of the Court of Com-  
mon Pleas decided  
against it. In Ireland  
it was not relinquish-  
ed until two acts of  
parliament were  
successively brought  
against it in the reign  
of Henry VIII. c. 25  
and 28.—C.

6 15.32. 8. Ps. 112.9.  
Pr. 11.25.26.14.21.31.  
29.32.29.38.27.31.20.  
De. 15.7.9.11. Job 30.  
25.31.10.19.

7 Pr. 31.27.11.25.26.  
2 Th. 1.10.

8 About three  
pecks. Ex. 16.36.

9 That mean ver.  
14. Ju. 6.12.13.1 Ti. 5.4.

6 And she (Ruth)  
brought forth (from  
her pocket), and  
gave to her (mother-  
in-law) that she had  
reserved (from the  
parched corn which  
Boaz gave her) after  
she was sufficed.  
This is the interpre-  
tation given by the  
Chaldee paraphrase,  
and it appears to be  
the correct one.—P.

7 ch. 3.10. Job 29.12.  
13.2 Ti. 1.16-18. Pr. 17.  
17.19.17.

7 Us, my husband,  
and two sons.

8 Or, *one that hath*  
*right to redeem*, 1.2.  
25.25. De. 25.5-7. Job  
19.25.

9 ver. 8.9.

8 This is an evident  
contradiction of ver.  
8, but the fault lies  
in the translation, not  
in the original. The  
Hebrew word rendered  
here "young men"  
signifies *ac-*  
*cords* generally, male  
and female.—C.

9 Tit. 2.4. Pr. 27.10.  
22.6. 1.21-24. Ge. 34.1.  
Ca. 1.8. Ju. 15.6.

9 Or, *fall upon*  
*thee*.

1 Fall upon thee  
not, that is, most pro-  
bably, other gleaners.  
For, strange to say,  
few are more tena-  
cious of imaginary or  
real privileges than  
the poor; and stran-  
gers they are, in all  
countries, ready to  
drive away as un-  
authorized intruders.  
—C.

9 1 Ti. 5.13. Pr. 6.8;  
13.13.19.14.1.

CHAP. III.

A.M. cir. 2694  
B.C. cir. 1310

6 Pr. 18.24. ch. 2.20.  
23. 1.1.2.5.5.6. Job 19.  
11.2.13.14.

1 The night may  
have been chosen  
for sake of the  
land-breeze that in  
most warm climates  
springs up in the  
evening. Before mo-  
dern improvements  
in machinery, win-  
nowing, in many  
parts of Europe, was  
by means of a skin  
stretched tight upon  
a hoop, and the grain  
being slowly shaken  
off the edge dropped  
down perpendicu-  
larly, while the chaff  
was carried off by  
the wind. In some of  
the northern king-  
doms it is performed  
by a wicker shovel,  
which a man, sitting  
down, thrusts into the  
heap of grain, and  
the throwing of the  
grain suddenly over  
his head, the grain  
and chaff are separ-  
ated, according to  
their specific gravi-  
ties.—C.

2 Sa. 14.2. Ps. 104.  
15. Mat. 6.17. 1 Ti. 2.9.  
Ca. 1.7.8.

3 Or, *lift up the*  
*clothes that are on*  
*his feet*, Ju. 3.24. Ro.  
13.14.

4 Ep. 6.1. Ex. 20.12.  
Pr. 15.33.18.11. Lu. 14.  
11.

5 1 Co. 10.31. Ge. 43.  
34. Ju. 16.25.19.6.9.

6 1 Th. 5.22. Tit. 1.  
15.1 Co. 6.18.

7 He may at first  
have taken the sleep-  
er for some one that  
had died there—rob-  
ber or assassin; it  
could not be suppos-  
ed, so as to excite  
fear on account of  
danger.—C.

8 Or, *took hold on*.

9 ch. 2.10.13. 1 Sa. 25.  
41. Lu. 14.11. Pr. 15.33;  
18.14.

1 Ge. 20.16. Eze. 16.  
8, i.e. marry me.

2 Or, *one that hath*  
*right to redeem*, ch.  
2.20.

3 From Eze. 16.8.  
&c., it is evident  
that the covering  
with the skirt was a  
Jewish marriage ce-  
remony, and so it  
remains till this day.  
If it be inquired why  
Ruth did not wait to  
see if Boaz should  
seek her to wife, the  
answer is plain: the  
Mosaic law evidently  
provided that, in  
such cases, it lay  
with the widow to  
claim if she chose;  
but that she could  
not be claimed,  
though she might be  
refused.—C.

1 1 Co. 13.4.5. ch. 2.4.  
20.

2 ch. 1.8. 1 Ti. 5.11.  
Tit. 2.4.5.12.

3 Heb. *gate*.

4 Pr. 12.4.31.31.

5 A virtuous char-  
acter in male or fe-  
male will always  
find its proper level,  
and will generally  
come to be acknow-  
ledged by the com-  
munity.—C.

6 1 Th. 4.6. Mat. 7.12.  
De. 25.5.6.

7 Ps. 119.66. Ec. 9.10.

8 ch. 2.20. Mat. 7.12.  
Jos. 24.15. Phi. 4.8.

2 And "now *is* not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the thrashing-floor.<sup>1</sup>

3 Wash<sup>c</sup> thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and "uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, "All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and "his heart was merry, he went to lie down at the end of the heap of corn: and she "came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid,<sup>2</sup> and turned<sup>3</sup> himself; and be- hold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth "thine handmaid: "spread therefore thy skirt over thine handmaid; for thou *art* a near "kinsman.<sup>4</sup>

10 And he said, "Blessed *be* thou of the LORD, my daughter: *for* thou hast showed "more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirdest: for all the city<sup>5</sup> of my people doth know that thou *art*. "a virtuous woman.<sup>6</sup>

12 And now it is true that I *am* *thy* near kinsman: howbeit "there is a kinsman nearer than I.

13 Tarry this night, and it shall be "in the morning, *that* "if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, 'Let it not be known that a woman came into the floor.

15 Also he said, Bring the <sup>7</sup>vail that *thou* hast upon thee, and hold it. And when she held it, <sup>8</sup>he measured six *measures* of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? <sup>9</sup>And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me: for he said to me, Go not empty<sup>1</sup> unto thy mother-in-law.

18 Then said she, 'Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.<sup>2</sup>

## CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generations of Pharez unto David.

THEN went Boaz up <sup>1</sup>to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake <sup>2</sup>came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took <sup>3</sup>ten men of the elders of the city, and said, Sit ye down here. And they sat<sup>4</sup> down.

3 And he <sup>5</sup>said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee,<sup>6</sup> saying, Buy<sup>7</sup> it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for *there is* none to redeem it besides thee; and I *am* after thee. And he said, I will <sup>8</sup>redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, <sup>9</sup>thou must buy

A.M. cir. 2694.  
B.C. cir. 1310.

7 Ec. 7. 1. Pr. 22. 1.  
Ro. 12. 17. 2 Co. 8. 21. 1  
Th. 5. 22. 1 Co. 10. 32. 1  
Fe. 2. 12.

8 Or, sheet or apron. (Some translate it apron, some cloak or robe; it must have been stronger than what the word *zevul* represents to Europeans.—C.)

9 Is. 32. 8. 1 Jn. 3. 18.  
Ga. 6. 12 Co. 9. 6, 7.

1 The quantity cannot be ascertained. The Targumists make it fifteen gallons. The phrase, 'laid it on her,' intimates a considerable weight.—C.

2 The meaning is, 'In what circumstances dost thou come? What hast thou accomplished?'

3 Go not without some token of my regard. Some imagine barley, which is not so valuable with us as wheat, was too mean a thing to bestow upon her. But they do not consider that in these countries it was a better sort of corn than it is in these parts of the world; for bread was commonly made of it, and that not only by the poor, but the better sort, of which we find examples both in the Old Testament and in the New.—J.

4 Ps. 37. 7-5. Is. 28. 16.  
He. 10. 36, 37. Ja. 5. 7.

5 A truly pious man can neither be rash nor precipitate, neither can he be wavering, undecided, or dilatory, where duty is concerned: his real character is serious in considering duty, cautious in foreboding consequences, decided in principle, speedy in action—such was Boaz.—C.

## CHAP. IV.

A.D. 16. 18; 17. 5; 22. 15; 21. 19.

1 In warm countries the greater part of business is transacted in the open air; and the gate, where streets converged, became consequently the chief place of resort, comprising often the place of traffic and the seat of law.—C.

2 Pr. 16. 9. ch. 2. 3. Es. 6. 1-5.

3 Ex. 18. 21. 1 Ki. 21. 8.

4 Pr. 20. 8. Job 29. 7. 25.

5 Ps. 112. 5. Pr. 13. 10; 14. 8.

6 Heb. I said I will record in thine ear.

7 Je. 32. 7, 8. Ro. 12. 17. Phi. 4. 8. 2 Co. 8. 21. Pr. 21. 3.

8 Le. 25. 25.  
A Ge. 38. 8. De. 25. 5.

A.M. cir. 2694.  
B.C. cir. 1310.

1 Ti. 5. 8. Pr. 27. 23.  
He was not inclined to have the poor young widow.

2 I cannot redeem it on that condition, &c. This seems no subterfuge, but a plain statement of fact: in several ways the purchase might have marred his inheritance. (1) By loading him with a considerable debt, which he might with difficulty pay off. (2) If he had a family by a former wife, his son by her would inherit his father's own hereditary property; and out of that hereditary property must be derived the money for the purchase. (3) If he had a wife living, he might mean that his property would be marred by taking another, which (for the hardness of their hearts) their law permitted.—C.

3 De. 25. 7, 9.

4 It would appear from this incidental remark that at the time the narrative was written the practice referred to was an old one, and had gone out of use.—J.

5 This signified the transfer of the property.

6 Ch. 3. 13. Je. 32. 7, 8.

7 Ps. 112. 5. Mat. 10. 16. 16. 16. 16. 32. 12.

8 Ho. 12. 12. Ge. 29. 18, 19, 27.

9 Ps. 128. 3-5. Je. 22. 23. De. 25. 5, 6.

10 The genealogy, however, never gives the name of Mahlon. But this is to be accounted for in two ways. (1) The name of Boaz is retained, on account of the celebrity he had justly acquired by his generous conduct to Ruth. (2) Because Mahlon's legitimate place in the genealogy is sufficiently recorded according to law. (3) Because the retention of the name of Boaz gives a second evidence of the Moabitish origin of Ruth, who, as a Gentile ingrafted into the genealogy of our Lord, exemplifies the calling of the Gentile into the fellowship of the covenant of promise.—C.

11 Ge. 21. 6. 1 Sa. 2. 20. Ps. 127. 3-5. 128. 3-5.

12 Ge. xlv. Nu. i. ii. xxvi.

13 Or, get thee riches or power.

14 Heb. proclaim thy name.

15 Ge. 46. 12. Nu. 26. 20, 21. Ch. iv.

16 Ge. 38. 29. 1 Ch. 2. 4. Mat. 1. 3.

17 Ch. 3. 11. Ps. 15. 4.

18 B. C. 1310.

19 Ge. 30. 2; 33. 5; 25. 21. 1 Sa. 1. 27; 12. 5, 6. Ps. 113. 9; 127. 1, 3.

20 Ro. 12. 15. Lu. 1. 48.

21 Ps. 23. 3. 1 Sa. 1. 8.

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it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 Now<sup>1</sup> this *was the manner* in former time in Israel,<sup>2</sup> concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe,<sup>3</sup> and gave it to his neighbour: and this *was a testimony* in Israel.

8 Therefore the kinsman said unto Boaz, 'Buy it for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, 'Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that 'the name of the dead be not cut off from among his brethren, and from the gate of his place:<sup>6</sup> ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. 'The LORD make the woman that is come into thine house like 'Rachel and like Leah, which two did build the house of Israel; and do thou worthily<sup>7</sup> in Ephratah, and be famous<sup>8</sup> in Bethlehem:

12 And let thy house be like 'the house of Pharez, '(whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth,<sup>9</sup> and she was his wife: and when he went in unto her, 'the LORD gave her conception, and she bare a son.

14 And the 'women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a 'restorer of

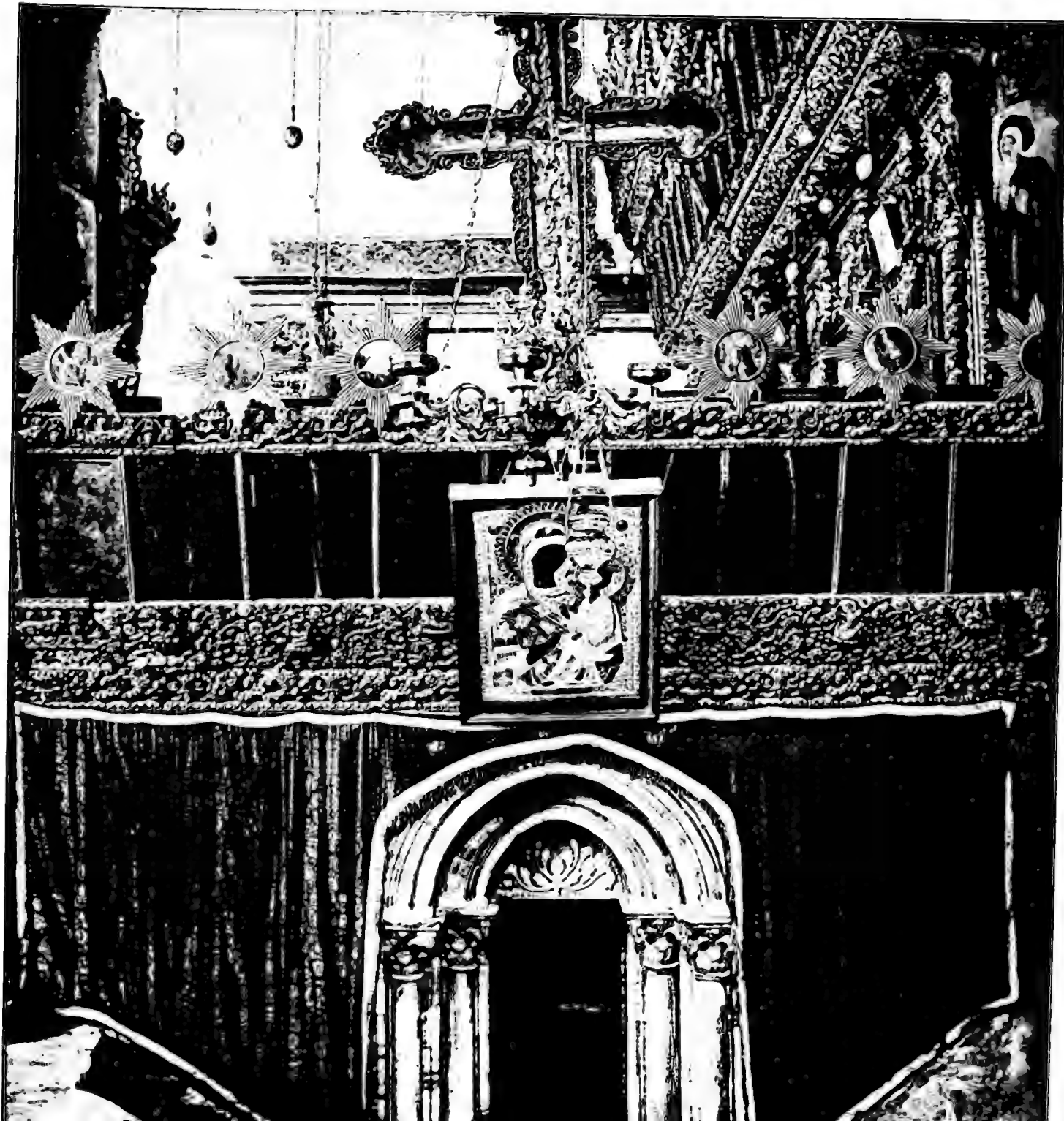
direction across their masters' feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and benevolent character of Boaz, and the innocence and purity of Naomi and Ruth.—C.]

Ver. 7. [His heart was merry. There is a striking connection between piety, benevolence, a pure conscience, and cheerfulness, or even well-regulated mirth. We have heard the laughter of fools, and men think it joyful; but this we have also felt, that the more godly

tion of the population of Palestine sleep in the open air during the summer in preference. I have often done so myself. P.]

Ver. 15. [The veil worn by the peasant women of Syria and Palestine is a piece of strong calico, from two to three yards in length by half as much in width. It is thrown over the head, and can be so worn as to envelop the whole person, or to hang down the back in graceful folds. The end of the veil is not unfre-

as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yea, hopeful is the match which is made up in dependence on God and regard to the authority of parents. But we cannot be too ready to start at temptations which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue



thy life, and 'a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became 'nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name 'Obed:<sup>1</sup> he is the father of Jesse, the father of David.

A.M. cir. 2694.  
B.C. cir. 1310.  
2 Ge. 45.11; 47.12. 1  
K.1.13.4. Ps. 55.22.  
2 1 Sa. 1.8. Pr. 17.17.  
3 1 Ge. 24.59. 35.8.  
4 Lu. 1.58. 59. Ro. 12.  
11.12.1.

d Serviceable, ver.  
15. 21. 22. Ro. 12. 11. 1  
Ch. 2. 1. 15. Mat. 1. 5. 6  
Lu. 1. 31. 32.  
1 Obed, a servant,  
as distinguished from  
the sons whom she  
had lost in her prime  
of life. This was to  
be a servant of her  
old age.—C.  
2 1 Ch. 2. 4-15. Lu. 3.  
31. Nu. 1. 7. 1 Ge. 49. 10.  
3 Or, *Salmah*, 1 Ch.  
2. 11. 51. 54.

A.M. cir. 2694.  
B.C. cir. 1310.

2 1 Sa. 16. 1. Ps. 75. 6;  
113. 7.  
2 This passage is  
given by Matthew  
word for word in the  
genealogy of Christ,  
that we may see that  
this history looks not  
so much to David as  
to Jesus Christ, who  
was proclaimed by  
all as the Saviour and  
Redeemer of the hu-  
man race, and that  
we may learn with  
what wonderful com-  
passion the Lord  
raises up the lowly  
and despised to the  
greatest glory & ma-  
jesty (Brentius).—P.

18 ¶ Now these are the generations of  
Pharez: 'Pharez begat Hezron,  
19 And Hezron begat Ram, and Ram begat  
Aminadab,  
20 And Aminadab begat Nahshon, and  
Nahshon begat 'Salmon,  
21 And Salmon begat Boaz, and Boaz begat  
Obed,  
22 And 'Obed begat Jesse, and Jesse begat  
David.<sup>2</sup>

example of the widow demanding marriage of the nearest kinsman, in which case she was directed to unloose his shoe. This was merely a case of the surrender of right, and drawing off the shoe was a fact in attestation, as more easily maintainable in evidence than any form of words or documents. In many European countries wood, earth, and stone are given as tokens both of surrender and investiture. C.]

Ver. 9. [I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. The property of the sons had reverted to the mother in point of fact, or its reverting may have been admitted in point of law, because any right derived through Ruth might have been afterwards questioned and difficult to establish. The right of Naomi, passing, however, under the silence or with the consent of Ruth, could not be questioned or disturbed. C.]

REFLECTIONS.—It is pleasant indeed to behold a man diligent in business, and the providence of God

succeeding his endeavours;—to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth;—to see persons of honest intentions risking the most strict and public cognizance;—to see the professed followers of Christ using the most fair and open dealing in all their agreements;—to see affectionate lovers depending wholly on God to make them comfortable to one another;—to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;—to see neighbours rejoicing in one another's welfare;—and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord. But, in fine, in Boaz the Bethlehemite I discern Jesus our kinsman-redeemer, who remembered us in our low estate;—

pitying our poor and miserable condition, and moved, not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us sinners of the Gentiles to glean in the field of his oracles and ordinances. For our encouragement he hath appointed handfuls of precious promises, and offers of grace and salvation for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. Let us, conscious of our poverty and affected with his kindness, return him the most humble and thankful acknowledgments. Let us glean for our souls only in his field. Let us abide by his maidens, the faithful ministers of his word. Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

## THE FIRST BOOK OF SAMUEL.

This book and the following are denominated from the prophet SAMUEL, perhaps because he wrote the first twenty-four chapters of this; at least from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years; and exhibits an account (1) Of Eli's negligence and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites; and even to the Philistines, who took captive the ark, ii.—vi. (2) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death, i. ii. iii. vii.—xii. xiii. xv. xvi. xix. xxv. (3) Of the Israelites' resolute demand of a king; and the instalment, prosperity, maladministration, and unhappy end of Saul, viii.—xxvi. xxviii. xxxi. (4) Of the unction of David to be king; his diverting of Saul when melancholy with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal; his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned Ziklag, xvi.—xxvii. xxix. xxx.

[The books of Samuel were originally regarded as one. The first time the division into two books was made was on the publication of the Septuagint version, about B.C. 260. But long after that period they formed only one book in Hebrew manuscripts; and the early Rabbins universally speak of them as 'The Book of Samuel.' In the first edition of the Hebrew Bible, printed in 1488, they appeared as one continuous history; and it was not until the year 1518 that the present division was adopted in the Bible printed at Venice.

Although this book bears the name *Samuel*, this is no proof that Samuel was its author, any more than that Ruth and Esther were the authors of the books which bear their names. It is a remarkable fact that there is not in this book itself, or in any other book of Scripture, or in Josephus, a single statement throwing light on the authorship. The common belief in the church is that the first twenty-four chapters were written by Samuel, and the rest by the prophets Nathan and Gad. This view was probably suggested by 1 Ch. 29. 29: though, as will be shown (see note on that passage), there is really nothing in that passage to sanction it. The authorship of the books of Samuel must be regarded a matter of conjecture.

*prayeth for a child.*

## CHAPTER I.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk:<sup>8</sup> (now Eli

4. The priests and

Ps. 5.3; 119.147. Pr. 17. Ge. 24.26.

19 ¶ And they rose up in the morning <sup>early</sup>,

pressions, approaching tautology, but expressions in which the thoughts vary from each other with the delicacy with which the commingling colours in a painting vary, yet concur. She pleads, (1) Her affliction; (2) Entreats remembrance of her without any characteristic; (3) Prays not to be forgotten as an handmaid, a servant;—all just arguments of prayer, which she had a right to plead with God, to whom she looks in faith.

kanah knew Hannah his wife; and the LORD remembered<sup>5</sup> her.

20 Wherefore it came to pass, when the time was come about,<sup>6</sup> after Hannah had conceived, that she bare a son,<sup>7</sup> and called his name Samuel,<sup>8</sup> saying, Because I have asked him of the LORD.<sup>9</sup>

21 And <sup>the</sup> man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But <sup>Hannah</sup> went not up;<sup>1</sup> for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide<sup>2</sup> for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him: only the LORD <sup>establish</sup> his word.<sup>3</sup> So the woman abode, and <sup>gave</sup> her son suck, until she weaned him.

24 ¶ And when she had weaned him, she took<sup>4</sup> him up with her, with three bullocks,<sup>5</sup> and one ephah of flour, and a bottle of wine,<sup>6</sup> and brought him unto the house of the LORD in Shiloh:<sup>7</sup> and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! <sup>as</sup> thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For<sup>8</sup> this child I prayed; and the LORD hath given me my petition<sup>9</sup> which I asked of him:

28 Therefore also I have <sup>lent</sup> him to the LORD; as long as he liveth he shall be lent to the LORD. And <sup>he</sup> worshipped the LORD there.<sup>8</sup>

## CHAPTER II.

1 *Hannah's song in thankfulness to God.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah <sup>prayed</sup>, and said, My heart rejoiceth in the LORD; <sup>mine</sup> horn is exalted in the LORD; my <sup>mouth</sup> is enlarged over mine enemies; because I <sup>rejoice</sup> in thy salvation.

2 *There* <sup>is</sup> none holy as the LORD:<sup>1</sup> for *there* <sup>is</sup> none besides thee; neither *is there* any rock like our God.

3 Talk<sup>2</sup> no more so exceeding proudly; let not arrogancy come out of your mouth: for the

A.M. 2869 or 2831.  
B.C. 1135 or 1107.

<sup>1</sup> Ge. 8.12; 1. ver. 11.  
<sup>2</sup> Heb. *in revolution of days*  
1134 or 1170.  
<sup>3</sup> i.e. *Asked of God.*  
<sup>4</sup> The words 'because I have asked him of the LORD' are not to be regarded as an etymological explanation of the name Samuel, but rather an exposition founded on the facts connected with his birth.  
<sup>5</sup> *Samuel* signifies 'heard of God.'—P.  
<sup>6</sup> Ex. 23.14 17:34-23.  
De 10.10; Jos. 24.15.  
<sup>7</sup> Ex. 23.17:34-23.  
De 10.16.

<sup>1</sup> This was no evidence of religious neglect in Hannah, for she was not legally bound to go, the males only being required to appear before the LORD, and her resolution to stay at home being founded on the care of her child.—*Note*, Christians should well examine the reasons they employ for absence from the sanctuary. If satisfactory to conscience, the LORD desires mercy, not sacrifice; but let conscience be satisfied on scriptural grounds.—C.

<sup>2</sup> ver. 11. Ex. 21. 6.  
Le. 27. 28. De. 18. 6, 7.  
Ps. 110. 4. Is. 9. 7.

<sup>3</sup> 2 Sa. 7. 25. Is. 44. 26.  
<sup>4</sup> Both Elkanah and Hannah seem to have considered the response of the high-priest, ver. 17, as prophetic, and an evidence of the acceptance of Hannah's vow. This is agreeable to Jn. 11. 51.  
<sup>5</sup> Ge. 21. 7. Ps. 22. 9.  
Ju. 13. 4. 14.

<sup>6</sup> Lu. 2. 22. De. 16. 16.  
Nu. 15. 10. 2 Ti. 3. 15.  
Ex. 23. 15:34. 20.

<sup>7</sup> For a burnt-offering, a sin-offering, and a peace-offering.—C.

<sup>8</sup> Such bottles were skins curiously joined together, so as to contain liquids.—C.

<sup>9</sup> 1127 or 1107.  
<sup>10</sup> ch. 17. 55:20 3. 2 Sa. 11. 11:14. 9. 2 Ki. 2. 4, 6, 4. 30.

<sup>11</sup> ver. 11. 13. Mat. 7. 7. Is. 45. 11.

<sup>12</sup> Or, *returned him, whom I have obtained by petition, to the LORD.*

<sup>13</sup> That is, devoted him, designated him by vow to God.—C.

<sup>14</sup> *Samuel*, ver. 24. 2. Ti. 15.

<sup>15</sup> From ch. 2. 11 it appears the child was of sufficient age to aid Eli in the service.

Hence we may conclude that the person who worshipped the LORD, ver. 28, was Samuel. The worship of a child! How beautiful! He knew the Scriptures from childhood, and they had made him wise unto salvation.—C.

## CHAP. II.

B.C. 1127 or 1107.

<sup>1</sup> Phi. 4. 5:3. Lu. 1. 46, 47.

<sup>2</sup> Ps. 92. 10:112. 9:148.  
141:8. 226. 17.

<sup>3</sup> Ex. 15. 2. Ju. 5. 2.  
Ps. 71. 8. Re. 18. 20.

<sup>4</sup> Is. 12. 2. 3. Lu. 1. 47.  
Ps. 118. 14.

<sup>5</sup> Ex. 15. 11. Ps. 73. 25; 86. 8; 89. 6, 8. Is. 40. 17; Jos. 24. 10. De. 3. 24; 32. 43; 30. 17; 39. 10. Co. 10. 44.

A.M. 2877 or 2837.  
B.C. 1127 or 1107.

is his entire separation from evil, and his entire devotedness of zeal to his own glory. In God, holiness is original; in man, derivative. None can therefore be holy as the LORD; men become holy because he is holy.—C.  
<sup>16</sup> Ps. 147. 5. Je. 17. 10; 16. 10. Ho. 4. 12. 13.  
<sup>17</sup> Ps. 76. 3; 44. 9. He. 11. 34. Ju. 4. 15. Is. 41. 10. 14. 16. Am. 5. 9.  
<sup>18</sup> Lu. 1. 53; 14. 11; 6. 20, 21, 24. 25. Ja. 4. 6; 5. 1-6.  
<sup>19</sup> ch. 1. 20; ver. 21. Ps. 113. 9. Ru. 4. 11.  
<sup>20</sup> ch. 1. 6. Je. 15. 9.  
<sup>21</sup> De. 32. 39. Job. 5. 18. Ho. 6. 1. Ke. 1. 18.  
<sup>22</sup> ch. 20. 3. Is. 26. 19. Ps. 18. 5; 116. 3; 130. 1. 2. Co. 1. 9. 10.  
<sup>23</sup> Jo. 1. 12; 21. 12. Ps. 102. 10; 107. 35; 41; 75. 5-6.  
<sup>24</sup> The pious ascription to God of all that the world calls *fortune*, is a most happy frame, whether for prosperity or adversity. It keeps us humble in the one, it teaches resignation in the other.—C.

<sup>25</sup> Ps. 113. 7; xviii. xxi. xxii. cxvi. Job 35. 11. 42. 10. 12. Lu. 1. 52. 1 Ki. 16. 2. Is. 22. 20-24. La. 3. 32.  
<sup>26</sup> Job 38. 4. 5. Ps. 100. 25:104. 5:24. 75. 3. Ga. 2. 9.

<sup>27</sup> A beautiful picture of God's providence, 'uplifting all things by the word of his power,' He. 1. 2. C.

<sup>28</sup> Ps. 97. 11; 121. 5. 8. 94. 18. Pr. 16. 9.

<sup>29</sup> Ps. 94. 17; 19. 17. Job 5. 14. Is. 15. 1. Je. 8. 14. Ec. 5. 7. Zep. 2. 15. Mat. 22. 12.

<sup>30</sup> This is the condemnation, that light has come into the world, but men have loved darkness; that is, the banishment of God and his truth from all their thoughts, wherefore, in judgment, when their actions are weighed, they are cast into outer darkness. There, while infidelity and pride are silent for ever, their inheritance is 'weeping and gnashing of teeth.'—C.

<sup>31</sup> Ps. 33. 16. Pr. 21. 31. Ec. 9. 11. ch. 17. 49. Zec. 4. 6. Job 9. 4:40. 2. 11. 12.

<sup>32</sup> ch. 7. 10:12. 18. 2 Sa. 22. 14. Ps. 2. 9.

<sup>33</sup> ch. xvii. 2. Sa. v. viii. Ps. 2. 8; 9; 22. 27, 29. Is. 45. 22.

<sup>34</sup> Ps. 18. 32-48; 89. 3. 4. 21-27. Mat. 28. 18. 2 Sa. viii. 2.

<sup>35</sup> That is, his Messiah, in whose future appearing Hannah expresses her faith. The *horn* is the emblem of power.—C.

<sup>36</sup> ver. 18; ch. 1. 28:3. 1. 15.

<sup>37</sup> De. 12. 13. Ju. 19. 22. ch. 10. 27:25. 17. 2 Sa. 16. 7; 23. 6. 1 Ki. 21. 10. 2. Co. 6. 15. Tit. 1. 16. 1 Jn. 2. 3. 4. Je. 9. 3. Ho. 4. 16. Mal. 2. 8. Ro. 1. 28-30.

<sup>38</sup> Sons of *worthlessness*, as the expression signifies—*for* man has no worth, but as he knows God to be his God, and has chosen him for his sure portion.—C.

<sup>39</sup> Is. 56. 11. Ex. 20. 27. 28. Le. 7. 34.

<sup>40</sup> Le. 5. 3. 4. Is. 56. 11. Phi. 3. 19.

<sup>41</sup> Heb. *as on the day.*

LORD *is* <sup>a</sup> God of knowledge, and by him actions are weighed.

4 The <sup>h</sup>bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the <sup>h</sup>barren hath born seven; and <sup>h</sup>she that hath many children is waxed feeble.

6 The<sup>m</sup> LORD killeth, and maketh alive: <sup>he</sup> bringeth down to the grave, and bringeth up.

7 The LORD <sup>maketh</sup> poor, and maketh rich: <sup>he</sup> bringeth low, and lifteth up.<sup>2</sup>

8 He<sup>p</sup> raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the <sup>pillars</sup> of the earth *are* the LORD's, and he hath set the world upon them.<sup>3</sup>

9 He <sup>will</sup> keep the feet of his saints, and the wicked shall be <sup>silent</sup> in darkness;<sup>4</sup> for <sup>by</sup> strength shall no man prevail.

10 The<sup>a</sup> adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD <sup>shall</sup> judge the ends of the earth; and he shall <sup>give</sup> strength unto his king, and exalt the horn of his anointed.<sup>5</sup>

11 And Elkanah went to Ramah to his house; and the child did <sup>minister</sup> unto the LORD before Eli the priest.

12 ¶ Now <sup>the</sup> sons of Eli *were* sons of Belial; they knew not the LORD.<sup>6</sup>

13 And the priest's custom with the people *was*, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; <sup>all</sup> that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before <sup>they</sup> burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently,<sup>7</sup> and *then* take *as much* as thy soul desireth; then he





**DAN—WHERE JEROBOAM BUILT A TEMPLE AND ESTABLISHED THE WORSHIP OF THE GOLDEN CALF.** [I. Samuel, iii:20.]—"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established to be a prophet of the Lord." This is the well known city, which marks the northern frontier of Palestine. It was originally called Laish or Leshem. (Joshua, xix:47.) It is now called Tell el-Kadi. It is three miles from Casarea Philippi. This was once a very historic place. Here Jeroboam built a temple and established the worship of the

golden calf. We have now nothing but a thicket of reeds, oaks and oleanders, which entirely hide the shapeless ruins, but are kept fresh and green by the waters of one of the sources of the Jordan. This is one of the most beautiful places for a city in Palestine. The region round about it is of unrivaled fertility, but the ancient city of Dan is without a single inhabitant. Thus the prophecy uttered concerning it is fulfilled to the letter.

28 And <sup>did</sup> I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and <sup>did</sup> I give unto the house of

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36 And it shall come to pass, *that* every one that <sup>is</sup> left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread,<sup>6</sup> and shall say, Put<sup>7</sup> me, I pray thee, into one of the priest's offices,<sup>8</sup> that I may eat a piece of bread.

AND the child Samuel <sup>a</sup>ministered unto the LORD before Eli. And <sup>b</sup>the word of the

temners to proceed in their wickedness till they have ripened themselves for ruin. Parents' indulgence of their children in sin may occasion fearful distresses to their family and nation; and the most tremendous judgments appear marked out for those who disregard

LORD was precious<sup>1</sup> in those days; *there was* no 'open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and <sup>4</sup>his eyes began to wax dim, *that* he could not see;

3 And <sup>6</sup>ere the lamp of God went out<sup>2</sup> in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD <sup>7</sup>called Samuel: and he answered, Here *am I*.

5 And he ran unto Eli, and said, Here *am I*; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am I*; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now<sup>9</sup> Samuel did not yet know the LORD,<sup>3</sup> neither was the word of the LORD yet revealed unto him.

8 And the LORD <sup>10</sup>called Samuel again the third time. And he arose, and went to Eli, and said, Here *am I*; for thou didst call me. And Eli perceived that the LORD had called the child.<sup>4</sup>

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called, as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I<sup>1</sup> will do a thing in Israel, 'at which both the ears of every one that heareth it shall tingle.

12 In that day <sup>11</sup>I will perform against Eli all *things* which I have spoken concerning his house: when I begin,<sup>5</sup> I will also make an end.

13 For<sup>12</sup> I have told him,<sup>6</sup> that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile,<sup>7</sup> and he <sup>13</sup>restrained them not.<sup>8</sup>

14 And therefore I have sworn unto the house of <sup>14</sup>Eli, <sup>14</sup>that the iniquity of Eli's house shall not be purged<sup>1</sup> with sacrifice nor offering for ever.

A.M. 2904 or 2884.  
B.C. 1100 or 1120.

1 'The word of the Lord' means the prophetic word, or in vision revealed to one of the prophets. It was 'precious,' i.e. it was of rare occurrence; 'there was no open vision.' The sins and backslidings of the people had shut out the light of the divine countenance.

2 Heb. broken. Ju. 7:15.

3 Ge. 27:1; 48:8, 10. ch. 15.

4 Ex. 27:20, 21; 30:7, 8. Le. 24:2, 3; Ch. 13:11.

5 Ex. 27:20 requires that the lamps should burn always, and Josephus tells us part of the seven were extinguished in the morning, part burned through the day. Ex. 30:8 distinctly shows they did not burn all day, as they were lighted in the evening. From this verse it is evident the lamp was allowed to 'go out' by its own burning, and was not extinguished.—C.

6 Ps. 99:6; 1 Co. 12:28. Ga. 1:15. He. 5:4.

7 Or, Thus did Samuel, before he knew the LORD, and before the word of the LORD was revealed unto him. Ac. 13:2.

8 Did not know him as a speaker to man; though he knew him as a lawgiver, as the God of providence, and hearer of prayer.

9 Job 37:14, 15.

10 Jehovah speaking to a child: what a picture of condescension! Let infidelity mock if it will. God, who gave man both a tongue and a voice, can surely speak, else he can make a creature more accomplished than the Great Creator. An if he can speak, assuredly a holy child is a nobler auditor than a hoary sinner.—C.

11 Ac. 9:6. Is. 6:8. Ps. 85:10.

12 Am. 3:6, 7. Is. 45:7. 12 Ki. 21:12. Je. 19:3. Ps. 119:120.

13 m. ch. 2:27—36. Zec. 1:6. Lu. 21:35, 36.

14 Heb. beginning and ending. n. ch. 2:27—36. Ge. 10:1. 2 Ch. 10:12. Zec. 1:6. Joel 3:12.

15 Or, And I will tell him, &c.

16 Or, occurred.

17 Or, ch. 2:22—25. 1 Ki. 1:6. Pr. 29:15.

18 Heb. frowned not upon them.

19 Amongst the many purposes subverted by elevated rank, one is the lesson administered by the depth of its fall. Let the kings and judges of the earth therefore 'be wise and kiss the Son'—C.

20 ch. 2:25. Nu. 15:30. Je. 1:25. Ez. 24:13. Is. 22:14. He. 10:26—31.

21 There is no obstruction to the personal salvation of any of Eli's descendants; it lies altogether against their official restoration as a house, and it stands

A.M. 2904 or 2884.  
B.C. 1100 or 1120.

as a warning for ever to every abuser of religious ordinances and of official influence.—C.

2 ch. 1:9. Jos. 18:1. 7 Da. 4:19. Je. 1:6—8.

3 A most characteristic trait of Samuel, one, and no the least worthy of observation, is his continual readiness when called. His uniform answer is—

here am I. Let children, who cannot but admire Samuel's success in life, remember that it was founded, under Providence, upon two principles—

—purity to God, and uniform readiness for duty.—C.

4 Ku. 1:17. 1 Ki. 22:16. Mat. 26:53.

5 Heb. so add.

6 Or, word.

7 Ju. 10:15. 2 Sa. 16:10. Ps. 99:119, 75. Job. 1:21. Is. 30:8.

8 Ge. 39:2, 21. ch. 18:14. Ac. 7:9, 10. Da. 6:22. Is. 43:2. Ro. 8:31. He. 13:5, 6.

9 1 Ki. 8:56. Is. 44:26.

10 Men's hearts were predisposed to listen to him, and God fulfilled his predictions, and realized the soundness of his opinions.—C.

11 Ju. 20:1. 2 Sa. 3:10; 17:11, 24; 27:1. Ki. 4:25.

12 Or, justified.

13 He. 1:1. Ge. 12:7; xv. Nu. 12:6. Am. 3:7.

14 By the 'Word' that was with God, and was God.' See Ge. 1:1, 2, 4, 6—8, where the meaning of the 'Word of the Lord' is established beyond controversy.—C.

CHAP. IV.

B.C. 1096 or 1116.

1 Or, came to pass; ch. 3:11. Samson had killed many Philistines. Ju. 16:30.

2 ch. 7:125, 1.

3 The name Ebenezer ('stone of help') was not given to this place till a later period, ch. 7:12; but as it became a noted place, and as the name became historical, it is here employed by the sacred writer.—P.

4 Jos. 15:53, or 19:30. 1 Ki. 20:30.

5 Heb. the battle was spread.

6 Jos. 4:4, 5, 12. Ps. 106:41, 78, 62.

7 De. 29:24. Jos. 7:7. 8. Je. 22:8. 1 A. 3:40.

8 ch. 18:28. Nu. 14:44. 45:31, 6. Jos. 5:15—17; 6. 4, 5. 2 Sa. 15:25. Je. 7:4, 8.

9 Heb. take unto us.

10 Nothing is so common than to trust in emblems rather than realities. The ark here obtained the confidence due to God alone. So Christians sometimes look upon prayer, baptism, and the Lord's supper as able to save them, whereas they are but guides to the 'Lamb of God,' and mere dead elements without the spirit of life.—C.

11 ch. 1:3. Jos. 28:1. Ju. 18:31. Ps. 78:60. Je. 7:12, 14.

12 Nu. 10:33. Ex. 34:28. De. 10:1—5.

15 ¶ And Samuel lay until the morning, and opened the doors of <sup>15</sup>the house of the LORD. And Samuel <sup>16</sup>feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am I*.<sup>2</sup>

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: <sup>17</sup>God do so to thee, and <sup>18</sup>more also, if thou hide *any* thing<sup>4</sup> from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, 'It *is* the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and <sup>19</sup>the LORD was with him, and <sup>20</sup>did let none of his words fall to the ground.<sup>5</sup>

20 And all Israel, <sup>20</sup>from Dan even to Beersheba, knew that Samuel *was* established<sup>6</sup> to be a prophet of the LORD.

21 And the LORD <sup>21</sup>appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.<sup>7</sup>

## CHAPTER IV.

1 The Israelites are smitten by the Philistines at Ebenezer. 3 They fetch the ark to the terror of the Philistines. 10 They are smitten again, the ark taken; Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, through grief, falleth in labour, is delivered of Ichabod, and dieth.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside <sup>1</sup>Eben-ezer:<sup>1</sup> and the Philistines pitched in <sup>2</sup>Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined <sup>3</sup>battle,<sup>4</sup> Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, <sup>3</sup>Wherefore hath the LORD smitten us to-day before the Philistines? <sup>4</sup>Let us fetch<sup>3</sup> the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.<sup>4</sup>

4 So <sup>4</sup>the people sent to Shiloh, that they might bring from thence the <sup>5</sup>ark of the covenant of the LORD of hosts, which dwelleth

CHAPTER III. [Ver. 13. His sons made themselves vile, and he restrained them not. The charge against Eli is his knowledge of his sons' misconduct, and neglect of restraint. He gave excellent advice, see ch. 2, 23, but it wanted determination and energy. He had allowed his sons to outgrow his authority, and now he pleads with them in vain. C.]

REFLECTIONS.—Dreadful is the case of a church when her fellowship with God is interrupted: but great the mercy, that God raises up new instruments in his church to carry on his work when others have proved unfaithful. Early piety is often honoured with special intimacy with God; when God passes by his aged saints, who have offended him, and

God judges even the sins of his own people, and of their families! He renders their condition base, tormenting, and in appearance desperate; and the most abundant measure of grace is requisite to render one resigned to such a stroke; yet resignation is the proper and only way to lighten the burden. But frequently



**TEMPLE OF THE ARK, SHILOH—WHERE THE ARK RESTED FROM JOSHUA TO SAMUEL.** [I. Samuel, iv:4.]—"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." Shiloh is called the place of rest. In Judges, xxi:10, it is said that Shiloh is "on the north side of Bethel, on the

east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." So the traveler now going north from Jerusalem stops the first night just a little way south of Shiloh. Shiloh was one of the most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant which had been carried into battle against the Philistines.

between<sup>1</sup> the cherubims:<sup>5</sup> and the two sons of Eli, Hophni and Phinehas, were there<sup>2</sup> with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And<sup>m</sup> they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp.<sup>6</sup> And they said, Wo unto us! for there hath not been such a thing heretofore.<sup>7</sup>

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues<sup>8</sup> in the wilderness.<sup>9</sup>

9 Be strong, and quit yourselves like men,<sup>1</sup> O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit<sup>2</sup> yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.<sup>3</sup>

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.<sup>4</sup>

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim,<sup>5</sup> that he could not see.

A.M. 2909 or 2889.  
B.C. 1095 or 1115.

<sup>1</sup> 2 Sa. 6. 12. 2 Ki. 19. 15. Ps. 80. 139. 1. Ex. 25. 20-22. Nu. 7. 89.

<sup>2</sup> That is, on the mercy-seat. — *Note*. No throne but that of mercy can be approached by a sinner. — C.

<sup>3</sup> Nu. 4. 15. 10. 33. De. 31. 20. 2 Sa. 15. 24. He. 9. 4. ver. 3.

<sup>4</sup> Je. 7. 4. Mi. 2. 11. Am. 6. 3. Ju. 15. 14. Job 15. 21.

<sup>5</sup> ver. 3-5.

<sup>6</sup> Ex. 14. 25; 15. 24. De. 32. 30, 34.

<sup>7</sup> When the Philistines acknowledged God, why did they not prepare to obey him? Because they acknowledged him but as the local, or at most the national God of Israel. They admitted his being, not his attributes. — C.

<sup>8</sup> Heb. yesterday, or the third day.

<sup>9</sup> Ex. vii. xiv. Jos. 2. 10, 9, 10.

<sup>10</sup> When he brought Israel into the wilderness.

<sup>11</sup> An erroneous statement, illustrative of their imperfect knowledge of the history of the exodus. — *Note*. Superstition and false religion uniformly originate in imperfect religious information. — C.

<sup>12</sup> Whoever has read the writings of the heathen, such as Homer, one of their highest authorities, must have observed that they considered men often completely competent to fight against their gods and goddesses, and sometimes to have discomfited them in single combat. — C.

<sup>13</sup> De. 28. 47, 48. Ju. 13. 13, 10, 7.

<sup>14</sup> Heb. be men.

<sup>15</sup> 2 Sa. 20. 1. 1 Ki. 12. 16; 22. 30. 2 Ki. 14. 12.

<sup>16</sup> Le. 26. 25. De. 28. 25. Ps. 78. 62. Is. 10. 3. 6. Je. 7. 12, 32.

<sup>17</sup> Ps. 78. 61, 64; 140. 11. ch. 2. 14. Is. 3. 11. Pr. 1. 31; 13. 21.

<sup>18</sup> Heb. died.

<sup>19</sup> Ge. 37. 29. Jos. 7. 6. 2 Sa. 13. 19; 15. 32; 1. 2. Job 2. 12.

<sup>20</sup> Emblems of the deepest sorrow and bereavement. On the death of a member of a family, and especially of the head of a house in the East, all the near relatives rend their clothes, and sprinkle ashes, dust, or clay upon their heads. — P.

<sup>21</sup> ch. 1. 9. Ps. 137. 5, 6; 69. 9. 119. 139. 2 Co. 11. 27, 28.

<sup>22</sup> Ps. 90. 10. ch. 3. 2. Ge. 27. 1-39.

<sup>23</sup> Heb. stood.

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<sup>1</sup> Heb. is the thing.

<sup>2</sup> ver. 10, 11.

<sup>3</sup> Ps. 137. 5, 6; 68. 8, 12.

<sup>4</sup> 10. Phi. 3. 8, 9. La. 2. 15.

<sup>5</sup> 19.

<sup>6</sup> Eli seems a man sincerely pious, but, through mistaken tenderness, weakly pliability; by over indulgence rendering his sons regardless of his parental admonitions, and so bringing them to an ignominious end, his country to ruin, his religion to disgrace, and his own gray hairs with sorrow to the grave. His piety, however, seems predominant, for he bears the whole catalogue of national and family calamities till the capture of the ark is mentioned—his heart can bear no more—he falls lamenting, and dies; a monumental warning to parents, church rulers, and governors, and a melancholy illustration of the fact, that one practical imperfection of temper, or management, may neutralize or destroy the effect of many excellences. — C.

<sup>7</sup> ch. 1. 9. ver. 13.

<sup>8</sup> ch. 2. 12, 13; 23. 12, 13.

<sup>9</sup> Ki. 23. 29. Ec. 9. 1, 2.

<sup>10</sup> Ps. 30. 6. Ro. 11. 33.

<sup>11</sup> Or, to cry out.

<sup>12</sup> Heb. overthrown.

<sup>13</sup> Ge. 35. 17, 18. Ju. 16. 20.

<sup>14</sup> Heb. set not her heart, Ps. 77. 2. Pr. 25. 20.

<sup>15</sup> That is, Where is the glory? or there is no glory. ch. 14. 12.

<sup>16</sup> Ps. 78. 61; 136. 20.

<sup>17</sup> Je. 11. Eze. 7. 20; 24. 11. Ho. 9. 15.

<sup>18</sup> ver. 18. Ne. 2. 3. Ps. 137. 5, 6; 26. 8; 69. 9; 119. 139. Phi. 2. 4. 2 Co. 11. 27, 28. Ju. 2. 17.

CHAP. V.

B.C. 1095 or 1115.

<sup>1</sup> Ps. 78. 61.

<sup>2</sup> ch. 1. 17. 12.

<sup>3</sup> Jos. 11. 22; 15. 46.

<sup>4</sup> Ac. 8. 40. As a trophy of victory.

<sup>5</sup> ch. 16. 23. Hab. 1. 11, 16. Da. 5. 2, 3. ver. 3.

<sup>6</sup> ch. 6. 5.

<sup>7</sup> See note on Ju. 16. 20.

<sup>8</sup> The frequency with which early rising is mentioned in Scripture is well worthy of remark.

The custom arose partly from the heat of the climate, which rendered morning and evening the most comfortable time for travel, labour, or religious exercises. Even the worshippers of Dagon rose early. — *Example*, an admonition, and, alas! often a rebuke to Christians, whose Sabbath mornings are indolently wasted in a little more slumber, who can rise early to serve the world, but who sleep when they should serve their God! — C.

<sup>9</sup> Ex. 7. 12. Ps. 97. 7. Mar. 3. 11. Lu. 10. 18, 20. 2 Co. 6. 14, 15.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God,<sup>7</sup> that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered:<sup>8</sup> and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came<sup>9</sup> upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband.)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

## CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is cast down and cut in pieces, and they of Ashdod smitten with emerods. 8 The ark being carried to Gath, the men of Gath are smitten with the like plague; 10 and also the men of Ekron, when it is brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.<sup>1</sup>

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD.

of Satan (for the heathen sacrificed to devils), 1 Co. 10. 20, that he turns the disgrace to a new source of idolatry, and teaches them to reverence, to worship, the very threshold where their idol lay prostrate and broken. — *Note*. Do not the idolaters of riches, ambition, and pleasures still imitate the foolish Philistines, and worship their idols still, even when convinced of their meanness?

as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God lie! Yet God pursues his offending servants to the very brink of eternity with awful force.

from the shore of the Mediterranean, and about halfway between Joppa and Gaza. On the top of the hill was the temple of Dagon, then one of the most celebrated shrines in Philistia. The royal city is now represented by a small village of mud hovels. P.]

Ver. 3. [The name Dagon is derived from dag, 'a fish.' The name occurs in the Babylonian mythology, and is applied to a fabled 'fish-god,' who is said to



And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only the stump of Dagon<sup>2</sup> was left to him.<sup>3</sup>

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold<sup>4</sup> of Dagon in Ashdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods,<sup>5</sup> *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto <sup>9</sup>Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great,<sup>6</sup> and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron.<sup>7</sup> And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us,<sup>7</sup> to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods,<sup>8</sup> and the cry of the city went up to heaven.

A.M. 2909 or 2889.  
B.C. 1095 or 1115.

¶ Ps. 115. 4, 7. Is. 2. 18.  
10. 41. 23. 24. 46. 1. Je. 10.

11. 2 Or, the fishy part.

It is said the upper part of Dagon resembled a man, and the lower a fish.

12 It will be seen that the words 'the stump' are in italics, and have therefore no equivalents in Hebrew.

The clause should be rendered: 'Only Dagon i.e. the fish was left to him.'

—P.

2 Zep. 1. 9. Jos. 5. 15.

3 To prostrate one's self on the threshold of a temple was an act of the profoundest reverence; and therefore when Dagon fell before the ark of God, it was as if he worshipped the God of Israel.

Maurice, speaking of the destruction of the idol in the temple of Sumnaut, says that fragments of it were sent to the mosques of Mecca, &c., to be thrown down at the threshold of their gates and trampled upon by devout Mehomatans. The Philistines, however, now looked upon the threshold of Dagon's temple as peculiarly sacred by the touch of their god, and out of reverence forbore to tread on such holy ground.—P.

4 Ex. 9. 3. Ac. 13. 11.

5 Ps. 78. 66. Job 31. 3.

6 ver. 9. 12. ch. 6. 3.

7 Some species of epidemic accompanied with ulcers, the precise nature of which is not described.—C.

8 Is. 26. 11. Ex. 8. 8.

9 ver. 9. 28. 10. 7. 12. 33. ch. 4.

10 ver. 3. 4. Je. 46. 25.

11 Is. 19. 12. Ex. 12. 12.

12 Ps. 78. 66. Job 31. 3.

13 Ps. 78. 66. Job 31. 3.

14 Ps. 78. 66. Job 31. 3.

15 Ps. 78. 66. Job 31. 3.

16 Ps. 78. 66. Job 31. 3.

17 Ps. 78. 66. Job 31. 3.

18 Ps. 78. 66. Job 31. 3.

19 Ps. 78. 66. Job 31. 3.

20 Ps. 78. 66. Job 31. 3.

21 Ps. 78. 66. Job 31. 3.

22 Ps. 78. 66. Job 31. 3.

23 Ps. 78. 66. Job 31. 3.

24 Ps. 78. 66. Job 31. 3.

25 Ps. 78. 66. Job 31. 3.

26 Ps. 78. 66. Job 31. 3.

27 Ps. 78. 66. Job 31. 3.

28 Ps. 78. 66. Job 31. 3.

29 Ps. 78. 66. Job 31. 3.

30 Ps. 78. 66. Job 31. 3.

31 Ps. 78. 66. Job 31. 3.

32 Ps. 78. 66. Job 31. 3.

33 Ps. 78. 66. Job 31. 3.

34 Ps. 78. 66. Job 31. 3.

35 Ps. 78. 66. Job 31. 3.

36 Ps. 78. 66. Job 31. 3.

37 Ps. 78. 66. Job 31. 3.

38 Ps. 78. 66. Job 31. 3.

39 Ps. 78. 66. Job 31. 3.

40 Ps. 78. 66. Job 31. 3.

41 Ps. 78. 66. Job 31. 3.

42 Ps. 78. 66. Job 31. 3.

43 Ps. 78. 66. Job 31. 3.

44 Ps. 78. 66. Job 31. 3.

A.M. 2909 or 2889.  
B.C. 1095 or 1115.

CHAP. VI.

a Ps. 78. 61. ch. v.

b Ex. 7. 11. Da. 2. 24.

c 7. 15. 7. 18. 8. 10.

d Ex. 23. 15; 34. 20.

e De. 16. 16.

f Heb. rendering, render.

g Lc. v. vi.

h These idolaters acknowledge the hand or providence of God in the epidemic that afflicted the Philistines, and thereby rebuke and condemn those pretend wise men who can see nothing in the world but the operation of cause and effect; that is, a mere chain of material influences, and who blindly overlook the government of an all-wise Providence.—C.

i ver. 9.

k It was the general belief among the ancient heathen that each country had a deity peculiar to itself. The Philistines therefore acknowledged the local supremacy and power of Jehovah. They did not regard or reverence him as the one only God, but simply as one of the deities who specially superintended each his own country, province, or city.—P.

l Je. 40. 25. Is. 24. 2.

m Heb. them.

n Ex. 8. 5. 17. 24. 10. 14.

o Joel 1. 11. It seems that the lords were plagued with mice.

p Jos. 7. 10. Je. 13. 16.

q ch. 5. 3. 4. 7. Ex. 12.

r Nu. 33. 4. Is. 19. 1.

s Ex. 7. 15. 13. 14.

t 7. 9. 34. 35. Job 9. 4. 40.

u Or, reproach.

v Heb. them.

w Sa. 6. 3. Mar. 11. 2.

x There was great worldly wisdom in this plan, and it certainly required a miraculous interference to bear witness to the glory and providence of God. But, as 'all sheep and oxen, and beasts of the field' are his, the irrational creature is obedient, where the rational has rebelled.

y Heb. golden vessels, ver. 5. 11.

z This was a city of the priests, Jos. 2. 10; and on the straight way to Shiloh, the former residence of the ark.

aa Or, it.

ab Cause and effect, that is, as has been said on ver. 3, a mere chain of material influences, may be considered as the only god of many calling themselves and called philosophers.

ac That effect without any cause, is the more senseless, but not less atheistic system of the more ignorant.—C.

## CHAPTER VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to the inhabitants of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners,<sup>1</sup> saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return<sup>2</sup> him a trespass-offering:<sup>3</sup> then ye shall be healed, and it shall be known to you why his hand is not removed from you.<sup>4</sup>

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you<sup>5</sup> all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine,<sup>8</sup> on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he<sup>9</sup> hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance<sup>1</sup> that happened to us.

10 ¶ And the men did so; and took two

tions with him. But such as tempt God shall find every essay more and more embittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrilege must be thrown back again before the sinner feel quietness within him.

a plague in several countries. In search of food, or under some unknown impulse, they descend from mountains, and issue from forests, in such myriads as to occupy the whole country, to destroy the herds of

the vale towards the mountains, and came at length to a stand in the valley below Bethshemesh. The distance from Ekron is about 10 miles. P.]

Ver. 19. [Smote of the people fifty thousand and three-



The ark comes to Bethshemesh.

# I. SAMUEL VII.

It is taken to Kirjath-jearim.

milk-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went<sup>2</sup> along the highway,<sup>3</sup> lowing as they went, and turned not aside to the right hand or to the left;<sup>4</sup> and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood<sup>5</sup> there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.<sup>6</sup>

15 And the Levites took down<sup>7</sup> the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

A.M. 2900 or 2889.  
B.C. 1095 or 1115.

o ver. 9. Jos. 15. 10, 12.

2 Heb. in a street they went.

3 Highway, not a modern European road, for such works scarcely exist in the East, but merely a way cleared of ob-

structions. 'Lowing as they went,' the voice of nity of the Philistines.

4 The circumstance of the two kine, which had never before been in the yoke, drawing quietly and keeping the road without a driver, for several miles, neither stopping nor turning aside, and while lowing for their calves, nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and there stopping, is in all respects an astonishing miracle.—f

5 It was proper that the priests only should now take care of it.

6 The city and district was the property of the Levites, who thus offered an extemporaneous sacrifice to Jehovah. The propriety of this sacrifice in this place is more than questionable. It should have been reserved for Shiloh. Had the Levites respected the law in this particular, it is most probable the Beth-shemites would have also more revered the ark; and so have escaped the judgment inflicted on their irreverent curiosity.—C.—Both the cart and cattle, having been employed in this sacred service, they could no longer be used for any secular purpose; and therefore the cattle were sacrificed and the cart was broken up for fuel to consume the sacrifice.—Clark.

7 Or, 'for the Levites had taken down.' It had been providentially brought to a Levitical city, and it was right that they only should take care of it.—f

8 Or, great Abel, i.e. mourning, ver. 19. Ge. 50. 11.

A.M. 2900 or 2889.  
B.C. 1095 or 1115.

f Ex. 10. 21. Nu. 4. 5. 20. De. 20. 24. 24. Jos. 24. 19. 2 Sa. 6. 7. Ps. 131. 1. Col. 2. 18. Pr. 11. 31. 1 Pe. 4. 17.

g Perhaps seventy—fifty out of a thousand.

h The literal translation of the Hebrew is as follows:—And he smote the men of Bethshemesh, because they looked into the ark of Jehovah; and he smote of the people seventy men, fifty thousand men.

i The last words, 'fifty thousand men,' are wanting in some very ancient Hebrew manuscripts, and they are omitted by Josephus. This text is so constructed as to leave the impression that the words are interpolated, and that seventy is the total number of those who perished.—P.

k 2 Sa. 6. 8, 9. Mal. 3. 2. Ge. 4. 13. Lu. 5. 8.

l Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

m 2 Sa. 6. 8, 9. Mal. 3. 2. Ge. 4. 13. Lu. 5. 8.

n Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

o Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

p Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

q Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

r Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

s Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

t Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

u Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

v Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

w Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

x Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

y Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

z Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

aa Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ab Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ac Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ad Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ae Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

af Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ag Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ah Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ai Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

aj Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ak Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

al Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

am Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

an Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ao Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ap Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

aq Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ar Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

as Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

at Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

au Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

av Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

aw Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ax Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ay Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

az Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

ba Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

bb Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

bc Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

bd Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

be Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

bf Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

bg Jos. 9. 17. 15. 60; 18. 14. 16. 12. 14. 25. 78. 20; 132. 6. Ch. 1. 1. 2. 2 Sa. 6. 2.

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? -

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

## CHAPTER VII.

1 The men of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfith the Philistines by thunder at Ebenezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar<sup>1</sup> his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.<sup>2</sup>

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.<sup>3</sup>

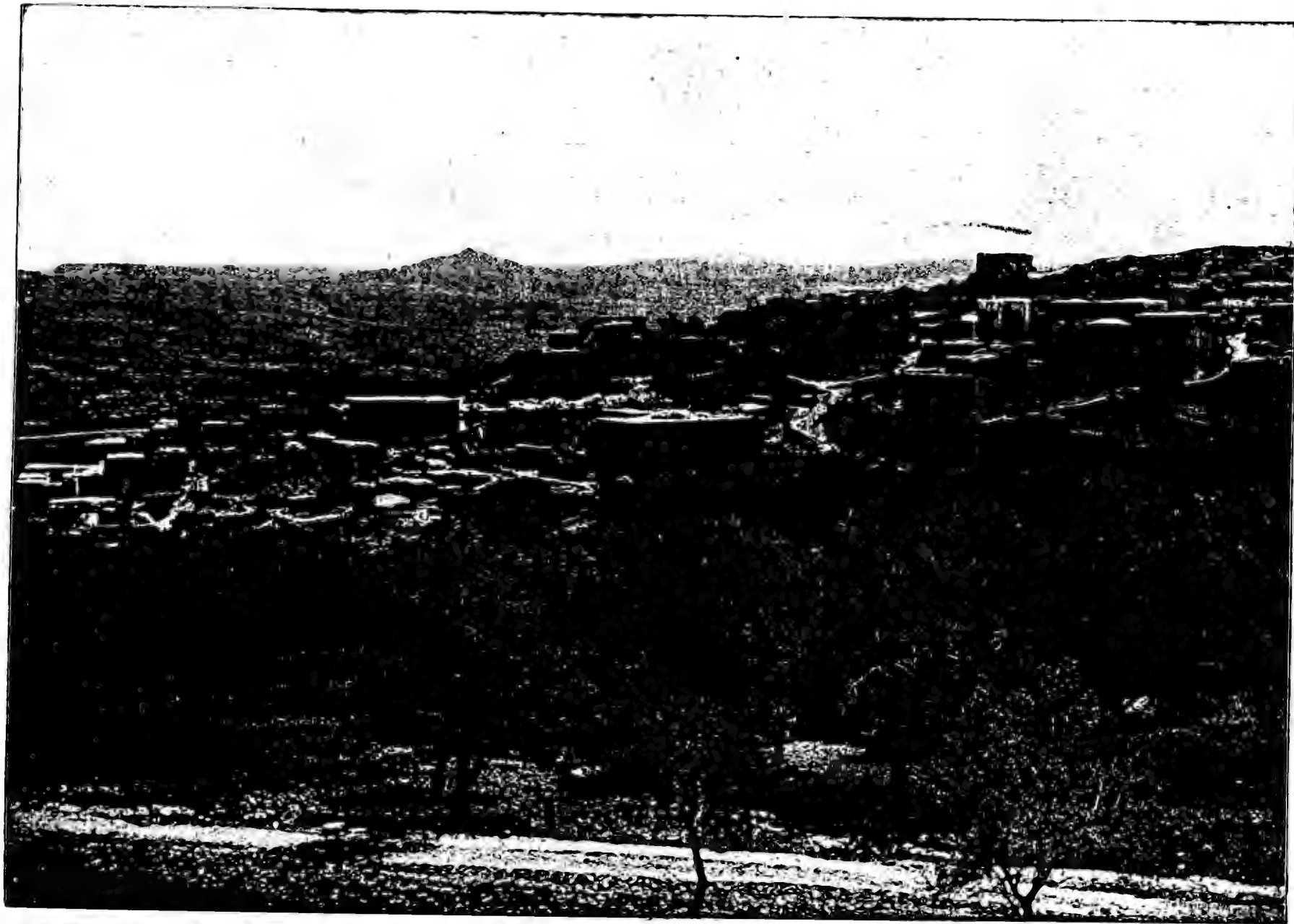
5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

of Bethshemesh, because they had looked into the ark; and he smote of the people 50,070 men: and the people lamented because the LORD had smitten of the people with a great slaughter.' Now the text says, God 'smote the men of Bethshemesh, because they had looked into the ark,' but does not state how many. Then the text adds, that 'he smote of the people,' that is, not of the Bethshemites in particular, but of the Israelites generally (Bethshemites inclusive), 50,070 men, but does not state during what space of time the judgment continued. Now, what can be more natural than that, when the news of the return of the ark to Bethshemesh would be noised abroad, there should be a vast concourse of the people, day after day, to hear and to see. Would it not be considered an act of patriotism and religion combined to go on a pilgrimage

50,070 must have died, and granting this to have actually been the case, let it only be remembered that these are not asserted to have been Bethshemites, but of the people, while the time of the judgment is not specified; and if 50,070 did perish in the epidemic contracted at Bethshemesh, and carried from Dan to Beersheba by the pilgrim visitants, the experience of all ages can exemplify greater ravages, although men may not have seen or acknowledged in them, as the sacred writers did, the immediate finger of God. C.]

REFLECTIONS.—To be deprived of God's ordinances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins men only prolong their sorrows. God can easily make the stoutest of his

all others lie by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law, but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ: but one place yields them to another, and forfeits those blessings which God has connected with them! Let us learn properly to value the privileges which God graciously bestows; and so to improve them that they shall



**K**URYET-EL-ANAB--THE PLACE TO WHICH THE ARK WAS BROUGHT FROM BETH-SHEMESH. [I. Samuel, vii:2.]—"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." The name "Kirjath-jearim" signifies "the city of forests." In the book of Joshua the place is twice mentioned as a border city. It lay upon the ancient frontier of Judah and Benjamin. This place is on the road to Ramleh, about nine miles

from Jerusalem, and not far from Gibeon. Here the people brought the ark from Beth-shemesh. The position of this place, according to Ritter, the highest authority on Palestine, corresponding as closely as it does with the Old Testament accounts, makes the identity of Kuryet-el-Anab and the ancient Kirjath-jearim in the highest degree probable, and at the same time we are enabled to learn where ran the former boundary between the territories of Judah and Benjamin.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.<sup>4</sup>

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer,<sup>7</sup> saying, Hitherto hath the LORD helped us.<sup>8</sup>

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines<sup>9</sup> all the days of Samuel.<sup>1</sup>

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof

A.M. 2929 or 2909.  
B.C. 1075 or 1095.

1 Ju. 24.5 Ps. 6.6; 119  
134.42; 3. Job 10.20. 12. Je.  
9.1. La. 2.11, 18.3. 49.

2 Ch. xxx. Ezr. ix. x.  
8. 21. Ne. ix. Da. ix.  
Jonah. iii. Pr. 28.13.

3 Ezr. 9.5-10. Job 40.  
44.5. Ps. 35.3-5. ch. 12.  
10. Je. 31.19. Lu. 15.18.

4 Ju. 2.16; 3.10. Ne.  
9.27. Eze. 20.4.

5 Mizpeh of Benjamin, where the people had assembled at the time of the war with Benjamin.—P.

6 Am. 7.10.

7 Ex. 14.10. ch. 13.6;  
17.11.2 Ch. 20.3.

8 ch. 12.19. Is. 37.4;  
62.1.6,7.

9 Heb. Be not silent  
from us from crying.

10 ch. 6.14.15. Ju. 21.4.  
1 Ki. 18.39-38.

11 Ps. 50.15; 99.6. ch.  
12.23. Je. 15.1.

12 Or, answered.

13 ch. 2.10. Jos. 10.10.  
11. Ju. 4.15; 20. Zec. 4.6.

14 Ge. 28.18. 31.45; 35.  
14. Is. 19.19. Jos. 7.26.  
Ju. 15.19.

15 That is, the stone  
of help, ch. 4.15.1.

16 Ebenezer signifies  
the stone of help, an appropriate  
memorial of human  
weakness and divine  
assistance.—Note.  
When men are silent  
to the ear, stones can  
speak to the memory,  
and tell what God  
has mercifully and  
mightily wrought for  
his church, Lu. 19.40.  
—C.

17 Ac. 26.22. Ps. 71.6.  
15. Is. 46.3; 46.7-13.

18 For the site of  
Mizpeh see note on  
Ju. 20.1. Beth-car lay  
west of Mizpeh, ap-  
parently on the east-  
ern brow or declivity  
of the mountain  
range; but its exact  
position is unknown.

19 Beneath it, probably  
on the border of the  
Philistine plain, was  
the spot where the  
stone was set up, and  
called Ebenezer.—P.

20 During Samuel's  
government alone.

21 The great char-  
acteristic of Scrip-  
ture is the universal  
acknowledgment of  
God, Pr. 3.6. Neither  
the piety, nor the wis-  
dom, nor the firm-  
ness, nor the military  
talents of Samuel,  
are once noticed, yet  
these were all his dis-  
tinguished gifts; to  
the hand of the Lord  
all the deliverance of  
Israel is ascribed.—  
C.

22 Jos. 15.45. ch. 5.  
8.

23 A.M. 2929 or 2909.  
B.C. 1075 or 1095.

24 Ps. 106.34. Ju. 4.17.  
De. 7.2, 10.

25 A historic type  
of the blood of the  
cross, taking away  
the enmity, and so  
making peace be-  
tween Jew and Gen-  
tile. See also Pr. 16.  
7.—C.

26 Ju. 3.10, 11. ch. 25.1.  
Ac. 13.21.

27 Ps. 75.2; 82.3; 45.  
6,7.

28 Heb. and he cir-  
cued.

29 Ge. 12.8. Jos. 8.9; 5.  
9; 19. Ju. 20.1.

30 Jos. 18.25. Ju. 4.5.  
ch. 10.8; 15.34. 19.  
13; 19.18.2. 6. 25.1. 1 Ki.  
15.17. Je. 31.15.

31 Ju. 21.4. ch. 11.15. 2.  
Sa. 25.1. Ki. 18.39.  
36. Ge. 32.7; 33.20; 35.  
7.

A.M. 2929 or 2909.  
B.C. 1075 or 1095.

32 Ps. 106.34. Ju. 4.17.  
De. 7.2, 10.

33 A historic type  
of the blood of the  
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tween Jew and Gen-  
tile. See also Pr. 16.  
7.—C.

34 Ju. 3.10, 11. ch. 25.1.  
Ac. 13.21.

35 Ps. 75.2; 82.3; 45.  
6,7.

36 Heb. and he cir-  
cued.

37 Ge. 12.8. Jos. 8.9; 5.  
9; 19. Ju. 20.1.

38 Jos. 18.25. Ju. 4.5.  
ch. 10.8; 15.34. 19.  
13; 19.18.2. 6. 25.1. 1 Ki.  
15.17. Je. 31.15.

39 Ju. 21.4. ch. 11.15. 2.  
Sa. 25.1. Ki. 18.39.  
36. Ge. 32.7; 33.20; 35.  
7.

40 CHAP. VIII.

B.C. 1065 or 1095.

41 Ju. 8.23. 1 Ti. 5.22.  
Ne. 7.2.

42 Or, Vashni, 1 Ch.  
6.28, 33.

43 Ge. 21.14, 31.

44 They were de-  
puty-judges in the  
southern district,  
most probably be-  
cause that frontier  
was much exposed to  
Arab incursions, and  
required a stronger  
executive than the  
southern and other  
parts where the Am-  
orites were at peace.—  
C.

45 Ec. 2.19. Je. 22.15.  
17. Ez. 18.21. De. 16.19.  
1 Ti. 6.10. Ps. 15.5; 26.  
10. Is. 33.15.

46 ch. 7.17.

47 ver. 1, 3.

48 Ho. 8.4; 13.10, 11.  
Ac. 13.21. De. 17.14.  
Le. 20.24. Ex. 19.5, 6.

49 ch. 12.17.

50 Heb. was evil in  
the eyes of Samuel.

51 Ps. 50.15; 109.4. Ph.  
3.5, 6. Is. 1.5. 16. Ph.  
4.6. Mat. 7.7.

52 The true refuge  
of all God's people.  
When troubled or  
displeased, let them  
pray: in the closet  
with God trouble is  
healed and passion  
subdued.—C.

53 Ps. 81.12. Is. 66.4.  
Ho. 13.11. Nu. 22.30.

54 Ex. 16.8. ch. 10.19;  
12.17, 19. 19.13. 16.  
Mat. 10.24, 25. Lu. 19.  
14, 27. Ho. 13.10, 11.

55 Ex. xiv. xvii.  
xxii. Nu. xi. xiv. xv.  
xxv. Ju. i. vi. vii. x. xiii.  
xix. 2 Ti. 3.13. Nu. 32.  
14. Is. 1.4.

did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.<sup>2</sup>

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit<sup>3</sup> to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house: and there he judged Israel; and there he built an altar unto the LORD.

## CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 he telleth the manner of a king. 19 God directeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel, and the name of his second Abiah: they were judges in Beer-sheba.<sup>1</sup>

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us, like all the nations.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.<sup>3</sup>

7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According<sup>m</sup> to all the works which they

Ver. 4. [Served the Lord only. Samuel announces the very principle enforced by our Lord, Mat. 6. 24, 'no man can serve two masters;' and therefore requires, both as a test of sincerity and a means of reformation, the utter putting away of the idols Baalim and Ash-taroath; and a return to the sole worship of JEHOVAH.—Note. The same obstruction stands in the way of revival with Christians that stood in the way of Israel; Baalim—lordly passions, such as pride, ambition, false honour; Ash-taroath—fleshy affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart where the Spirit of God resides, 2 Co. 7. 1. C.]

Ver. 6. [Drew water, and poured it out before the Lord. According to some, shed tears, and poured out, that is, their hearts, in penitential sorrow, 'before the Lord;' others consider the pouring out of the water emblematic of penitence; but as there was no cere-

for a burnt-offering. Samuel, as appears from ch. 1. 1, was not a priest, though a Levite; he could not there-fore legally perform an act of sacrifice, nor is it neces-sary to suppose he did so in his own person; for according to the language of Scripture, see Le. 2. 1-14; 3. 1, 3, 7, 9, 12, he offers a sacrifice who furnishes it to the priest, which is all that Samuel, as a well-instructed Levite and prophet, would do. C.]

Ver. 17. [There he built an altar unto the Lord. Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark, Samuel, in virtue of his prophetic office, re-institutes the tabernacle service at Ramah. C.]

REFLECTIONS.—God's ordinances will still find a place somewhere; and if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state; but when men begin to lament after a hiding God and

fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude: and while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies. And every blessing may be expected in that land where magis-trates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

CHAPTER VIII. [Ver. 3. Took bribes, and per-verted judgment. Samuel, educated under the over-mild training of Eli, seems to have fallen into Eli's over-

have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken<sup>4</sup> unto their voice: nowbeit yet protest solemnly<sup>5</sup> unto them,<sup>6</sup> and show them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king<sup>7</sup> that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,<sup>8</sup> and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep; and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken

A.M. 2930 or 2909.  
B.C. 1065 or 1095.

4 Or, obey  
5 Or, notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.

6 Why grant the desire of the people, and yet protest against its propriety? Is there not contradiction or even duplicity in this procedure? Infidels have so asserted, yet is there neither. The protest is both a warning and a prophecy: the warning was despised; the prophecy to the letter fulfilled. The grant was what occurs every day in providence—a fulfilment of wishes employed to punish unreasonable petitioners.—C

7 ch. 2.13; 12.13, but not lawful, De. 17.14-20. Eze. 46.18, 45.7, 8.

8 The description of the despotism to which an unthankful and godless people submitted is well worthy of attention, as an accurate picture of human nature mistaking experiment for principle, and change for improvement. This description contains eight particulars, viz. (1) Military conscription, compelling men to war. (2) Agricultural and mechanical conscriptions for the king's domestic uses. (3) Domestic slavery enforced upon the Israelites. (4) Violent appropriation of lands to civil or military servants. (5) A tenth part rent upon all agricultural produce. (6) Conscription for public works. (7) Tenth part rent of the sheep, which probably, according to a common mode of Scripture expression, stands for all clean animals. (8) Unlimited vassalage. C—

Very different indeed were the exactions to be enforced by many of their kings, from the rules of kindly conduct that had been prescribed by Moses, De. 17.15-20. This is not a statement of the legitimate rights of monarchs, but an account no less graphic than correct of the arbitrary and tyrannical manner of eastern despots.—I.

9 ch. 14.52. In these verses Samuel represents not the duty of kings, but the real conduct of Saul, &c.

10 Ki. 21.7, ch. 22.7.

8 Heb. eunuchs, whom they castrated to attend their ladies, &c.

9 Is. 8.21; 1.15. Pr. 1.26-28. Mi. 3.4. Job 27.9.

10 Ps. 81.11. Is. 66.4. Je. 7.33; 44.16. Eze. 33.31.

11 ver. 5. Ro. 12.2. Phil. 3.19.

12 1 Co. 4.2. 2 Co. 5.19.

20 De. 5.5. u ver. 7.

A.M. 2930 or 2909.  
B.C. 1065 or 1095.

9 To allow him time for anointing whomsoever God might select.—C.

# CHAP. IX.

a ch. 14.51. 1 Ch. 8.30-33; 35-39.

1 Or, the son of a man of Temini.

2 Or, substance.

b Ge. 6.2. ch. 10.23; 10.7. 2 Sa. 14.25. Je. 9.23.

c Joh. 1.3. Ge. 32.15. Ju. 5.10; 10.4. ver. 16.

3 This narrative presents a curious picture of the open state of the country, and scantiness of inhabitants, to which the most mountainous districts of Great Britain can furnish the only intelligible parallel.—C.

d Jos. 17.15, 18. Ju. 17.1; 19.1.

e 2 Ki. 4.42.

f In. 3.23. Ge. 33.18; 42.13.

4 Shalisha was the Beth-shalisha of 2 Ki. 4.42, 15 miles north of Lydda, and Shalim, a place mentioned by Jerome as in the tribe of Dan; thus Saul's search extended as far as to the former place to the north, and the latter to the south.—C.

5 ch. 1.1.

6 In so imperfect a character as that of Saul, it is pleasing to observe this filial remembrance of his father.—Note, There is scarcely, perhaps never, any character so bad, as to be totally destitute of all good qualities.—A merciful mixture of salt to preserve the mass from putrefaction.—C.

A ch. 2.27. De. 33.1. Ju. 13.6. 1 Ki. 13.1.

7 1 Th. 2.10; 13.1.

8 ch. 3.19, 20. Is. 44.26; 45.5, 6.

9 1 Ki. 14.3. 2 Ki. 4.42; 8.8; 5.5. Ju. 6.18; 13.17.

10 No man, in eastern countries, ever approaches a superior without a present.—It is a sample of the manners of the time and country, and not an evidence of covetousness in the prophet.—C.

11 Heb. is gone out of, &c.

12 Heb. is with us.

13 Heb. there is found in my hand.

14 About seven pence.

15 Nothing can be more unjust or absurd than to charge or suspect Samuel of exercising his prophetic office for money, it merely proves the opinion entertained of him by two ignorant and inexperienced young men. What man would think it right to be judged by the opinion formed of him by ignoramuses that did not know him? Would infidels so choose to be judged? No. Then let them not so judge Samuel.—C.

unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.<sup>9</sup>

# CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after a private conversation, bringeth him on his way.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,<sup>1</sup> a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim,<sup>4</sup> and there they were not; and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.<sup>5</sup>

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man?<sup>6</sup> for the bread is spent<sup>7</sup> in our vessels, and there is not a present to bring to the man of God: what have we?<sup>8</sup>

8 And the servant answered Saul again, and said, Behold, I have here at hand<sup>9</sup> the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.<sup>2</sup>

no heroes; they have no narrative but truth, the whole truth; and no end but the glory of God. C.]

Ver. 7. [They have rejected me, that I should not reign over them. Neither God nor Samuel his prophet found any fault with the people for seeking a king.

virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents and country.

God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a Prophet, was beforetime called "a Seer.")<sup>2</sup>

10 Then said Saul to his servant, "Well said," come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up the hill<sup>4</sup> to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice<sup>5</sup> of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time<sup>6</sup> ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.<sup>6</sup>

15 ¶ Now<sup>7</sup> the LORD had told Samuel in his ear "a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.<sup>7</sup>

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

A.M. 2939 or 2900. B.C. 1005 or 1005.

m Ge. 25. 22. Ju. 1. 1. Probably Ezra inserted this whole verse.

n 2 Sa. 24. 11. 2 Ki. 17. 13. Am. 7. 12. Is. 29. 10. 30. 10.

2 As seeing visions of God, as Moses; or of futurity, as all the prophets saw. Beforetime means, not always before this period, but some time formerly, that is, between the settlement under Joshua and the coronation of Saul. Such temporary changes take place in all titles and offices.

Thus, the followers of our Lord were first called disciples, then apostles, then they called Christians. First at Antioch, Mat. 10. 24. Ac. 6. 1. Mat. 10. 2. Ac. 11. 26. C. This verse is most probably an explanatory interpolation inserted by some later prophet, to throw light on the archaic word Seer.—P.

3 Job 31. 13. Ec. 4. 9. 10. 2 Heb. Thy word is good.

4 Heb. in the ascent of the city.

5 Ge. 24. 11. Ju. 5. 11.

6 Or, feast, ch. 16. 2. Lc. 26. 39. 1 Ch. 16. 39. 1 Ki. 3. 2, 5.

7 De. 8. 10. Mat. 26. 26. Lu. 24. 30. 1 Ti. 4. 4. ch. 1. 4. Lc. 7. 15, 16.

8 Heb. to-day.

9 The object of this simple narrative is to exhibit the great purposes of Providence as dependent upon little things. Some straying animals, a vain search, an ignorant opinion of a prophet's duties, the casual meeting of a few water drawers, all combine to bring Saul to Samuel; where a direct revelation from God selects him whom Providence had so mysteriously led.—C.

10 ch. 15. 1. Ac. 13. 21.

11 Heb. revealed the ear of Samuel, 2 Sa. 7. 27. Job 33. 16. Is. 22. 14. Am. 3. 7.

12 Ac. 15. 18. Is. 43. 12. 44. 7. 15. 21. 46. 10. 48. 6.

13 Ge. 29. 72. Ex. 3. 7. 9. De. 32. 36. Ps. 106. 37.

14 y ver. 15; ch. 16. 8, 12. Pr. 3. 5, 6.

15 Heb. restrain, Ne. 13. 19, 25. Ro. 13. 5. 4.

16 In addition to the object mentioned in the note on ver. 5, another intention of the narrative may have been to demonstrate to the dissatisfied party, that the choice of Saul was from God, and not from any previous knowledge and favouritism on the part of Samuel. This may have been the more necessary, as there were many discontented, probably because disappointed, ch. 10. 27.—C.

A.M. 2939 or 2900. B.C. 1005 or 1005.

8 Heb. to-day three days.

9 The office of king, being one of extreme difficulty, was not to Saul an object of desire or ambition, and Samuel therefore, by telling Saul his private thoughts, gives evidence that his wisdom came from God; and that Saul should obey him in undertaking the deliverance of the people.—C.

a ch. 8. 5, 19; ver. 2.

b Ps. 68. 27. Ju. 20. 46, 48; 14. 15. ch. 15. 17.

1 Heb. according to this word.

c Ge. 43. 33.

d ch. 1. 5. Ge. 43. 34.

e Lc. 7. 32, 33.

2 The shoulder was a distinguished part of some sacrifices, as Ex. 39. 27; it is also frequently mentioned in Scripture as an emblem of power, as Is. 9. 6; also in relation to slavery and deliverance, Ge. 49. 15. Is. 10. 27. These emblems of power and deliverance may have been in the eye of the prophet in the choice of food for his guest. "That which was upon it," some interpreters think it some appropriate sauce; is it not rather a cover for its protection from flies during the time it was kept?—C.

3 Or, reserved, ver. 15.

4 The Hebrew is literally as follows:—"And the cook set up the shoulder and what was on it (perhaps part of the fat not used for sacrifice), and placed it before Saul, and said, Behold what was served for thee; place it before thee; eat, for surgery it has been kept for thee, saying (or, since I said), I have called the people." The speaker must, according to the rules of grammar, be the cook. Samuel is introduced arbitrarily.—P.

5 De. 22. 8. 2 Sa. 11. 2. Mat. 10. 27. Je. 19. 13. Ac. 10. 9. Ne. 8. 16. Ju. 16. 27.

6 Saul was already on the roof, the common sleeping place; Samuel therefore called him not to the roof, but called to him on the roof, inviting him to rise and be away.—C.

7 Nu. 23. 3. Ju. 3. 20.

8 Heb. to-day

9 Heb. cause to hear.

CHAP. X.

a ch. 16. 13. 2 Ki. 9. 7. 3. Ac. 13. 21.

b Ge. 41. 40. Ps. 2. 22.

c ch. 8. 5, 19.

d Ex. 19. 5, 6. De. 32. 9. 14. 2. 26. 18. Ps. 135. 4.

20 And as for thine asses that were lost three days ago,<sup>8</sup> set not thy mind on them; for they are found.<sup>9</sup> And "on whom is all the desire of Israel? is it not on thee, and on all thy father's house?"

21 And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so<sup>1</sup> to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder,<sup>2</sup> and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people.<sup>3</sup> So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house,<sup>4</sup> saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,<sup>5</sup> that I may show<sup>6</sup> thee the word of God.

## CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 3 Saul's heart is changed, and he prophesieth. 4 He concealeth the matter of the kingdom from his uncle. 5 Saul is chosen at Mizpeh by lot. 6 The different affections of his subjects.

THEN Samuel took "a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to-day,

heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and

whom he is pleased to advance, though we ourselves should be eclipsed by them.

CHAPTER X. [Ver. 2. When thou art departed from me to-day, Woe be to me!]

the former. Westward of the sepulchre, about half a mile distant, is the village of Beit Jala, which may probably be identical with the Zelaah here mentioned. As Saul was on his way homeward to Gibeah, Ramah

then thou shalt find two men by <sup>1</sup>Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care<sup>1</sup> of the asses, and sorroweth for you, saying, What shall I do for my son?<sup>2</sup>

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,<sup>3</sup> and there shall meet thee three men going up <sup>4</sup>to God to Beth-el,<sup>4</sup> one<sup>5</sup> carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they <sup>6</sup>will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the <sup>7</sup>hill of God, where <sup>8</sup>is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a <sup>9</sup>company of prophets coming down from the high place <sup>10</sup>with a psaltery and a tabret, and a pipe, and a harp, before<sup>11</sup> them; and they shall prophesy:

6 And the <sup>12</sup>Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into <sup>13</sup>another man.<sup>5</sup>

7 And let it be, when these signs are come unto thee, <sup>14</sup>that thou do as <sup>15</sup>occasion shall serve thee; for <sup>16</sup>God <sup>17</sup>is with thee.

8 And thou shalt <sup>18</sup>go down before me<sup>6</sup> to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, <sup>19</sup>and to sacrifice sacrifices of peace-offerings: seven days<sup>7</sup> shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was <sup>20</sup>so. that when he had turned his back<sup>8</sup> to go from Samuel, God gave<sup>9</sup> him another<sup>7</sup> heart: and all <sup>21</sup>those signs came to pass that day.

10 And when they came thither to the hill,<sup>1</sup> behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,<sup>2</sup> What<sup>1</sup> is this <sup>3</sup>that is come unto the son of Kish?<sup>3</sup> <sup>4</sup>is Saul also among the prophets?

12 And one of the same place<sup>4</sup> answered and said, But <sup>5</sup>who <sup>6</sup>is their father?<sup>5</sup> There-

A.M. 2999 or 2900.  
B.C. 1065 or 1095.

e Ge. 35.19, 20. Je. 31.15.

1 Heb. the business.

2 The first evidence of the divine call is a message from home, fulfilling the words of Samuel. This is a twofold evidence in Samuel's former and present revelation: while it presents a beautiful picture of a father's heart merging the care of property in anxiety for his son.—C.

3 The plain (or rather the oak) of Tabor—not the well-known mountain of that name, but some noted oak-grove between Rachel's sepulchre and Gibeah, and consequently not far from Jerusalem.—P.

4 Jos. 28.19, 22; 35.6, 7. Jos. 8.9. Where was a high place.

5 Not a sacrifice at Bethel, for that, as contrary to law, could not, even by implication, have been sanctioned by Samuel; but there may have been there a place where prayer was wont to be made, or where some prophet dwelt and taught, as appears highly probable from ver. 5.—C.

6 Le. i. ii. Nu. 15. 5.

7 Heb. ask thee of peace. Ju. 18. 15.

8 ver. 10; ch. 13. 2, 3, 5. Here was another high place.

9 ch. 10. 2 Ki. 2. 3, 5. 154. 38; 1. 1.

1 They used these musical instruments to raise and compose their spirits, 7 Ki. 3. 15.

2 Ju. 3. 10. Nu. 21. 25. Mat. 7. 22.

3 ver. 9, not Ju. 3. 3. 2 Co. 5. 17. Ep. 4. 24.

4 New views, new feelings, new aspirations, no longer in heart a peasant, but a king. Another, but alas! it is to be feared, not a new man.—C.

5 Ju. 9. 23. Ge. 21. 20. Ro. 8. 31. ch. 12. 15; 14. 14, 15. with 14. 7-13.

6 Perhaps this relates to the event about two years after.

7 On every occasion.

8 Heb. shoulder.

9 Heb. turned.

10 ver. 6, not a new one, Ecce. 36. 20. Ju. 3. 3-5.

11 ver. 2-6. Ju. 6. 21, 36. 40; 11. Is. 38. 7, 8.

12 The Hebrew word here, and in ver. 5, translated hill, is a proper name, Gibeah, and it is clear from what is stated in ver. 17 that it is Saul's own native city. There appears to have been a sanctuary in or beside it; and being a place of great natural strength, it was held by a garrison of the Philistines.—P.

13 Heb. a man to his neighbour.

14 Mat. 13. 55; 21. 9, 10, 13. Ju. 7. 15. Ac. 2. 7, 8; 4. 13; 21. ch. 19. 24.

15 From this interrogation it is evident that Saul was not hitherto a religious character, as has already appeared from his ignorance of the proper office of God's prophets, ch. 9. 10.—C.

16 Heb. from thence.

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B.C. 1065 or 1095.

the words, 'Who is his father?' but this seems without meaning, as Kish has been a ready named. Is not this the meaning: If God send a father, an instructor to the prophet, why should we wonder if they instruct Saul likewise? C.—If the other prophets had not obtained the gift of prophecy by inheritance, as appears from the question, 'Who is their father?' but as a free gift of the Lord, it was equally possible for the Lord to communicate the same gift to Saul.—P.

6 The 'high place' which was in Gibeah.—P.

7 Abner, ch. 14. 50.

8 y Pr. 29. 11. Ex. 4. 18 ch. 9. 27.

9 He was silent either from modesty, or fear of exciting envy, or a prudent waiting for such opportunity and instruction as Samuel had promised. Whether his silence was right or wrong, we cannot easily decide, as it depended altogether on the motive. It is to be feared, want of faith predominated.—C.

10 Ju. 20. 1, 3. ch. 7. 6. Jos. 18. 26, not that Ju. 10. 17, 11. 11.

11 See note on Ju. 20. 1.—P.

12 Ju. 2. 1. 6; 8. iii. viii. Ex. vii. xiv. ch. vii. 12. 1. Ne. 9. 27, 28. Ecce. xx.

13 Not all the king doms of the world, but all the kingdoms that had oppressed the Israelites.—C.

14 ch. 8. 6, 7, 19; 22. 17, 19.

15 Jos. 7. 14. Nu. 17. 2, 3. 6. Mi. 5. 2.

16 Jos. 7. 16, 17. Ac. 1. 26. ch. 14. 41, 42.

17 Ju. 1. 1; 20. 18, 23, 28. Nu. 27. 21.

18 ch. 9. 21; 15. 17. Lu. 14. 11.

19 ch. 9. 2.

20 Bodily advantages, such as stature, proportion, gracefulness, strength, activity, beauty, are all gifts of God, and capable of being turned to good account in his service. Alas! that ever they should be found associated with an evil heart, ministering to Satan and not to the Lord who gave them.—C.

21 ver. 11.

22 Heb. Let the king live, 1 Ki. 1. 25.

23 Either a prediction of what their kings would be, ch. 8. 10-18, or rather signs of government, De. 17. 14-17. Ecce. 45. 9, 10; 46. 16. Ro. 13. 1-4. 1 Ti. 2. 2. Zec. 11. 5.

24 Jos. 18. 28. Ju. 9. 12; 20. 13. Is. 10. 29.

25 With religious respect to the choice of Samuel, as God's prophet, and with a conviction that God who had selected Saul, was, by him, able to deliver his country.—Note, Happy the king whose counsellors and guards are men whose hearts the Lord has touched.

26 But the need of such counsellors and friends is not confined to kings. Every man

13 And when he had made an end of prophesying, he came to the high place.<sup>6</sup>

14 ¶ And Saul's <sup>7</sup>uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that <sup>8</sup>they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But <sup>9</sup>of the matter of the kingdom, whereof Samuel spake, he told him not.<sup>7</sup>

17 ¶ And Samuel called the people together <sup>10</sup>unto the LORD to Mizpeh;<sup>8</sup>

18 And said unto the children of Israel, <sup>11</sup>Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms,<sup>9</sup> and of them that oppressed you:

19 And ye have this day <sup>12</sup>rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, <sup>13</sup>Nay, but set a king over us. Now therefore present yourselves before the LORD, <sup>14</sup>by your tribes, and by your thousands.

20 And when Samuel <sup>15</sup>had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they <sup>16</sup>inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath <sup>17</sup>hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he <sup>18</sup>was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that <sup>19</sup>there is none like him among all the people?<sup>21</sup> And <sup>20</sup>all the people shouted, and said, God save the king.

25 Then Samuel told the people <sup>21</sup>the manner of the kingdom, and wrote <sup>22</sup>it in a book, and laid <sup>23</sup>it up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah.



27 But the <sup>m</sup>children of Belial said, How shall this man save us? And they despised him, and <sup>b</sup>brought him no presents: but he held his peace.<sup>3</sup>

## CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom joyfully renewed.

**T**HEN Nahash\* the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, <sup>b</sup>Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, <sup>c</sup>that I may thrust out all your right eyes,<sup>1</sup> and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite,<sup>2</sup> that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then <sup>c</sup>came the messengers to Gibeath of Saul, and told the tidings in the ears of the people: and all the people <sup>d</sup>lifted up their voices, and wept.<sup>3</sup>

5 And, behold, Saul came <sup>e</sup>after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the <sup>e</sup>Spirit of God came upon Saul when he heard those tidings, and his <sup>b</sup>anger<sup>4</sup> was kindled greatly.<sup>5</sup>

7 And he took a yoke of oxen, and <sup>e</sup>hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.<sup>6</sup> And the fear of the LORD fell on the people, and they came out with *one* consent.<sup>7</sup>

8 And when he numbered them in <sup>b</sup>Bezek, the children of Israel <sup>e</sup>were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot,<sup>8</sup> ye shall have help.<sup>9</sup> And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, <sup>m</sup>To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that <sup>m</sup>Saul

A.M. 2930 or 2909.  
B.C. 1065 or 1095.

m De.13.13.ch.2.12;  
11.12.  
n 1 Ki.10.25. 2 Ch.  
17.5.Mat.2.11.  
Or, *he was, as though he had been deaf.*

## CHAP. XI.

a Ju.10.7; 11.8-39.  
with 21.8.10.  
b De.20.1.32.3.  
c Pr.12.10. Da.3.6.  
Re.17.17.Es.3.6.  
1. When soldiers fought with sword and shield, the shield generally consisted of a metallic plate or other resisting material, and was carried on the left arm, consequently, when held up to defend the body, the left eye was covered, and so, if the right eye were put out, the soldier was totally unfitted either for attack or defence.—*Note.* An impressive emblem of Satan's great device, to promise peace on condition of the extinction or discontinuation of religious ordinances.—*C.*

2 Heb. *Forbear us.*  
d ch.8.20; 10.26; 12.12; 14.16. Ju.21.2.  
e Ro.12.15. 1 Co.12.26. He.10.33; 13.3. Ga.6.2.

3 Let not these people be accused of childish timidity, but rather let them be honoured for brotherly sympathy.—*Note.* It is twice recorded that Jesus wept; should not Christians follow his example? Je.9.1.—*C.*

f ch.9.1. Ps.78.71.  
After his election he had retired to his private business.  
g Ju.3.10; 13.25; 14.19. ch.10.10; 16.13.  
h Ex.32.19. Nu.12.3. ver.2.

4 Anger is right or wrong according to the cause producing it. Christ was moved to anger by the hardness of men's hearts, Mar.3.5. God is angry with the wicked every day, Ps.7.11. And surely the cruelty of the Ammonites might well justify anger, if directed against their wickedness, and not arising from thirst for revenge.—*Note.* Passions are to be judged by the modifying feelings from which they arise, and the objects at which they aim.—*C.*

5 It will be remembered that the Benjamites were closely related to the people of Jabesh-gilead. In fact a large portion of the tribe had been descendants of those four hundred maidens who had been saved from the slaughter at Jabesh, Ju.21.22. This fact will account for the grief of the people of Gibeath, and the indignation of Saul.—*P.*

6 Ju.19.29; 21.8, 11. Ge.35.5.

7 See note on Ju.19.20.—*C.*

8 Heb. *as one man.*  
9 Ju.1.4-5.  
1 Ch.15.4. Ju.20.2. Nu.2.3. Ge.49.8-10.

10 That is, they would march all night, as is customary in warm climates, and arrive by noon.—*Note.* Let him that would help in any way do it speedily; and especially to brethren in the household of faith.—

A.M. 2930 or 2909.  
B.C. 1065 or 1095.

g Ex.14.30. Ja.2.13.  
r ch.10.27. Lu.19.27.  
1 Saul's success had a greater effect upon the people than his appointment by God or his anointing by Samuel. Flushed with victory and proud of their leader, they propose to murder in cold blood those who had not yet acknowledged him as king, but with no less prudence than piety he forbade the cruel deed.—*f.*

## CHAP. XII.

f ch.10.24. 2 Sa.5.3.  
1 Ch.12.38.39. Ho.8.4; 13.11.12.  
2 Renew the national covenant with the king, acknowledging his appointment, defining his power, and securing the public liberties. See ch.10.25.—*C.*  
3 Ge.8.20; 31.54. Ex.18.12; 24.6. 1 Ch.29.21-24.  
4 The restriction of sacrificing to one place, De.12.14, is not here violated or infringed—for this place the Lord did choose by his prophet for the occasion—an occasion when not one tribe was present, but the whole nation was assembled. So did Joshua at a similar national assembly, ch.8.30, 31.—*C.*

## CHAP. XII.

a ch.8.9, 22; 10.1, 24; 11.14, 15.  
b Nu.27.16, 17. ch.8.20.  
c Ps.71.18. 2 Pe.1.14.  
d Ti.4.6.

1 This seems to intimate that he had deprived them of all public employment, and reduced them to a level with the common people. But while as a magistrate he abandons them to justice, as a father he tacitly but tenderly pleads for them.—*f.*

2 This is one of the most splendid records of a statesman's retirement from office. He retires like the sunmer's sun with all his light around him; others may, perhaps, have retired with as much honesty; but, alas! how few statesmen have lived or retired with his piety! —*C.*

3 Nu.16.15. Re.14.5.  
4 Th.2.10. Ac.23.12; 24.10.  
5 Ac.20.33. De.16.19. 18.33. 15. ch.8.3.

6 Heb. *ransom.*

7 Or, *that I should hide mine eyes at him.*

8 Da.6.4. Ac.22.12. 3 Ju.12.

9 f Th.2.10. Ac.24.16. Ge.31.53; 16.5.  
h ver.1. ch.10.7; 24.6; 26.9, 11, 16.

i Ex.iii.-xiv. Ne.ix. Ps. lxxvii. lxxviii. cv. 131. cxxxv. cxxxvi. Eze.xx.

6 Or, *made.*

6 That is, the Lord that advanced Moses is witness between us; the God of mercy and of judgment.—*C.*

7 Is.1.18; 63.7-13. Mt.6.3. 4. De.1.-xi. Eze.xx.

7 Heb. *righteous.*

ing-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that <sup>q</sup>two of them were not left together.

12 ¶ And the people said unto Samuel, <sup>q</sup>Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.<sup>1</sup>

13 And Saul said, <sup>q</sup>There shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and <sup>r</sup>renew the kingdom there.<sup>2</sup>

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there <sup>s</sup>they sacrificed sacrifices of peace-offerings<sup>3</sup> before the LORD; and there Saul and all the men of Israel rejoiced greatly.

## CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 18 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

**A**ND Samuel said unto all Israel, Behold, I have <sup>e</sup>hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king <sup>b</sup>walketh before you: and <sup>i</sup>I am old and gray-headed; and, behold, my sons<sup>1</sup> are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD,<sup>2</sup> and before his anointed; <sup>q</sup>whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or <sup>o</sup>of whose hand have I received *any* bribe<sup>3</sup> to blind mine eyes therewith?<sup>4</sup> and I will restore it you.

4 And they said, <sup>r</sup>Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, <sup>s</sup>The LORD *is* witness against you, and <sup>b</sup>his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD <sup>t</sup>that advanced<sup>5</sup> Moses and <sup>e</sup>Aaron, and that brought your fathers up out of the land of Egypt.

7 Now theretore stand still, that I <sup>k</sup>may reason with you before the LORD of all the



**A**QUEDUCT AT GILGAL—WHERE SAUL WAS MADE KING. [I. SAMUEL, xi:14, 15.]—  
“Then said Samue. to the people, Come, and let us go to Gilgal, and renew the  
kingdom there. And all the people went to Gilgal; and there they made Saul king  
before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings  
before the Lord; and there Saul and all the men of Israel rejoiced greatly.” This  
beautiful aqueduct, now used for carrying the water from Elisha's fountain into

Jericho, stands in the region of ancient Gilgal. This is an historic spot. In the  
fields and plains around this aqueduct we are told that one went to gather herbs  
to make pottage for the sons of the prophets, when he found a wild vine and  
gathered wild gourds from it to mix with the pottage. Elijah and Elisha passed  
this way from Jericho to Jordan. It is in the neighborhood of the city of palm  
trees.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil to take away from us.

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Ps. 78:34, 35. [u. 10.]

OS. 5 9, 10; 4. 19. ch.  
II 14, 15.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in

caves, and in thickets, and in rocks, and in high places, and in pits.

7 And <sup>some of</sup> the Hebrews<sup>6</sup> went over Jordan to the land of <sup>Gad</sup> and Gilead: as for Saul, he *was* yet in Gilgal, and <sup>all</sup> the people followed him trembling.<sup>7</sup>

8 ¶ And<sup>2</sup> he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he <sup>offered</sup> the burnt-offering.

10 And it came to pass, that <sup>as soon as he</sup> had made an end of offering the burnt-offering, behold, Samuel came;<sup>8</sup> and Saul went out to meet him, that he might <sup>salute</sup> him.

11 ¶ And Samuel said, <sup>What hast thou done?</sup> And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;<sup>\*</sup>

12 Therefore <sup>said I</sup>, The Philistines will come down now upon me to Gilgal, and I have not made supplication<sup>9</sup> unto the LORD: <sup>I</sup> forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, <sup>Thou hast done foolishly</sup>: thou hast not kept the commandment of the LORD thy God, which he commanded thee;<sup>1</sup> for now would the LORD have established thy kingdom upon Israel for ever.

14 But <sup>now</sup> thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, <sup>because</sup> thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* present<sup>2</sup> with him, <sup>about</sup> six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah<sup>3</sup> of Benjamin: but the Philistines encamped in Michmash.

A.M. 2041 or 2071.  
B.C. 1063 or 1093.

<sup>1</sup> Le. 26. 17. De. 28.

<sup>25</sup> <sup>6</sup> This would seem

to favour the idea

that *Hebrews* meant

the trans-Jordanites;

for the reason stated

in the note on ver. 3.

We even here con-

sider it a name for

the whole nation.

Had it been other-

wise, this verse

should have read, for

'went,' 'returned';

and for 'Gad and

Gilead,' into 'Saul

own land.'—C.

<sup>6</sup> Nu. 21. 23-35; xxxii.

<sup>7</sup> Ju. 7. 3.

<sup>7</sup> Heb. *trembled*

*after him.*

<sup>9</sup> ch. 10. 8.

<sup>15</sup> De. 10. 14; 18;

<sup>15</sup> 22. 15. 26. 16. Pr. 3. 5.

<sup>6.1</sup> Ki. 3. 4.

<sup>8</sup> Ps. 37. 7. Pr. 20. 22.

<sup>8</sup> We see here

a striking specimen

of impatience and

punctuality. Saul

waits till the seventh

day, but does not

wait seven days; and

just as that period

is near completion,

Samuel arrives, true

to his appointment.

Such little matters

are often the best

tests of character,

and the turning-

points of the great-

est events.—C.

<sup>1</sup> Heb. *bless him.*

<sup>1</sup> Ru. 2. 4. Ps. 109. 8.

<sup>14</sup> Ge. 3. 13; 4. 10. Jos.

<sup>7.19.2</sup> Ki. 5. 25.

<sup>14</sup> ver. 2. 5. 16. 23; ch.

<sup>14.5.15.10.28.</sup>

<sup>17.1</sup> Ki. 12. 26. Ps. 14.

<sup>19</sup> Heb. *entreated*

*the face.*

<sup>2</sup> Ja. 1. 14. Ro. 2. 1.

<sup>1</sup> Pr. 19. 3. De. 4. 6. 2

<sup>14.12</sup> 7. 9. 1 Ki. 18. 18. 2

<sup>14.16.9.19.2.</sup> Mat. 14.

<sup>3</sup> This does not re-

fer to the appoint-

ment, ch. 10. 16, for

that was given im-

mediately after Saul

was anointed, and

this event occurs in

the second year of

his reign. The

command here seems

to refer to the ordi-

nance of sacrifice,

which none but

priests could legally

offer, and which Saul

seems to have offer-

ed with his own

hand.—C.

<sup>8</sup> ch. 2. 30; 15. 26. 28.

<sup>10.13.10.11.</sup> with Ps.

<sup>89.19.20; 78.70; 4.3.</sup> ch.

<sup>16.1.12.</sup> Ac. 13. 22.

<sup>1</sup> Is. 3. 11; 50. 1. 2. La.

<sup>3.39.</sup> ch. 12. 25. Je. 2. 17.

<sup>14.18.15.25.26.10.</sup> Pr. 1.

<sup>31; 13.21.</sup> Ps. 9. 15. 16;

<sup>140.11.</sup>

<sup>2</sup> Heb. *found.*

<sup>4</sup> ver. 2. 6; ch. 14. 2.

<sup>3</sup> The Hebrew is

*Geba*, Samuel was

at *Gibeah*, the native

place of Saul; but

Saul and Jonathan

took up a position at

*Geba*, from which

Jonathan had driven

the Philistine garrison.

*Geba* is 3 miles

north by east of

Gibeah, and a mile

and half south of

Michmash, where

the vast army of the

Philistines was now

encamped. The two

camp were in full

view of each other,

though separated by

a deep and very

rugged ravine.—P.

A.M. 2041 or 2071.  
B.C. 1063 or 1093.

<sup>4</sup> Foragers for the

horses, spoiling the

grain, and plunderers

of houses robbing the

people.—C.

<sup>2</sup> Jos. 18. 23. not that

Ju. 6. 11; 8. 27, 32.

<sup>7</sup> Jos. 10. 10; 16. 3. 5;

<sup>18.13.</sup> 2 Ch. 8. 5. 1 Ch. 7.

<sup>24.</sup>

<sup>2</sup> Ne. 11. 34.

<sup>5</sup> Or, *serpents.*

<sup>6</sup> The first com-

pany went north-

ward, the second

westward, and the

third eastward. Saul

and Jonathan were

on the south watch-

ing them.—P.

<sup>4</sup> Ju. 9. 8; 15. 15. 2 Ki.

<sup>24.14.</sup> Je. 24. 1. ch. 17. 45.

<sup>7</sup> This verse con-

firms decidedly our

view of the word

*Hebrews*, in ver. 3. 7.

for it is equivalent

to 'all the land of

Israel,' and 'all the

Israelites.'—C.

<sup>8</sup> Not to sharpen,

in the sense of whet-

ting, for that could

be done anywhere;

but in the sense of

welding and length-

ening, when worn

out by use.—C.

<sup>9</sup> Heb. *a file with*

*mouths.*

<sup>1</sup> Heb. *to set.*

<sup>2</sup> This verse may

be translated: 'And

the bluntness of the

edges occurred to

the edge-tools, and

the ploughshare,

and the forks, and

the axes, and the

setting of the goads.'

This seems more in

accordance with the

scope of the pas-

sage, though the

construction of the

original is very ob-

scure.—P.

<sup>1</sup> Ju. 5. 8. ch. 17. 47. 1

<sup>Co. 17. 22.</sup> Ec. 4. 6.

<sup>3</sup> Or, *standing*

*camp.*

<sup>4</sup> A narrow pas-

sage between two

hills, ch. 14. 4-5.

<sup>4</sup> The passage (for

pass) of Michmash

was the ravine which

lay between the two

camp. The object

of this movement ap-

pears to have been

to prevent a surprise.

The Philistines had

already experienced

sharp proofs of Jon-

athan's daring, when

he crossed the same

pass from Michmash,

and smote their gar-

rison in Geba.—P.

CHAP. XIV.

<sup>1</sup> Or, *there was a*

*day.*

<sup>2</sup> Ju. 3. 20; 13. 25. Is.

<sup>40. 29. 31.</sup>

<sup>3</sup> Ju. 14. 6. Ps. 112. 5.

<sup>1</sup> Mi. 7. 5.

<sup>2</sup> ch. 13. 15. 16. Is. 10.

<sup>28. 29.</sup>

<sup>2</sup> The pomegran-

ate, though a beauti-

ful fruit-tree, is of

small size, and little

calculated for a

dwelling, either by

its own shade, or by

the admission of a

tent under its boughs.

The word translated

*pomegranate* should

more probably be re-

tained as a proper

name—Rimmon, a

rock previously men-

tioned, Ju. 29. 45.—C.

<sup>4</sup> Or, *Ahimalech*,

ch. 22. 9. 12. 4. 21.

<sup>2</sup> Ex. 28. 30.

17 ¶ And the spoilers<sup>4</sup> came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to <sup>the</sup> the valley of Zeboim,<sup>5</sup> toward the wilderness.<sup>6</sup>

19 ¶ Now <sup>there was</sup> no smith found through-out all the land of Israel: (for the Philistines said, Lest the Hebrews<sup>7</sup> make *them* swords or spears:)

20 But all the Israelites went down to the Philistines to sharpen<sup>8</sup> every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file<sup>9</sup> for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen<sup>1</sup> the goads.<sup>2</sup>

22 So it came to pass, in the day of battle, <sup>that</sup> there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the garrison<sup>3</sup> of the Philistines went out to the <sup>passage of</sup> Michmash.<sup>4</sup>

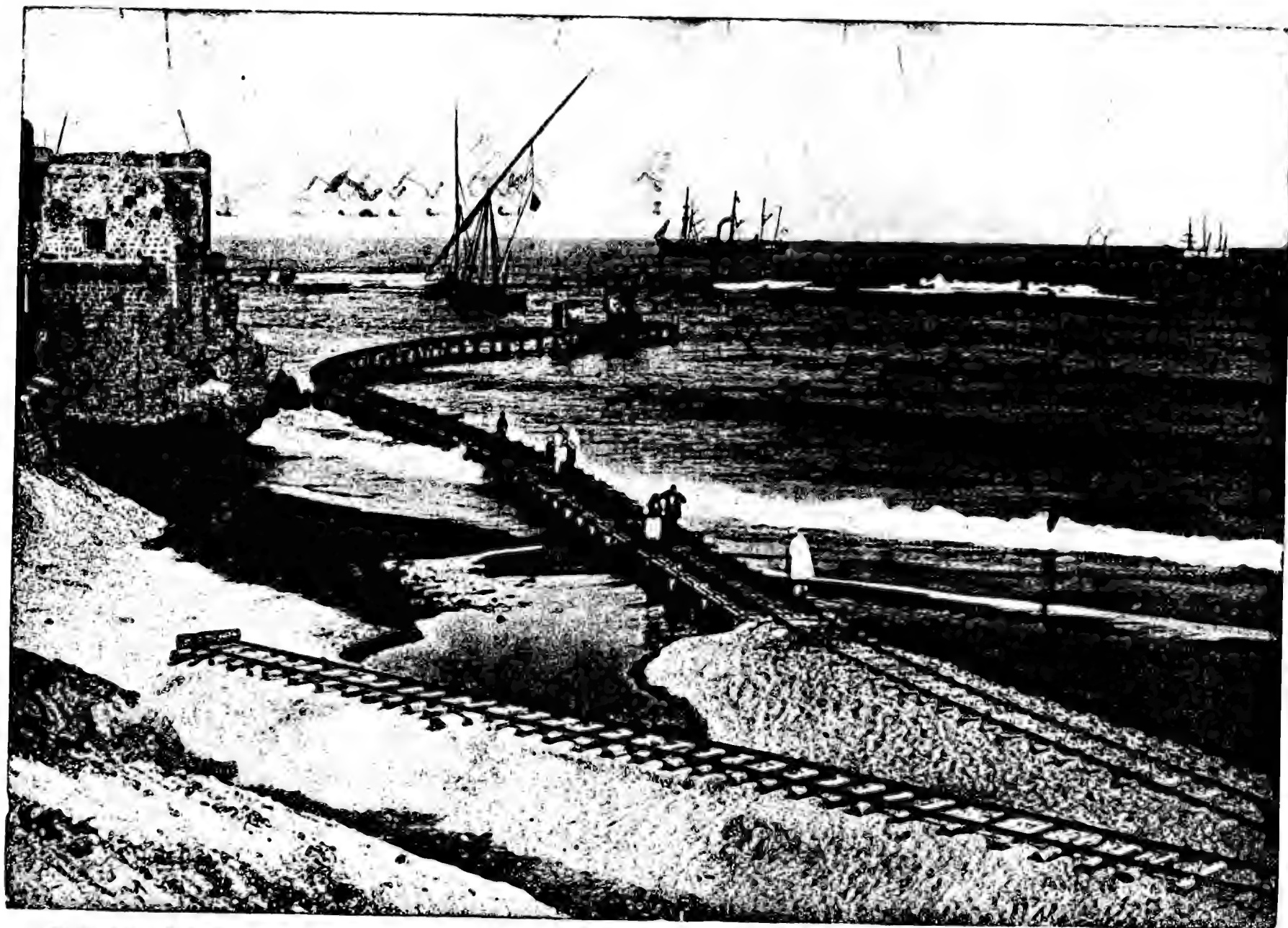
## CHAPTER XIV.

<sup>1</sup> Jonathan, without the knowledge of his father or any of the people, goeth and miraculously smiteth the Philistines' garrison. <sup>15</sup> A divine terror maketh them beat themselves. <sup>17</sup> Saul, not staying the priest's answer, setteth on them. <sup>21</sup> The captivated Hebrews, and the hidden Israelites, join against them. <sup>24</sup> Saul's unadvised adjuration hindereth the victory. <sup>32</sup> He restraineth the people from eating blood. <sup>35</sup> He buildeth an altar. <sup>38</sup> Jonathan, taken by lot, is saved by the people. <sup>49</sup> Saul's strength and family.

NOW it came to pass upon a <sup>day</sup>, <sup>that</sup> Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But <sup>he</sup> told not his father.

2 And Saul tarried <sup>in</sup> the uttermost part of Gibeah, under a pomegranate tree<sup>2</sup> which *is* in Migron: and the people that *were* with him *were* about six hundred men,

3 And <sup>Ahiah</sup> the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli,



**R**OAD BY THE HARBOR OF JOPPA—IN THE LAND OF THE PHILISTINES. [I. SAMUEL, xiii: 2.]—"Therefore said I, The Philistines will come down now upon me to Gilgal." Joppa was a town in the land of the Philistines. The Philistines, as a people, caused the Israelites more trouble than any other nation, except the Egyptians. Looked at from the deck of our ship, Joppa presented a most magnificent appearance. Standing upon a low, round hill, dipping into the Mediterranean, the view was beautiful

beyond description. We are not so impressed with the town, however, after landing. It is said to be the dirtiest and most uncomfortable place in Palestine. In going up the long lane from the custom house toward our hotel, we met strings of camels and mules, bales of merchandise, and had our first view of the actual Holy Land. There are orange groves, palms and other Oriental trees, which unite to give a picturesque and Oriental view to the town.

Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock<sup>3</sup> on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez,<sup>4</sup> and the name of the other Seneh.<sup>5</sup>

5 The fore-front<sup>6</sup> of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.<sup>7</sup>

6 And Jonathan said to the young man that bare his armour, *'Come, and let us go over unto the garrison of these uncircumcised; it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.'*<sup>8</sup>

7 And his armour-bearer said unto him, Do all that *is* in thine heart: *turn thee*; behold, I *am* with thee according to thy heart.<sup>9</sup>

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry<sup>1</sup> until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews<sup>2</sup> come forth *'out of the holes where they had hid themselves.*

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come<sup>3</sup> up to us, and we will show you a thing.<sup>4</sup> And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan *'climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.*

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty

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3 Tooth of a rock. Whoever has examined a fragment of dog tooth, or, and compared it with any good natural view of the mighty Himalayas, or smaller pointed rocks, will have no difficulty in perceiving the accuracy of the Hebrew description.—C.

4 'Mud,' hence derivatively, 'slippery'—also, 'in him the flower.' The last is most probably the meaning, from the rock flowers by which it was adorned.—C.

5 'A bush'—C.

6 Heb. tooth.

7 Hebrew, 'Geba,' not Gibeah.—P.

8 Ver. 1. Ju. 13. 25; 3. 10.

9 Ch. 17. 36. Ep. 2. 11. 12. Ge. 17. 7-12.

10 De. 32. 36. Ju. 7. 2. 2. Ch. 14. 11. Ps. 115. 2.

11 Mat. 19. 26. Zec. 4. 6. Ro. 8. 11. He. 13. 5. 6. Is. 44. 10. 14-16. ch. 17. 47.

12 A pious reflection, and a literal truth, reaching a most important lesson, viz.—That no man should ever despair of doing good because he is nearly alone; for if God employ a man, he will surely do his work by him.—C.

13 The greatest works have usually been effected by two associates; for example:—Moses and Aaron, Jonathan and his armour-bearer, the seventy disciples, sent two and two—an historical and divine testimony to the value of friendship, whereby God ordinarily effects his purposes in churches and kingdoms.—C.

14 Ge. 24. 13. 14. 15. 8. Ju. 6. 37. 17. 10-15. Ex. 4. 2-8. 2 Sa. 5. 4. 2 Ki. 13. 16-19. 19. 9. 20. 9-11.

15 Heb. *be still*.

16 This recurrence of the word 'Hebrews,' as a general name for the Israelites, confirms the notes on ch. 13. 3, 7, 19.—C.

17 Ch. 13. 6. ver. 22. Ju. 6. 2.

18 Ju. 7. 14. ch. 17. 45.

19 An example among thousands of the danger of despising an enemy. 'Come up,' meaning it is impossible. 'We will show you a thing'—a sword—death.—C.

20 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

21 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

22 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

23 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

24 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

25 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

26 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

27 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

28 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

29 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

30 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

31 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

32 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

33 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

34 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

35 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

36 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

37 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

38 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

39 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

40 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

41 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

42 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

43 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

44 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

45 Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

46 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

47 Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

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5 Or, *half a furrow of an acre of land.*

6 The meaning of the Hebrew, and of any translation thereto, is very obscure. It is evidently intended to convey the idea of a narrow space on the top of the rock, inclosed perhaps as by a yoke from which they could not escape.—C.

7 Jos. 2. 23. 10. Ps. 27. 7. 48. 5. 6. 118. 19-12. Job. 13. 11. 2 Ki. 7. 6. Ex. 15. 13, 16.

8 Ch. 13. 16-18, 23.

9 Not an earthquake; for such is the terror inspired by an earthquake, that armies have, at the first motion, by common consent, instantly ceased to fight. The earth in this case seems to have quaked with the tumult.—C.

10 Heb. *a trembling of God*, Ge. 35. 5. Le. 26. 10. 37. 2 Sa. 5. 25. Da. 5. 6. Ps. 48. 5, 6.

11 Ex. 28. 30. Nu. 27. 21. Ju. 1. 1. 20. 18, 23, 28.

12 The ark had been brought to the camp from Kirjath-jearim, ch. 7. 1-6.

13 Not with the Philistines, as ch. 5. 1; nor lost, as in Ezra's time.

14 Or, *tumult*.

15 Jos. 14. ch. 13. 11; ver. 24. Ps. 106. 13.

16 An incidental characteristic of Saul's impatience. He will not now wait to consult the Lord, as formerly he would not wait for his prophesy.—C.

17 Heb. *were cried together*.

18 Ju. 7. 22. 2 Ch. 20. 23.

19 Ch. 29. 4.

20 Ch. 13. 6; ver. 11. Ju. 6. 2. ch. 37. 7.

21 Ju. 2. 18; 6. 14. 2 Ki. 14. 27. Ps. 44. 4. Ho. 1. 7.

22 National deliverances occur in the history of all countries, and are recorded by all people in their history, celebrated in their songs, and perpetuated—if men could perpetuate anything—in their monuments. But, alas! in all these how seldom is God acknowledged. In the Bible it is otherwise—though Saul and Jonathan are vainglorious, and all the people so low—the Lord saves Israel.—C.

23 Ch. 13. 5. with ver. 2. Jos. 7. 2.

24 Ju. 11. 30; 21. 2. 5. ver. 27, 29, 30. Fr. 21. 9. Ga. 4. 18. Ro. 10. 2. 2 Sa. 21. 2.

25 Here again impatience and pre-emptory characterize Saul—an overwhelming anxiety that defeats its own object.—C.

men, within as it were an half acre<sup>5</sup> of land, *which a yoke of oxen might plough.*<sup>6</sup>

15 ¶ And *'there was* trembling in the host, in the field, and among all the people: the *'garrison, and the spoilers, they also trembled; and the earth quaked:*<sup>7</sup> so it was *'a very great trembling.*

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 ¶ Then said Saul unto the people that *'were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *'were not there.*

18 And Saul said unto Ahiah, *'Bring hither the ark of God:*<sup>8</sup> (for *'the ark of God was at that time with the children of Israel.)*

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise<sup>9</sup> that *'was* in the host of the Philistines went on and increased; and *'Saul said unto the priest, Withdraw thine hand.<sup>1</sup>*

20 And Saul and all the people that *'were* with him assembled themselves,<sup>2</sup> and they came to the battle: and, behold, *'every man's sword was against his fellow, and there was a very great discomfiture.*

21 Moreover,<sup>3</sup> the Hebrews *'that were* with the Philistines before that time, which went up with them into the camp *'from the country* round about, even they also *'turned to be* with the Israelites that *'were* with Saul and Jonathan.

22 Likewise all the men of Israel which had *'hid themselves* in mount Ephraim, *'when they heard* that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD *'saved Israel that day:*<sup>3</sup> and *'the battle passed over unto Beth-aven.*

24 ¶ And the men of Israel were distressed that day: for *'Saul had adjured the people, saying, Cursed be the man that eateth any food until evening;*<sup>4</sup> that I may be avenged on mine

nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the

able is a guilty, a defenceless nation—and much more they who are destitute of the whole armour of God.

CHAPTER XIV. [Ver. 1. *He told not his father.* This was not only a military but a filial fault in Jonathan, for which it is more than probable, from the whole history of Saul, that his conduct afforded his amiable and valiant son but too much excuse.—*Note.* If there be any one thing which, next to piety, it is

Suweinit, which runs down eastward to the Jordan. On the opposite banks of the ravine, facing each other, are precipitous cliffs rising up into jagged tooth-like points. Jonathan determined to cross the ravine, and by a sudden attack throw the camp into confusion. He and his armour-bearer descended the southern cliff undiscovered; they then clambered up the northern cliff until reaching a projecting crag they showed themselves to the Philistines.



enemies. So none of the people tasted *any* food.

25 And all *they* of the land came to a wood; and there was *honey* upon the ground.

26 And when the people were come into the wood, behold, the honey dropped;<sup>5</sup> but no man put his hand to his mouth; for the people feared<sup>d</sup> the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb,<sup>6</sup> and put his hand to his mouth: and *his* eyes were enlightened.<sup>7</sup>

28 Then answered one of the people, and said, Thy father straitly<sup>8</sup> charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.<sup>9</sup>

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?<sup>1</sup>

31 ¶ And they smote the Philistines that day from Michmash to *Aijalon*: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people *did* eat *them* with the blood.<sup>2</sup>

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have *transgressed*: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him<sup>3</sup> that night, and slew *them* there.

35 ¶ And Saul *built* an altar unto the LORD: the same was the first altar that he built unto the LORD.<sup>4</sup>

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man

A.M. 2941 or 2911.  
B.C. 1063 or 1093.

c Ex. 3. 8. Mat. 3. 4.  
Nu. 13. 27.

In warm countries where there is much uncultivated land, and where consequently flowers abound, honey is exceedingly plentiful. The bees fix their combs in hollows of rocks and trees, and even in cavities in the ground. The collision of branches produced by the turmoil of the fight and pursuit may account for the dropping of the honey.

d Ec. 9. 2.

e Or, wood-honey.

f ch. 30. 12.

g He had been near fainting, which is usually preceded by tingling of the ears and indistinctness and dimness of sight. And it is truly astonishing how little will sometimes revive the sinking powers—a few drops of water sprinkled or tasted, some pungent or aromatic smell, a mouthful of some simple food, or a few grains of common salt—being usually sufficient. So weak is man, so merciful is Providence.—C.

h Heb. adjuring, adjured.

i Or, weary.

j But now that the defeat of the Philistines is not great.

k Perhaps not that Jos. 10. 12, 13, 14, or 15, but that 2 Ch. 11. 10, about 12 miles westward from Michmash.

l Ge. 9. 4. Le. 7. 26; 3. 17; 19. 26; 17. 10, 11, 14. De. 12. 16.

m They ate the raw flesh with the blood, which God had strictly forbidden, De. 12. 16.

n This was accordingly a direct sin against the law, another demonstration of the folly and rashness, nay, blasphemous, because vain and unnecessary adjuration of the hasty monarch.—Note, One man's sin may easily become the cause of the sin of another. No excuse for the man thus led or driven into guilt, but a terrible aggravation of the crime of him that so leads or drives him.—C.

o Or, dealt treacherously, Mat. 7. 5. Ro. 2. 1.

p ver. 34. 35.

q Heb. in his hand.

r Ju. 22. 4. ch. 7. 9, 17, with 11. 11. Ge. 8. 20; 12. 7, 8.

s A comparison of the conduct of Abimelech and Saul, though Saul was placed in circumstances so much more favourable, would tell wonderfully to Saul's disadvantage. Almost every movement of Abimelech is marked by an altar to God; Saul had never thought of erecting one till now.—Note, What shall we say of those fathers and mothers who have never yet established God's worship in their houses? They are yet worse than Saul, he at last built an altar to the LORD.

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direction at it, he resolves to pursue the Philistines, nor ever thinks of consulting God till recalled to his duty by the high priest.—Note, It is always difficult to give advice to kings. Blessed are they who have faithful men to tell them of their faults and exhort them to seek the Lord.—C.

t ch. 28. 6 with ver. 18, 19, 24.

u Heb. corners, 2 Sa. 18. 3. Ju. 20. 2. Ps. 47. 9. Zec. 10. 4.

v Jos. 7. 1, 12–15. ch. 10. 19.

w Another melancholy example of Saul's impious precipitancy.—Note, Let every man be warned against rash and inconsiderate vows. C.—This was quite in keeping with Saul's reckless character. He had formerly interrupted the priest by asking counsel of the LORD, ver. 18, and afterwards made a most senseless adjuration to the people to abstain from food; and now, before the lots are cast, he rashly swears to put the offender to death, were it his own son (who had under God obtained the victory), without waiting to know what the crime was, or whether it really deserved death, or might not be expiated by a sin-offering.—C.

x Or, show the iniquity, Fe. 16. 33. Ac. 1. 24.—[There is no mention of a lot in the original, which Gesenius translates, 'Give truth, i.e. a true decision. Yet with all Saul's presumption, we can scarcely suppose him using language which savours of impious profanity. The marginal translation seems preferable; unless we rather adopt the clause added in the Greek and Latin versions: 'If this iniquity be in me or in Jonathan my son, give us this; or if this iniquity be in thy people, give them this.'—C.]

y Heb. went forth, g ver. 27–30.

z Ru. 1. 17. ch. 17. 43; 25. 22. 2 Sa. 3. 9, 35; 19. 13.

a Ge. 38. 24. 2 Sa. 12. 5.

b Unhappy monarch! the bravest man, and the best of sons, is doomed to die by rashness and impiety. But was he not so doomed of the LORD? No. God makes the discovery of the act of Jonathan in taking the honey, and of the guilt of Saul in making the vow.—C.

c ver. 23.

d 2 Sa. 14. 11. Mat. 10. 30. Lu. 21. 18. Ac. 27. 34.

e Is. 13. 3. Re. 17. 14; 19. 14. 2 Co. 6. 1.

f ch. 13. 1. Da. 7. 27. 2 Ki. 14. 27.

g Ge. 19. 37, 38; xxxvi. Ex. 15. 14, 15. De. 23. 3.

h Ju. 3. 12–14; 19. 7, 11; xiii.–xvi. ch. iv. vii. xiii.

i 2 Sa. 8. 3, 5, 12; 10. 6, 8.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But *he* answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the *chief* of the people; and *know* and see wherein this sin hath been this day:

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.<sup>6</sup> But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, *Give* a perfect *lot*. And Saul and Jonathan were taken; but the people *escaped*.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, *I* did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, *God* do so, and more also: for *thou* shalt surely die, Jonathan.<sup>8</sup>

45 And the people said unto Saul, Shall Jonathan die, who hath *wrought* this great salvation in Israel? God forbid: *as* the LORD liveth, *there* shall not one hair of his head fall to the ground; for *he* hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul *took* the kingdom over Israel, and fought against all his enemies on every side, against *Moab*, and against the children of Ammon, and against Edom, and against the kings of *Zobah*, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered<sup>9</sup> an host, and *smote* the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now<sup>c</sup> the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

Saul is sent to destroy Amalek.

## I. SAMUEL XV.

He is rejected for disobedience.

51 And <sup>1</sup>Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.<sup>1</sup>

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

### CHAPTER XV.

<sup>1</sup> Saul is sent to destroy Amalek. <sup>6</sup> He favoureth the Kenites; <sup>7</sup> smiteth the Amalekites; but spareth Agag and the best of the spoil. <sup>10</sup> Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. <sup>24</sup> Saul's humiliation. <sup>32</sup> Samuel killeth Agag. <sup>34</sup> He and Saul part.

SAMUEL also said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.<sup>1</sup>

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait<sup>2</sup> in the valley.

6 ¶ And Saul said unto the Kenites, "Go, depart,<sup>3</sup> get you down from among the Amalekites, lest I destroy you with them: for ye showed<sup>4</sup> kindness to all the children of Israel when they came up out of Egypt. So the Kenites<sup>5</sup> departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings,<sup>4</sup> and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul

A.M. 2041 or 2011.  
B.C. 1063 or 1093.

c ch.9.1.1 Ch 8.339.

<sup>1</sup> The word "was," being in italic letter, tells the reader that it is not in the original Hebrew, but is supplied by the translators; and here its insertion has obscured or rather misrepresented the meaning, for it is the evident intention of the sacred historian to tell that both Kish and Ner were the sons of Abiel.—C.  
/ch.8.11.

CHAP. XV.

B.C. cir. 1062.

a ch.9.10.10.11.12.13.14.  
b ch.1.11.2 Sa.6.27.20. Ps.24.10.  
c Ri.8.3. Ex.17.8.16. Nu.24.20. De.25.17-19.

d Ex.17.14. Nu.24.20. De.25.19. Ri.8.3. Ex.17.8.16. Nu.24.20. De.25.17-19.

e Ex.20.5.15.14.21. f Ge.3.17.18. Ro.8.20-22.

1 In many preceding notes the sentence of expulsion or extirpation pronounced against the nations of Canaan, as well as against Amalek, has been defended against the cavils and iniquitous accusations of infidels. The sentence against adults was justly pronounced for their sins of robbery, malicious waylaying with intent to kill, Ex.17.14, murder, manstealing, &c. &c. The sentence against the sheep, &c. &c., was intended for preventing war from becoming a trade, to gratify covetousness. But how shall we defend the sentence against the children? What need is there of any defence? Do not children die by infantile diseases in multitudes? Does Providence require any defence? Yet surely the God who employs disease in the one case, and the sword in the other, is the same? Unless, therefore, the infidel accuse Providence, he cannot accuse the Lord speaking by his prophet.—C.

g Jos.15.24. h ch.11.2. Sa.24.9. i Or, fought. j Nu.24.21.10.29-32. k Ge.19.12.15.32.11. l Co.6.17. Re.18.4. m Ex.18.9.10.19. Nu.10.29.31.

n These were the relatives of Jethro, the father-in-law of Moses, and the narrative affords a beautiful example of national gratitude, a rare private, still more a rare political, virtue; and, in a defective character, like that of Saul, a solitary virtue claims additional attention.—C.

o Job.21.30. Ec.8.13. Ro.9.22. p Ge.10.7.25.18. ch.27.8. q Ki.20.31-35. Nu.24.7.20.

r With ch.27.8.30.1. s ver.3.10.1. Ti.6.10. Jos.7.21. Phi.2.21.3.19. t Or, of the second sort.

u Ge.6.6. ver.35. Am.7.3.

A.M. cir. 1042.  
B.C. cir. 1062.

s He.10.38. with Nu.14.24. ch.13.13.14. ver.3.

t ver.35. ch.16.1. Ps.35.13.14. Ex.14.15.17. 44.5.25.32.11. Nu.11.2. 14.5.10.4.20.6.21.7. Jos.7.5. u Jos.15.55. ch.25.2. x ch.7.12. Jos.4.8.9. 2 Sa.18.18.

y Some extemporaneous monument of his victory—probably a great stone.—C.

z Hebrew, "a hand." This is its literal meaning; but it came to signify a memorial or monument, because the hand calls attention to anything.—P.

a Lu.18.11. Pr.27.2. 31.31. ver.9.11. b There is no small hypocrisy and falsehood in this statement: so soon does covetousness pervert every feeling of right.—C.

c Ge.3.12.13. Ec.32.22.33. ver.9.21. d Mat.2.8. Ps.12.2. Ec.5.14.6.

e This is evidently a fiction conjured up to serve as an excuse, and is thrown out as a placebo to the piety of Samuel. But he detects and denounces the sin.—C.

f ver.11. g ch.9.21.10.22. Ju.6.15. 2 Sa.7.8.12.7.8.1 Ki.14.7.16.2.

h ver.2.3. Ge.13.13. Mat.9.10. Ju.9.24.31. i Heb. they consume them.

j Pr.15.27.23.5. Hab.2.12. Je.17.11.1. Ti.6.10. k War has a great tendency to generate a love of plunder, consequently to foster a spirit of aggression and conquest, whilst the natural result is the destruction of all piety and morality; wherefore God thus pointedly condemns the disobedience arising from the covetousness of Saul and his army.—C.

l Mat.10.20. Lu.18.13.19.22.1. Ki.20.31-42. m Ge.3.10.13. Ex.32.22.33. ver.15.

n Ps.50.8. Is.1.11. 33.6.2.3. Je.7.22.33. Pr.15.8.21.3.27. Ec.5.1. Ho.6.6. Mat.9.13.

o Jos.22.19. ch.12.15.25. p Heb. divination. Ex.22.18.20.

q By making the word translated "sin" and "iniquity" adjectives, instead of substantives (which the Hebrew idiom allows), we obtain a clearer sense. "Contumacy is as sinful as divination, and stubbornness is as iniquitous as idolatry." And there a climax may be marked, persevering obstinacy being worse than simple contumacy, and the worship of idols being worse than magic. Saul had perhaps already begun his extirpation of necromancers, ch.28.3, and this would make the reproof more pointed.—P.

to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place,<sup>6</sup> and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of the LORD: "I have performed the commandment of the LORD.<sup>7</sup>

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God,<sup>8</sup> and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.<sup>9</sup>

19 Wherefore then didst thou not obey the voice of the LORD, but didst flee upon the spoil,<sup>1</sup> and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites:

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry:

because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, 'I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared<sup>m</sup> the people, and obeyed their voice.<sup>3</sup>

25 Now therefore, I pray thee, "pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, 'I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the "Strength of Israel 'will not lie nor repent: for he is not a man, that he should repent.<sup>4</sup>

30 Then he said, "I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul,<sup>5</sup> and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me "Agag the king of the Amalekites. And Agag came unto him delicately. "And Agag said, Surely the bitterness of death is past.

33 And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to "Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless Samuel

A. M. CH. 2942.  
B. C. CH. 1002.

Ex. 9. 27. Nu. 22. 34  
Pr. 23. 13. Mat. 27. 4.  
ver. 30.  
m ver. 15. 21. Je. 12.  
23 Pr. 23. 25. Ec. 3. 12.  
13. Ex. 32. 22. 23.

3 Alas, for poor human nature! when it yields to one temptation, and attends to it, it deny or excuse its guilt. In ver. 20 Saul affirms he had obeyed God's voice. Denounced by Samuel, he acknowledges his transgression, but in the very act of confessing, heads to his guilt, by attempting to charge it upon the people.—C.

n Ex. 9. 27. Ps. 78. 34.  
Is. 26. 16. Je. 22. 23.

o Ps. 15. 4. ver. 31.

p ch. 2. 30. 13. 14. 16. 17.  
Ho. 8. 4. 13. 10. 11.

q 1 Ki. 11. 30. 31.

r ch. 13. 14. 28. 17. 1.  
Ki. 12. 31. Ho. 13. 10. 11.

s Or, eternity, or victory, Ps. 29. 11. Ec. 10. 12.

t Nu. 23. 19. 2. Ti. 2. 13.  
Tit. 1. 2. He. 6. 18.

4 In this and ver. 11 the Lord has been said 'to speak after the manner of men' and if this expression mean that God employs human language, it is true—for what other language, if other there be, could man comprehend? But if it mean that God, in any manner or degree, accommodates his language to what is not literal truth, then the sentiment is utterly to be rejected. See note on ver. 11.—C.

u ver. 24. 25. In. 5. 44.  
Hab. 2. 4. Ps. 138. 6.

5 Did not Samuel here either change his mind, or break his word, pledged not to return, in ver. 20? Neither. In ver. 20 he refused to return with him to worship; in ver. 31 he returns to do him honour before the people. And surely a man may refuse to do for one reason what he may assent to for another without any change of fickleness, inconsistency, or falsehood.—C.

x ver. 8. 33. Nu. 24. 7.  
20.

y Je. 48. 44. 1 Th. 5. 3.  
Re. 18. 7.

z Ex. 17. 11. Nu. 14.  
45. Ge. 9. 6. Mat. 26. 52.  
Re. 13. 10. 16. 6.

a 1 Ki. 18. 40. 2 Ki. 1.  
10. 12. Nu. 25. 7. Is. 34. 6.

b ch. 7. 17.

c ch. 11. 4.

d ch. 19. 24. Ps. 119.  
135. 158. Je. 9. 1. 2.

A. M. CH. 2942.  
B. C. CH. 1002.

6 This is not surprising on two accounts. 1. Saul, with all his faults, possessed many fine qualities. 2. Nothing can more move the sorrow of a good man than to see a fellow-creature running, as Saul was, headlong to destruction.—C.

e ver. 11. Ge. 6. 6.  
f See notes on ver. 11. 29.—C.

CHAP. XVI.

g ch. 13. 11. 20. 35.

h ch. 10. 1. 2. 2 Ki. 9. 1. 6.

i Ru. 4. 18. 22. 1 Ch. 2. 10. 15. Ps. 78. 66. 70. 71.

j Ge. 49. 10. ch. 13. 14. 15.

k Ac. 13. 29.

l 1. i. 1. 34. Ex. 3. 11.

m Je. 1. 6. Ps. 112. 5. Mat. 10. 1.

n ch. 9. 12. 1e. 38. 27.

o He told nothing but the truth, though not the whole of it.

p This was not duplicity, but prudence and mercy; as the declaration of the purpose to anoint a new king would have plunged a man of Saul's temper into deeper sin.—C.

q Or, feast.

r ch. 13. 17. 21. 1. Ho. 11. 10. Ga. 6. 4. Pr. 14. 19.

s Ps. 53. 5.

t Heb. meeting.

u 1 Ki. 2. 13. 2 Ki. 9. 22.

v Having been accustomed to meet Samuel as a judge of unbending integrity, they may, as inferior judges, have trembled at some consciousness of improper administration, or conscious of the irregularity of the place, so general in the days of Saul, they may have dreaded some message of wrath from God.—C.

w Jos. 3. 5. 7. 13. Ex. 19. 10. 14. 15. Le. 20. 7.

x Nu. 11. 18. Job. 1. 5. Joel 2. 13.

y By washing your clothes, as an emblem of the purifying nature of the true sacrifice.—C.

z ch. 17. 13. 1 Ch. 2. 13.

a Or, Eliah, 1 Ch. 27. 18.

b By secret inspiration, ch. 9. 17. ver. 12.

c ch. 9. 2. 10. 23. 2 Sa. 14. 25.

d Job 10. 4. 1 Ch. 28.

e 2 Ch. 6. 30. Ps. 7. 9. 94.

f 1 Pr. 2. 15. 11. 16. 2.

g Je. 11. 20. 17. 20. 12.

h Ez. 20. 1. Lu. 16. 5. Ac. 1. 24. 15. 4. He. 4. 13. Re. 2. 23.

i Heb. eyes.

j The reluctance with which Samuel pronounced in favour of Eliah is employed to call forth one of the most important contrasts between the judgments of God and of men.

k The Lord looketh on the heart—it is open to him, and bare before him.—C.

l ch. 17. 13. 1 Ch. 2. 13.

m Shimeah, 2 Sa. 13. 32. 21. 21. or Shamma, 1 Ch. 2. 13.

mourned for Saul;<sup>6</sup> and the LORD repented that he had made Saul king over Israel.<sup>7</sup>

## CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Bethlehem. 6 Jesse's seven sons pass before him, but are not approved by God. 11 David is sent for, approved, and anointed. 14 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to 'Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, "How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, 'I am come to sacrifice to the LORD.<sup>1</sup>

3 And call Jesse to the sacrifice,<sup>2</sup> and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming,<sup>3</sup> and said, 'Comest thou peaceably?<sup>4</sup>

5 And he said, Peaceably: I am come to sacrifice unto the LORD; "sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on 'Eliah, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance,<sup>6</sup> but the LORD looketh on the heart.<sup>7</sup>

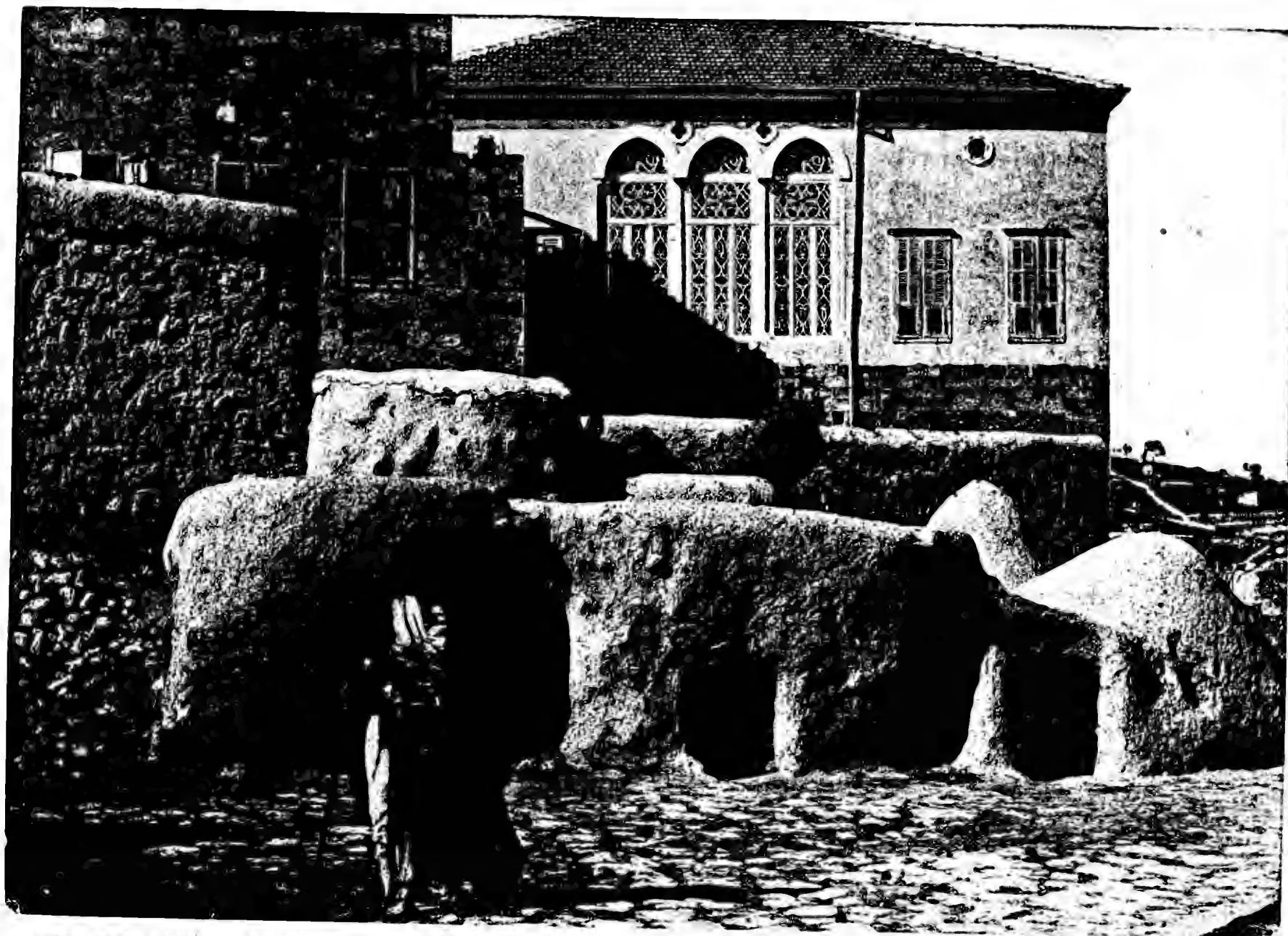
8 Then Jesse called "Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made "Shammah to pass by.

Ver. 11. [It repenteth me. When God is said to 'repent,' it is not in any accommodation either to human weakness, human conceptions, or human language. To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For if the ordinary rules of thought, facts, and language are twisted or violated in one place, why not in any other? And if, in any others, then, where? just wheresoever fancy pleases. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the

struction: but the longer judgments are forbore, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact

to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare. To confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumiliated heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconciliation with him. But bloody murderers will at last be reckoned with by God. And now



**M**OSLEM OVENS, NAZARETH—WHERE A DESCENDANT OF DAVID, CHRIST THE SAVIOR OF THE WORLD, SPENT THIRTY YEARS. [I. SAMUEL, xvi: 13.]—"Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the spirit of the Lord came upon David from that day forward." Christ was of the house and lineage of David, the account of whose anointing by Samuel we have given in the above verse, and we illustrate this Scripture by giving a picture of the

Moslem ovens in Nazareth, where Christ grew up. In these ovens all the Moslems of the town have their bread baked. An authority says that "the ordinary tannut, or oven, is merely a hole in the ground about three feet deep and two feet in diameter, lined with cement, and smoothly polished. It is filled with thorn brushes, dry grass and weeds, or with any kind of fuel that will make a sudden and fierce blaze and the heat is kept up by throwing in a fresh supply as occasion requires."

And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down<sup>8</sup> till he come hither.

12 And he sent, and brought him in. Now he<sup>7</sup> was ruddy, and withal of a beautiful countenance,<sup>9</sup> and goodly to look to.<sup>1</sup> And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD<sup>2</sup> came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled<sup>3</sup> him.<sup>4</sup>

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants which are before thee to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.<sup>5</sup>

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and

A.M. cir. 2942.  
B.C. cir. 1062.

<sup>1</sup> ch. 17, 12, 13. 1 Ch. 2, 13-16.

<sup>2</sup> 2 Sa. 7. 8. Ps. 78. 70. 71. 1 Ch. 17. 7. Am. 1. 1. Ex. 3. 1.

<sup>3</sup> Heb. round.

<sup>4</sup> La. 4. 7. Ca. 5. 10. Ju. 1. 14.

<sup>5</sup> Heb. fair of eyes.

<sup>6</sup> Personal beauty, as in the case of Ab-salom, is no proof of moral worth. Never-theless, it is a gift of God of no slight im-portance, if joined with grace to coun-teract the pride that too often accompa-nies and disfigures it.—C.

<sup>7</sup> Ps. 89. 19, 20; 2. 6. 2 Sa. 2. 5-7.

<sup>8</sup> ver. 12. Assecr-ely as possible.

<sup>9</sup> Nu. 27. 18. Ju. 3. 20; 23. 25; 14. 6. ch. 10. 6, 10; ver. 18.

<sup>1</sup> The best and fullest account of the oncoming of the SPIRIT may be found, Is. 11. 2, &c. Lu. 4. 18. Ga. 5. 22. 23.—C.

<sup>2</sup> ch. 17.

<sup>3</sup> ch. 11. 6; 28. 19, 20. Mat. 13. 12. Ho. 9. 12.

<sup>4</sup> ch. 18. 10; 19. 9, 10. Ju. 9. 23. 1 Ki. 22. 23. Ac. 19. 15. 15. 14. Ps. 81. 11, 12.

<sup>5</sup> Or, terrified.

<sup>6</sup> Melancholy mania arising from dia-bolical agency and possession. Infidelity and scepticism call in question or ridi-cule the doctrine of Satanic existence or agency; a Chris-tian will find little difficulty in deciding which he is to credit.—C.

<sup>7</sup> 2 Ki. 3. 15. ver. 23.

<sup>8</sup> If the malady of Saul arose from Sa-tanic agency, how could the harp effect its temporary expul-sion? If we knew more of the nature of invisible agents, we might be better able to answer this ques-tion. Meantime it may tend to cure the vanity of scepticism to ask, how music prevails to rouse, to irritate, or to soothe a human spirit. And when it shall have solved that question, it will be time enough to deny its influence upon other spirits.—C.

<sup>9</sup> ch. 17. 32, 37, 49. Ps. 89. 19-21 ver. 12.

A.M. cir. 2942.  
B.C. cir. 1062.

<sup>6</sup> Or, speech.

<sup>7</sup> ver. 11; ch. 17. 25. Ps. 113. 7, 8; 78. 71. 2 Sa. 7. 8.

<sup>8</sup> It was a common present, Ge. 38. 17. Ju. 15. 1. Lu. 15. 29.

<sup>9</sup> De. 1. 38, 10. 8. Pr. 22. 29.

<sup>1</sup> To carry his shield, spear, &c., a post of great honour and confidence.—C.

<sup>2</sup> Continue waiting upon my person, ver. 21.

<sup>3</sup> 2 Ki. 3. 15. Mat. 12. 43-45. ch. 18. 10; 19. 9.

CHAP. XVII.

B.C. cir. 1060.

<sup>1</sup> Jos. 15. 35; 10. 1. 2 Ch. 11. 7.

<sup>2</sup> Or, the coast of blood, 1 Ch. 11. 13. About 10 miles west of Jerusalem. Dr. Richardson in-forms us that the place of the encamp-ment of the two armies may be easily discovered from the description; and that the brook from which David selected the smooth stones is still poured out to trav-ellers.—C.

<sup>3</sup> Heb. ranged the battle.

<sup>4</sup> 1 Ki. 20. 29. ver. 16.

<sup>5</sup> Ch. 13. 3-4.

<sup>6</sup> The valley of Elah, or of the 'tere-linth, now called Wady Musur, 'the valley of the Acacia,' runs among the west-ern spurs of the mountains of Judah down into the plain of Philistia. The site of the combat and victory is easily iden-tified by the ruins of Shochoh, and the general topography of the valley. It is about 15 miles S.W. of Jerusalem. The valley is a quarter of a mile wide, and is shut in by ridges rising on each side with an easy slope to an elevation of about 500 ft. On these the rival armies were en-camped, opposite to each other, at the distance of about a mile. The bottom of the valley is flat and rich; through it winds a torrent-bed covered with rounded 'smooth stones.' The rival armies could see distinctly every movement of their champions, the final struggle, and the fall of Goliath.—P.

<sup>7</sup> A dueller or trader down, Jos. 11. 21. ver. 19-10. 1 Ch. 20. 5. Je. 9. 23. Zec. 4. 6.

prudent in matters,<sup>6</sup> and a comely person, and the LORD is with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.<sup>7</sup>

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit de-parted from him.

## CHAPTER XVII.

<sup>1</sup> The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, heareth the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,<sup>1</sup> and set the battle in array<sup>2</sup> against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley be-tween them.<sup>3</sup>

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath,

on external appearances, even after they have, to their grief, got proofs of its vanity. For God according to merit distributes his favours and honours: Yea, often to those who seem least likely to manage them aright. But where he sends on his work, he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.

CHAPTER XVII. [Ver. 8. Goliath was not a Philistine by genealogy, though he lived among them and was naturalized. He was descended from those Rephaim who in primeval times occupied the whole country, but were conquered by the Caphtorim or Philistines, De. 2. 21. A family of them remained in

men in Israel. The leading incidents of their lives are set forth in a series of graphic pictures, brought out as it were to the foreground of the national history. The first picture from the life of David is the anointing by Samuel, ch. 16. 1-13. The second is his brief residence at Saul's court, ch. 16. 14-23. The third is his ap-pearance in the army, and encounter with Goliath. In all probability some years elapsed between the second and third. To explain the cause of his sudden ap-pearance on the battle-field, and of the incidents which followed, ver. 12-31 are introduced, in accordance with the dramatic style of the book. After this the general history of the battle proceeds—David's victory; the flight of the Philistines; and the presentation of the giant's head to Saul. To have interrupted such a story in order to introduce Saul's question to Abner would have spoiled the dramatic effect. P.]

wilderness was infested with wild beasts. With these David had often to fight single-handed. It was also in-ested by robber bands; and the shepherds of Bethle-hem were thus inured to sudden attack and determined resistance. Every shepherd was a trained warrior. David was fully conscious of his own prowess. With equal modesty and confidence he told Saul of his com-bats with lion and bear. A man so gifted with natural courage and strength, so inured to danger, so trained to every species of conflict, and animated besides with implicit faith in the God of battles, was no unworthy antagonist even for the giant Goliath. His skill and activity were more than a match for brute strength. The Lord was with him; his hand sustained him; but there was no miracle in the victory. Human skill and courage were by the divine blessing made to triumph.



of Gath, whose height *was*<sup>4</sup> six cubits and a span.<sup>5</sup>

5 And *he had* an helmet of brass upon his head, and he *was* armed<sup>6</sup> with a coat of mail,<sup>7</sup> and the weight of the coat *was* five thousand shekels<sup>8</sup> of brass.

6 And *he had* greaves<sup>9</sup> of brass upon his legs, and a target<sup>1</sup> of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam,<sup>2</sup> and his spear's head *weighed* six hundred shekels<sup>3</sup> of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array?<sup>4</sup> Am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, *I* defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* <sup>1</sup>the son of that Ephrathite of Beth-lehem-judah,<sup>5</sup> whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And <sup>2</sup>the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab; and the third <sup>3</sup>Shammah.

14 And David *was* the youngest:<sup>6</sup> and the three eldest followed Saul.

15 But David went and returned<sup>7</sup> from<sup>8</sup> Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself <sup>4</sup>forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses<sup>8</sup> unto the captain of *their* thousand,<sup>9</sup> and look how thy brethren fare, and take their pledge.<sup>1</sup>

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, and the Philistines

A.M. 2944. B.C. 1060.

4 About 11½ feet.

5 According to

Cumberland, 11 feet

to inches; but Park-

hurst estimates his

height at 9 feet 6 in-

ches. Pliny, in his

Natural History (b.

vi. 16), mentions one

Gabara, an Arabian,

in the days of Clau-

dus, who was 9 feet

9 inches in height.

Josephus mentions a

Jew named Eleazar,

whom Vitellius sent

to Rome, who was to

feet 2 inches (Ant. b.

xviii. c. 6); and Mid-

dleton of Hale, in

Lancashire, was 9

feet 3 inches in

height.—C.

6 Heb. clothed.

7 Mail is of various

kinds, but chiefly

what is called *chain*

and plate mail. The

one a garment, com-

posed of small strong

links. The other, a

succession of small

plates overlapping at

the edges, after the

manner of the scales

of a shark. This last

is the mail of Goliath.

—C.

8 750½ lbs.

9 A species of boots

without feet, for de-

fence of the legs.—

C.

1 Or, *gorget*.

2 Estimated by the

other proportions at

26 feet.—C.

3 18½ lbs.

4 Why should two

whole armies engage

when the contest can

as well be decided by

two representatives?

Such challenges and

contests, either be-

tween one or more

on each side, are fre-

quent in the histories

of all nations.—C.

5 Nu. 23, 7, 8. 2 Sa. 21.

21. Ne. 2, 19.

6 Ru. 4, 18-22. Mat. 1.

6. Lu. 3, 31, 32. Ch. 16, 1.

10. Ge. 35, 19. Mt. 5, 2, 1.

Ch. 2, 17-19. Ps. 132, 6.

with Mat. 2, 1, 6.

7 The Vatican

copy of the Septua-

gint does not con-

tain this passage, and

many Biblical critics

of high name con-

sider all from ver. 12 to

11 to be an interpola-

tion; but all the

most valuable He-

brew MSS. contain

it as it is found in

our English version,

and these it is much

safely to follow than

imaginary emenda-

tions resting on mere

critical suggestion.—

C.

8 Ch. 16, 6-9. 1 Ch. 2,

13.

9 A Shimeah. 2 Sa. 13,

32; 21. Ch. 16, 9.

10 Ch. 16, 11, 12. 1 Ch. 2,

15. Ge. 25, 23. Mat. 19,

30.

His age cannot be

exactly ascertained,

and conjecture is use-

less: it is only obvi-

ous that he could not

have been full grown.

—C.

7 That is, David,

after abiding some

time with Saul as his

chief musician, ch. 16,

23, had gone home,

and returned to his

duties as a

shepherd.—C.

8 Ch. 16, 19, 22.

9 Lu. 4, 2. Mat. 4, 2.

10 Heb. *cheeses of*

*milk*.

11 Heb. *captain of a*

*thousand*.

12 Heb. *captain of a*

*thousand*.

13 Heb. *captain of a*

*thousand*.

14 Heb. *captain of a*

*thousand*.

15 Heb. *captain of a*

*thousand*.

16 Heb. *captain of a*

*thousand*.

17 Heb. *captain of a*

*thousand*.

18 Heb. *captain of a*

*thousand*.

19 Heb. *captain of a*

*thousand*.

20 Heb. *captain of a*

*thousand*.

21 Heb. *captain of a*

*thousand*.

22 Heb. *captain of a*

*thousand*.

23 Heb. *captain of a*

*thousand*.

24 Heb. *captain of a*

*thousand*.

25 Heb. *captain of a*

*thousand*.

26 Heb. *captain of a*

*thousand*.

27 Heb. *captain of a*

*thousand*.

28 Heb. *captain of a*

*thousand*.

29 Heb. *captain of a*

*thousand*.

30 Heb. *captain of a*

*thousand*.

31 Heb. *captain of a*

*thousand*.

32 Heb. *captain of a*

*thousand*.

33 Heb. *captain of a*

*thousand*.

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in Or, place of the

carriage, ch. 26, 5.

4 The translation

would suggest the

idea of an entrenched

camp, but the mar-

ginal reading, what is

much more likely, at

appointed place for

the friends of the sol-

diers to deposit their

rations.—C.

5 Or, *batle array*.

or, *place of fight*, Ec.

3, 12. Ps. 46, 1. Phil. 4,

13. Co. 2, 14.

6 Load of provi-

sions.

7 Heb. *asked his*

*brethren of peace*, Ge.

37, 34, 35. Mat. 10, 12,

13. Lu. 10, 42.

8 ver. 8-10.

9 Not the whole

army; for they re-

tained the position

where David found

them; but the light

troops and skirmish-

ers that usually pre-

cede all armies. Saul,

it will be recollected,

was now an experi-

enced leader, and

would not go to

battle without such

advanced guards.—

C.

10 Heb. *from his*

*face*, ch. 13, 6, 7. De. 32,

30. Is. 50, 17.

11 It is a universal

practice to this day

in Arab warfare for

one or two men of

name and prowess to

dash out to the front

and challenge a

champion among the

enemy to single com-

bat. In feudal times

it was also a custom

of European warfare.

—F.

12 Jos. 15, 16. ch. 18, 25.

He. 12, 12. Re. 2, 17, 13.

5, 12, 21.

13 Free of taxes and

other public services,

such as are recounted

by Samuel, ch. 8, 10-

18.—C.

14 2 Ki. 19, 4. Nu. 14, 15

—10. Jos. 7, 8, 9.

15 De. 5, 6. 1 Th. 1, 9.

Je. 10, 10. Ju. 5, 20. 1 Jn.

5, 20.

16 The distinctive

character of Jehovah

is that he is the *living*

God—God *living* in

personality of Father,

Son, and Holy Spirit

—by which character

of *living* he is also

distinguished from

the idols of heathen-

ism, and the mere

First Cause of some

systems of philos-

ophy.—C.

17 Ch. 1, 14. Mar. 3, 21.

Mat. 16, 22. Pr. 18, 19.

Ec. 4, 4.

18 They could not

have been many, as





**P**NYX FROM MARS HILL—A SCENE IN THE COUNTRY OF KING CODRUS, WHO REIGNED IN GREECE AT THE SAME TIME SAUL RULED OVER ISRAEL. [I. Samuel. xvii:15.]—"But David went and returned from Saul to feed his father's sheep at Bethlehem." While Saul was reigning over the Jews, Codrus was reigning over the Athenians as their last king. And it is remarkable that Saul being defeated by the Philistines put an end to his life, and that Codrus fell a volun-

tary sacrifice in battle against the Dorians. We give this view of the Pnyx from Mars Hill to illustrate a scene in Athens over which Codrus reigned at the very time that Saul ruled over the Israelites. The Pnyx is a huge artificial terrace or platform 395 feet long by 312 feet wide, the upper margin of which is cut out of the rock. It was upon this platform that the Athenians held their political assemblies. Here was the orator's stage, and here it is supposed Demosthenes delivered many of his great orations.

kept his father's sheep, and there came a lion and a bear,<sup>7</sup> and took a lamb<sup>8</sup> out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose<sup>9</sup> against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, "The LORD that delivered me<sup>1</sup> out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed<sup>2</sup> David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*.<sup>3</sup> And David put them off him.<sup>4</sup>

40 And he took his staff in his hand, and chose him five smooth stones out of the brook,<sup>5</sup> and put them in a shepherd's bag<sup>6</sup> which he had, even in a scrip, and his sling *was* in his hand;<sup>7</sup> and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he *disdained* him; for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine *curst* David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This<sup>8</sup> day will the LORD deliver<sup>9</sup> thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.<sup>10</sup>

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7 Each at a different time; for he does not say he smote *them*, but *him*.—C.

8 Or, *kid*.

9 The act of rising against him seems to refer to the bear, which stands up when it assails a man; in which attitude the bold peasant of the north of Europe assails him with a spear, the cross of which holds him at a distance, while the iron head pierces his breast.—C.

c Ju. 14. 6. 1 Jn. 3. 8. Col. 2. 14. 15. He. 2. 14. d Co. 1. 10. 2 Ti. 4. 17. Ps. 63. 7. 119. 10.

1 Here the piety of David forms the basis of his courage. He boasts not of his deed or prowess, but ascribes deliverance to God.—C.

2 Heb. *clothed David with his clothes*.

3 I have not been accustomed to them: a circumstance very intelligible; for even a new ordinary dress is found at first embarrassing to the wearer—how much more the heavy armour of a soldier of ancient times to one accustomed to the loose eastern garments, and the free movements of a shepherd.—C.

4 Ho. 1. 7. Zec. 4. 6. 2 Co. 10. 4. 5.

4 An admirable lesson to all who are engaged in defence of the truth never to attempt the use of carnal weapons, such as anger, wrath, strife, hatred, evil speaking, but to hold fast by gentleness, meekness, and charity, the accustomed weapons of the great shepherd, 2 Co. 10. 4. Col. 3. 8. Ep. 4. 31. 2 Ti. 2. 25.—C.

5 Ps. 23. 4. Ju. 20. 16. 3. 117. 15. Ch. 14. 6. 1. Co. 1. 27. 2 Co. 10. 4. 5. 14. 7.

6 Or, *valley*.
7 Heb. *vessel*.

7 The sling was an ordinary part of a shepherd's furniture for the purpose of driving off beasts or birds of prey.—C.

8 ch. 14. 17, 12; 16. 12; ver. 33.

9 1 Ki. 19. 2. Ac. 23. 12.

10 Ps. 20. 7; 32. 16; 3. 3; 118. 10-12; Pr. 18. 10. 2 Ch. 32. 8. Ge. 15. 1. Ro. 8. 31. Phil. 4. 13.

11 Mat. 17. 20. Ro. 4. 19. 20. Re. 19. 17. De. 28. 26. Ps. 58. 11. 115. 3. Da. 2. 47. 56. 26. 2 Ki. 13. 5.

12 Heb. *shut up*.

13 The attention of different persons is fixed by different objects. A warlike and idolatrous nation, like the Philistines, must be taught the being and perfections of Jehovah in their own favourite school—war. So have nations that delight in war ever been taught—their lesson being derived from the indulgence and punishment of their own unhalloved propensities.—C.

14 Goliath and David evidently met and spoke with hearing of both armies—at least of their chiefs.—

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2 This is the first example of David's exercise of the prophetic office, in which he was afterwards so eminent a preacher, as well as type of Christ.—C.

3 This carries the narrative back to ver. 41, detailing the additional circumstance, that, after the dialogue, David came nearer to his adversary, neither terrified by him nor the presence of the Philistine army.—C.

4 Heb. *sunk as a stone in the water*.

5 The sling was a very powerful weapon. The stone might pierce the helmet, or pass through the hole left for sight, or Goliath might have lifted the part of his helmet that covered his forehead (as he did when speaking, in contempt of David).—C.

6 Hence we learn that victory over the enemies of truth depends neither on the strength nor preparation of its advocates and champions, but upon the blessing of God upon the humblest and most unlikely means. Twelve men, comparatively unlearned, all the philosophy of Greece, and overturned, without sword, the gigantic empire of Rome.—C.

7 Es. 7. 10. He. 2. 14. Da. 9. 24.

8 ch. 14. 21, 22. 2 Sa. 23. 10.

9 Judah is distinguished as David's own tribe, who would, no doubt, show special zeal to follow their youthful hero.—C.

10 Jos. 15. 33. 36. 45-47. ch. v. 16. 37.

11 They chased them about twenty-four miles.

12 Ex. 16. 33. Jos. 4. 7-9. ch. 7. 12; 31-9, with 2 Sa. 4. 7. 8. 10.

13 Jos. 10. 11. 5. 63.

14 In God's tabernacle at Nob, ch. 21. 1. 9. Having spoiled the tents of the Philistines, ver. 53, it is most probable that one was assigned to David; the armour, at least the sword, was subsequently placed in the tabernacle.—C.

15 Great men quickly forget their servants; and David, by further age, and his shepherd's dress, made a different appearance from what he had done before Saul.

16 ch. 16. 1. 18. 19. Ru. 4. 18-22. 1 Ch. 2. 13-15.

## CHAP. XVIII.

1 The subject and length of the conversation does not appear; but the effect of it in winning the kindred spirit of Jonathan is not surprising. With similar piety towards God, with similar chivalry in war, with great disinterestedness of disposition, and mutually attracted each other; and, to

the battle is the LORD's, and he will give you into our hands.<sup>2</sup>

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened,<sup>3</sup> and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone *sunk* into his forehead; and he fell upon his face to the earth.<sup>5</sup>

50 So David prevailed over the Philistine with a sling and with a stone,<sup>6</sup> and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and *slew* him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou *come* to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.<sup>8</sup>

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in *his* tent.<sup>9</sup>

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth?<sup>1</sup> And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

## CHAPTER XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David, persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal.

of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go <sup>b</sup>no more home to his father's house.

3 Then Jonathan and David <sup>c</sup>made a covenant, because he loved him as his own soul.

4 And Jonathan <sup>d</sup>stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.<sup>2</sup>

5 ¶ And David went out whithersoever Saul sent him, and <sup>e</sup>behaved himself<sup>3</sup> wisely: and Saul set him over the <sup>f</sup>men of war;<sup>4</sup> and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine,<sup>5</sup> that the women came out of all the cities of Israel, <sup>g</sup>singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.<sup>6</sup>

7 And the women <sup>h</sup>answered *one another* as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'<sup>7</sup>

8 And Saul was very wroth, and the saying displeased<sup>k</sup> him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more <sup>i</sup>but the kingdom?

9 And Saul <sup>j</sup>eyed<sup>8</sup> David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil <sup>l</sup>spirit from God came upon Saul, and he prophesied<sup>9</sup> in the midst of the house; and David <sup>m</sup>played with his hand, as at other times: and *there was* a <sup>n</sup>javelin in Saul's hand.

11 And Saul <sup>o</sup>cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was <sup>p</sup>afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul <sup>q</sup>removed him from him, and made him his captain over a thousand;<sup>1</sup> and he <sup>r</sup>went out and came in before the people.

14 And David <sup>s</sup>behaved himself<sup>2</sup> wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David

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b ch.17.15; ver.5.

c Ge.21.9; 26.28; 31.

44.ch.20.8-17; 19.2.

a Ge.41.42; Es.6.8,9.

2 This mode of expressing friendship is still practised in the East, especially in Persia; and partially it has prevailed in Europe, chiefly confined to swords and rings.—C.

e Da.6.5,6. Mat.10.16. Ep.5.15. Col.4.5. 1s.52.13.

8 Or, prospered.

f His guard, ch.13.

4 Whether as commander-in-chief over all the army, or only as chief of a select body, does not appear: most probably only over a select body, as the subsequent attachment of Abner to the family of Saul renders it very unlikely that he had been superseded.—C.

g Or, Philistines.

g Ex.15.20,21. Ju.11.34. Re.19.1,2; 18.20.

6 Heb. three-stringed instruments.

h Ex.15.21. Re.7.9.10.12.

i ch.21.11; 29.5.

7 This is characteristic of the East. When an Arab tribe, or the inhabitants of a town or village, gain a victory, the women go out to meet the conquerors on their return, and celebrate the conquest, and often the achievements of the leaders, in extemporaneous stanzas, accompanying their recitations by shrill cries, clapping of hands, and beating tambourines.—P.

k Es.3.5. Pr.13.10. Ec.4.4,5. Ju.9.10.

l ch.13.14; 15.28; 16.13.

m Ge.4.5,6. Job.24.16. Ps.10.8,9. Mat.20.15.

8 With observant jealousy—a great proof of his weakness of mind, as there was no connection between the extravagant praises of the women and any criminal design upon the part of David.—C.

n ch.16.14. 1 Ki.22.23. Ac.16.16.

9 To 'prophesy' does not necessarily signify to foretell, but sometimes to expound the word of God, or sing to his praises—this last seems the sense in which Saul prophesied.—C.

o ch.16.16,23.

p Spear, ch.22.6,26.

q ch.19.9,10; 30.33. Pr.6.34.

r Ps.14.5; 48.5,6. Es.6.13.

s ver.17,25. Pr.12.10.

1 Such descents of office as David here appears to have experienced are, at this day, common in the East, and just because so common, they imply no disgrace.—C.

t Nu.27.16,17. ver.16.2. Sa.5.2. Ps.121.8.

u Ps.112.5. Ep.5.15.

A.M. 2944. B.C. 1060.

x Ps.140.5; 12.2; 55.21. Lu.20.19,20. ch.14.49.

3 Heb. a son of our-

y ch.17.47; 25.28. Ps.12.2.

z 2 Sa.11.15; 12.9.

4 Saul, unsuccessful in playing the part of the tyrant, tries that of the hypocrite, and talks to the man he would have murdered of 'fighting the Lord's battles'; and then, to quiet his conscience, he resolves not to kill David with his own hand, but commits murder in purpose by seeking to expose him to the Philistines.—C.

a 2 Sa.7.18; 9.8. Ru.2.10. Pr.15.33; 18.12. Lu.14.11. Ps.138.6.

5 It appears evident from ver.22,23, &c., that this was no false modesty in David, but a real feeling of humility, and of the imprudence of unequal matches.—C.

b 2 Sa.8.18. Ju.7.22.

c ch.14.49; 19.12-17; 25.44; ver.27.2. Sa.3.14. 15.6,20,23.

6 Heb. was right in his eye.

7 Why, then, if this pleased him, did he neglect or refuse to give Merab? No one can account for the capricious changes of a half deranged tyrant! 'Everything by turns, and nothing long,' is his character.—C.

d Ps.7.16; 9.15; 16.38. 12. ver.25, with ch.19.11,12.

8 'In a second way (or, in another way) shalt thou become my son-in-law this day.—P.

e Ps.36.1-31; 55.21; 12.2.

f 2 Sa.7.18,19. Nu.10.9. Lu.14.11. ver.18,25.

g Heb. According to these words.

h Ge.20.18; 34.12. Ex.22.16,17. De.22.29. ver.23.

i In countries where a wife is really but the first domestic slave, it is not surprising a dowry should be paid for her as for any other slave, and not given with her to support her as an equal.—C.

2 'As a proof not only that thou hast slain a hundred men, but that they are of the same race as I.' Bruce says that a similar custom obtains among the Abyssinians.—J.

3 In the poems and romances of the East (as well as those of the West which relate to the times of chivalry), instances often occur of a father trying to get rid of an obnoxious suitor to his daughter by proposing some arduous enterprise, which he would either decline, or in which, if he accepted the condition, he would probably perish.—J.

4 Heb. was right in the eyes of.

5 Heb. fulfilled; i.e. the time for bringing in the foreskins.

6 Writings which he must fulfil the terms or lose his promised wife.—C.

7 2 Sa.3.14. Ju.14.19.

8 The two nations being at war, this

17 ¶ And <sup>a</sup>Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant<sup>3</sup> for me, and fight the <sup>b</sup>LORD's battles: for Saul said, Let not mine hand be upon him, <sup>c</sup>but let the hand of the Philistines be upon him.<sup>4</sup>

18 And David said unto Saul, <sup>d</sup>Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son-in-law to the <sup>e</sup>king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto <sup>f</sup>Adriel the Meholahite to wife.

20 ¶ And <sup>g</sup>Michal, Saul's daughter, loved David: and they told Saul, and the thing <sup>h</sup>pleased him.<sup>7</sup>

21 And Saul said, I will give him her, that she may be a <sup>i</sup>snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.<sup>8</sup>

22 ¶ And Saul <sup>j</sup>commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, <sup>k</sup>Seemeth it to you *a light thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner<sup>9</sup> spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any <sup>l</sup>dowry,<sup>1</sup> but a hundred foreskins<sup>2</sup> of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.<sup>3</sup>

26 And when his servants told David these words, it pleased<sup>4</sup> David well to be the king's son-in-law: and the days were not<sup>5</sup> expired.<sup>6</sup>

27 Wherefore David arose and went, he and his men, <sup>m</sup>and slew of the Philistines two hundred men;<sup>7</sup> and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him <sup>n</sup>Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter

29 And Saul was yet <sup>the</sup> more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself <sup>more</sup> wisely than all the servants of Saul; so that his name was much <sup>set</sup> by.<sup>8</sup>

## CHAPTER XIX.

1 Jonathan discloseth to David his father's purpose to kill him. 4 He persuadeth his father to a reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel to Naioth. 20 Saul's messengers sent to take David, 23 and Saul himself, prophesy.

AND Saul <sup>spake</sup> to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, <sup>delighted</sup> much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee:<sup>1</sup> now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field<sup>2</sup> where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan <sup>spake</sup> good of David unto Saul his father, and said unto him, Let not the king <sup>sin</sup> against his servant, against David; because he hath not sinned against thee, and because <sup>his</sup> works *have been* to thee-ward very good.

5 For he <sup>did</sup> put his life in his hand, and slew the Philistine, and the LORD <sup>wrought</sup> a great salvation for all Israel:<sup>3</sup> thou sawest *it*, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto <sup>the</sup> voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.<sup>4</sup>

7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.<sup>5</sup>

8 ¶ And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.<sup>6</sup>

9 And the <sup>evil</sup> spirit from the LORD<sup>7</sup> was upon Saul as he sat in his house with his javelin in his hand: and David played with the harp.

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\* ver. 12, 15. Job 5, 2, 12, 13. Eccl. 4, 4. Pr. 6, 34. 7 Ps. 119, 5. Mat. 10, 16. Ep. 5, 15.  
m Heb. *precious*, ch. 2, 2.  
8 The meaning is: The Philistine chiefs made war upon Israel (went forth) and then David was successful in all his encounters with them. He proved himself a more valiant man and a more successful general than all the chosen warriors of Saul.—P.

## CHAP. XIX.

B.C. 1059.

a ch. 18, 9. Pr. 27, 3; 410, 23; 12, 16; 14, 15; 17, 12. Je. 9, 3, 2. Ti. 3, 13. 6 ch. 18, 1, 3. Ac. 23, 12. 16. Pr. 17, 17; 18, 24.  
1 This was no breach of allegiance, for no allegiance can bind a man to any immoral act.—C.  
2 Some field where Saul commonly walked, was pitched upon by Jonathan for this conference; that David, being there concealed, might have the fullest evidence of Jonathan's fidelity and affection, and all the information he could procure him.—7.

6 Pr. 31, 9. ch. 22, 14. 6 Ex. 20, 13. Ge. 9, 6. Ro. 13, 3. 1 Jn. 3, 15. ch. 20, 32.  
7 Mat. 5, 16. Pr. 31, 31; 17, 13. Je. 18, 20.  
8 Ju. 9, 17; 12, 3. ch. 28, 21; 17, 50. Ps. 119, 109.  
9 ch. 14, 45; 17, 50—53; 18, 7. Ps. 3, 8.

3 In the note on ch. 18, 1, the similarity of David and Jonathan's piety was stated—here it appears, both ascribe victory to God alone.—C.

A Mat. 27, 4, with ver. 10. ch. 14, 44. Ps. 15, 4. Je. 4, 2. Pr. 26, 25.  
4 There seems little reason to doubt the sincerity of Saul in this oath, but his good purposes were short-lived. Jealousy and caprice, approaching to mania, seem to have been the most permanent features of his character.—C.

5 Heb. *yesterday, or the third day*.  
6 Ps. 18, 32—42; 27, 2, 3; 118, 10—12.

7 Heb. *his face*.  
8 ch. 16, 14; 18, 10, 1; Ki. 22, 22; Ac. 19, 16.

9 Permitted or commissioned to have power over him as a righteous punishment for his sins. C.—Saul perceived that David increased while he decreased in popularity; and he began again to view him with a jealous and malignant eye. It is a sign that the Spirit of God is departed from men if they are peevish in resenting affronts, envious and suspicious of all about them, and ill-natured in their conduct.  
Henry.—No sooner does Saul conceive malice against David than the evil spirit, that had formerly haunted him, seizes him again. Those who indulge in envy and uncharitableness and uncharitableness give place to the devil, and prepare for the re-entry of the unclean spirit, with seven others more wicked. Where

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m Job 5, 14, 15. Pr. 21, 30. 15, 46. 34; 43, 12. 2 Co. 1, 12, 10.  
n Ps. 34, 10; title. o ch. 18, 20, 21.  
p Jos. 2, 15. Ac. 9, 24. 28. 2 Co. 11, 13. 15, 16, 17.  
q Heb. *teraphim*, Ge. 31, 19. Ju. 18, 17.

8 What kind of image (teraphim) we know not, as the word may apply to other than idolatrous images. The mention of the pillow most probably suggests the idea, that, in health, the hardy soldier never used a pillow: but now, it is employed to suggest the idea of knavery. And whoever has suffered with febrile pain in the head, will be well aware of the otherwise inconceivable comfort derived from a soft pillow. 'The cloth,' most likely similar to our 'muslin,' seems to have been the ordinary means for guarding the sick or sleeping against the annoyance of flies.—C.

9 Jos. 2, 5 (perhaps Ex. 1, 19). Ro. 3, 8. Zec. 8, 16.

9 We may abhor the tyrant who tempts to duplicity, and we may pity the persecuted when driven to deception; but on no account can we ever approve any act whereby truth is compromised or falsehood asserted.—C.

1 The eastern bed being generally a mere mat, of materials more or less valuable, according to diversity of rank, it would have been easy for two or more persons to say the bed and the patient to the king.—Note. This will explain how our Lord ordered the impotent man to 'take up his bed and walk,' and how the sick were frequently brought to him in their beds.—C.

2 ch. 22, 17. Ex. 1, 17. Mat. 2, 10. Ac. 4, 19; 5, 29.

3 2 Sa. 2, 22.

4 Having practised one deception, it was easy to practise another.—Note. Passionate parents are very frequently punished by disingenuous children: the one sin being generated to avoid the evils of the other.—C.

5 Ps. 116, 11. Mal. 2, 7. Ja. 5, 16. ch. 17, 15, 34. He fled to Samuel for advice, comfort, strengthening of faith, and for security from Saul.

x ch. 22, 9, 10; 23, 19; 26, 1. Pr. 20, 12.

y ver. 22, 23; ch. 20, 1.

z ver. 11.

a ch. 10, 5, 10. 1 Jn. 7, 45, 46. Nu. 11, 25.

3 Engaged in the solemn service of God—the venerable Samuel standing, in ripened godliness, as head of the prophetic college, and the divine sympathy with which the military messengers of Saul are successively seized, present one of the most lively pictures of triumphing piety anywhere exhibited to the eye, while he that knows the heart ascribes the triumph directly to the Spirit of the Lord.—C.

4 Je. 19, 23. Pr. 27, 22.

5 Ki. 1, 9, 11, 13.

6 Pr. 21, 1; 16, 9. Nu.

the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and <sup>escaped</sup> that night.

11 ¶ Saul also <sup>sent</sup> messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal <sup>let</sup> David down through a window; and he went, and fled, and escaped.

13 And Michal took <sup>an</sup> image,<sup>8</sup> and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she <sup>said</sup>, He *is* sick.<sup>9</sup>

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed,<sup>1</sup> that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou <sup>deceived</sup> me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me <sup>go</sup>; why should I kill thee?<sup>2</sup>

18 ¶ So David fled, and escaped, and came <sup>to</sup> Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

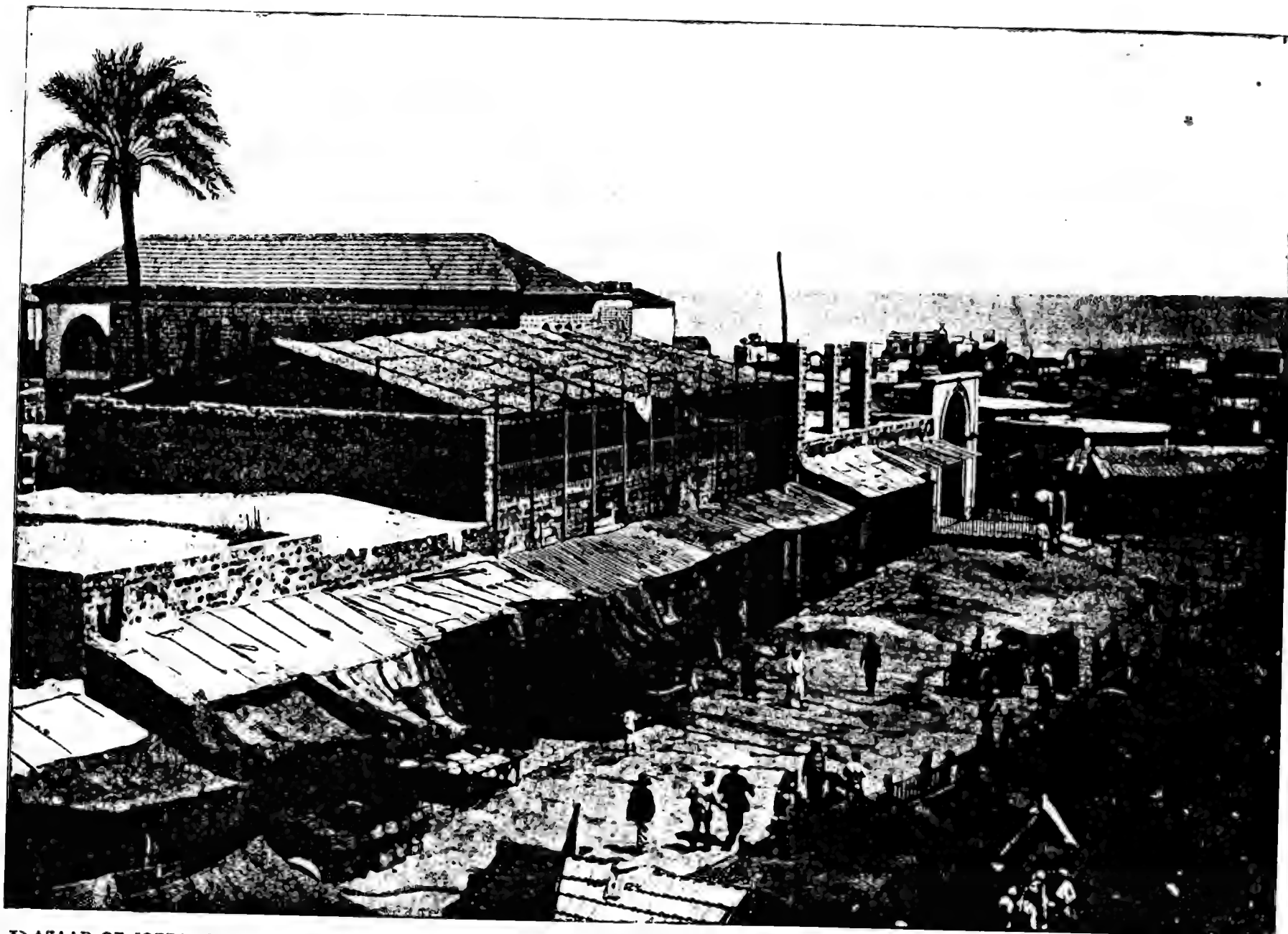
19 And it <sup>was</sup> told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul <sup>sent</sup> messengers to take David: <sup>and</sup> when they saw the <sup>company</sup> of the prophets prophesying,<sup>3</sup> and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he <sup>sent</sup> other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the <sup>Spirit</sup> of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.



**B**AZAAR OF JOPPA—THE CITY OF SIMON, THE TANNER. [I Samuel, xix. 8.] "And David went out, and fought the Philistines, and slew them with a great slaughter; and they fled from him." Joppa is the oldest Philistine city known, and one of the oldest cities in the world. It was the only harbor possessed by the Jews during their national existence. The modern Joppa is said to be very prosperous. There is a soap fac-

tory here: the fruit trade of Joppa is considerable. Silk is also being cultivated not far from here. More boats are upset here and more lives are lost in the attempt to reach the shore than anywhere else on the Syrian coast. The streets are generally crowded. There are wild Arabs, busy citizens, foreign pilgrims, camels, mules, horses and donkeys, all moving hither and thither, making a striking picture indeed.



David consulteth for his safety.

lay<sup>a</sup> down naked all that day and all that night. Wherefore they say, *Is Saul also among the prophets?*<sup>b</sup>

## CHAPTER XX.

<sup>1</sup> David consulteth with Jonathan for his safety. <sup>11</sup> Jonathan and David renew their covenant by oath. <sup>18</sup> Jonathan's token to David. <sup>24</sup> Saul, missing David, seeketh to kill Jonathan. <sup>41</sup> Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me; and why should my father hide this thing from me? it is not so.

3 And David sware<sup>a</sup> moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there<sup>b</sup> is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.<sup>c</sup>

5 And David said unto Jonathan, Behold, to-morrow is the new-moon,<sup>d</sup> and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wrath, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come,

## I. SAMUEL XX.

A.M. 2945 B.C. 1059.

<sup>a</sup> Heb. fell.

<sup>b</sup> Ch. 10.11. Ac. 9.21.

<sup>c</sup> This is a suggestive incident. Saul ought to have learned from what had occurred to his servants, that God had the hearts as well as the bodies of men in his power. But passion triumphed over judgment, and made him mad. He went himself to seize David. The Spirit of the LORD seized him, as he had done before, and brought him for the time under his almighty influence. This new occurrence occasioned a renewal of the proverb: "Is Saul also among the prophets?"

<sup>d</sup> Heb. searched.

<sup>e</sup> Heb. uncover thine ear.

<sup>f</sup> Ch. 3.17. 14. 44:25.

<sup>g</sup> Ch. 3.17. 14. 44:25.

<sup>h</sup> Ch. 3.17. 14. 44:25.

<sup>i</sup> Ch. 3.17. 14. 44:25.

<sup>j</sup> Ch. 3.17. 14. 44:25.

<sup>k</sup> Ch. 3.17. 14. 44:25.

<sup>l</sup> Ch. 3.17. 14. 44:25.

<sup>m</sup> Ch. 3.17. 14. 44:25.

<sup>n</sup> Ch. 3.17. 14. 44:25.

<sup>o</sup> Ch. 3.17. 14. 44:25.

<sup>p</sup> Ch. 3.17. 14. 44:25.

<sup>q</sup> Ch. 3.17. 14. 44:25.

<sup>r</sup> Ch. 3.17. 14. 44:25.

<sup>s</sup> Ch. 3.17. 14. 44:25.

<sup>t</sup> Ch. 3.17. 14. 44:25.

<sup>u</sup> Ch. 3.17. 14. 44:25.

<sup>v</sup> Ch. 3.17. 14. 44:25.

<sup>w</sup> Ch. 3.17. 14. 44:25.

<sup>x</sup> Ch. 3.17. 14. 44:25.

<sup>y</sup> Ch. 3.17. 14. 44:25.

<sup>z</sup> Ch. 3.17. 14. 44:25.

<sup>aa</sup> Ch. 3.17. 14. 44:25.

<sup>ab</sup> Ch. 3.17. 14. 44:25.

<sup>ac</sup> Ch. 3.17. 14. 44:25.

<sup>ad</sup> Ch. 3.17. 14. 44:25.

<sup>ae</sup> Ch. 3.17. 14. 44:25.

<sup>af</sup> Ch. 3.17. 14. 44:25.

<sup>ag</sup> Ch. 3.17. 14. 44:25.

<sup>ah</sup> Ch. 3.17. 14. 44:25.

<sup>ai</sup> Ch. 3.17. 14. 44:25.

<sup>aj</sup> Ch. 3.17. 14. 44:25.

<sup>ak</sup> Ch. 3.17. 14. 44:25.

<sup>al</sup> Ch. 3.17. 14. 44:25.

<sup>am</sup> Ch. 3.17. 14. 44:25.

<sup>an</sup> Ch. 3.17. 14. 44:25.

<sup>ao</sup> Ch. 3.17. 14. 44:25.

<sup>ap</sup> Ch. 3.17. 14. 44:25.

<sup>aq</sup> Ch. 3.17. 14. 44:25.

<sup>ar</sup> Ch. 3.17. 14. 44:25.

<sup>as</sup> Ch. 3.17. 14. 44:25.

<sup>at</sup> Ch. 3.17. 14. 44:25.

<sup>au</sup> Ch. 3.17. 14. 44:25.

<sup>av</sup> Ch. 3.17. 14. 44:25.

<sup>aw</sup> Ch. 3.17. 14. 44:25.

<sup>ax</sup> Ch. 3.17. 14. 44:25.

<sup>ay</sup> Ch. 3.17. 14. 44:25.

<sup>az</sup> Ch. 3.17. 14. 44:25.

<sup>ba</sup> Ch. 3.17. 14. 44:25.

<sup>bb</sup> Ch. 3.17. 14. 44:25.

<sup>bc</sup> Ch. 3.17. 14. 44:25.

<sup>bd</sup> Ch. 3.17. 14. 44:25.

<sup>be</sup> Ch. 3.17. 14. 44:25.

<sup>bf</sup> Ch. 3.17. 14. 44:25.

<sup>bg</sup> Ch. 3.17. 14. 44:25.

<sup>bh</sup> Ch. 3.17. 14. 44:25.

<sup>bi</sup> Ch. 3.17. 14. 44:25.

<sup>bj</sup> Ch. 3.17. 14. 44:25.

<sup>bk</sup> Ch. 3.17. 14. 44:25.

<sup>bl</sup> Ch. 3.17. 14. 44:25.

<sup>bm</sup> Ch. 3.17. 14. 44:25.

<sup>bn</sup> Ch. 3.17. 14. 44:25.

<sup>bo</sup> Ch. 3.17. 14. 44:25.

<sup>bp</sup> Ch. 3.17. 14. 44:25.

<sup>bq</sup> Ch. 3.17. 14. 44:25.

<sup>br</sup> Ch. 3.17. 14. 44:25.

<sup>bs</sup> Ch. 3.17. 14. 44:25.

<sup>bt</sup> Ch. 3.17. 14. 44:25.

A.M. 2945 B.C. 1059.

<sup>a</sup> Heb. searched.

<sup>b</sup> Heb. uncover thine ear.

<sup>c</sup> Ch. 3.17. 14. 44:25.

<sup>d</sup> Ch. 3.17. 14. 44:25.

<sup>e</sup> Ch. 3.17. 14. 44:25.

<sup>f</sup> Ch. 3.17. 14. 44:25.

<sup>g</sup> Ch. 3.17. 14. 44:25.

<sup>h</sup> Ch. 3.17. 14. 44:25.

<sup>i</sup> Ch. 3.17. 14. 44:25.

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<sup>t</sup> Ch. 3.17. 14. 44:25.

<sup>u</sup> Ch. 3.17. 14. 44:25.

<sup>v</sup> Ch. 3.17. 14. 44:25.

<sup>w</sup> Ch. 3.17. 14. 44:25.

<sup>x</sup> Ch. 3.17. 14. 44:25.

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<sup>ag</sup> Ch. 3.17. 14. 44:25.

<sup>ah</sup> Ch. 3.17. 14. 44:25.

<sup>ai</sup> Ch. 3.17. 14. 44:25.

<sup>aj</sup> Ch. 3.17. 14. 44:25.

<sup>ak</sup> Ch. 3.17. 14. 44:25.

<sup>al</sup> Ch. 3.17. 14. 44:25.

<sup>am</sup> Ch. 3.17. 14. 44:25.

<sup>an</sup> Ch. 3.17. 14. 44:25.

<sup>ao</sup> Ch. 3.17. 14. 44:25.

<sup>ap</sup> Ch. 3.17. 14. 44:25.

<sup>aq</sup> Ch. 3.17. 14. 44:25.

<sup>ar</sup> Ch. 3.17. 14. 44:25.

<sup>as</sup> Ch. 3.17. 14. 44:25.

<sup>at</sup> Ch. 3.17. 14. 44:25.

<sup>au</sup> Ch. 3.17. 14. 44:25.

<sup>av</sup> Ch. 3.17. 14. 44:25.

<sup>aw</sup> Ch. 3.17. 14. 44:25.

<sup>ax</sup> Ch. 3.17. 14. 44:25.

<sup>ay</sup> Ch. 3.17. 14. 44:25.

<sup>az</sup> Ch. 3.17. 14. 44:25.

<sup>ba</sup> Ch. 3.17. 14. 44:25.

<sup>bb</sup> Ch. 3.17. 14. 44:25.

<sup>bc</sup> Ch. 3.17. 14. 44:25.

<sup>bd</sup> Ch. 3.17. 14. 44:25.

<sup>be</sup> Ch. 3.17. 14. 44:25.

<sup>bf</sup> Ch. 3.17. 14. 44:25.

<sup>bg</sup> Ch. 3.17. 14. 44:25.

<sup>bh</sup> Ch. 3.17. 14. 44:25.

<sup>bi</sup> Ch. 3.17. 14. 44:25.

<sup>bj</sup> Ch. 3.17. 14. 44:25.

<sup>bk</sup> Ch. 3.17. 14. 44:25.

<sup>bl</sup> Ch. 3.17. 14. 44:25.

<sup>bm</sup> Ch. 3.17. 14. 44:25.

<sup>bn</sup> Ch. 3.17. 14. 44:25.

<sup>bo</sup> Ch. 3.17. 14. 44:25.

<sup>bp</sup> Ch. 3.17. 14. 44:25.

<sup>bq</sup> Ch. 3.17. 14. 44:25.

<sup>br</sup> Ch. 3.17. 14. 44:25.

<sup>bs</sup> Ch. 3.17. 14. 44:25.

<sup>bt</sup> Ch. 3.17. 14. 44:25.

Jonathan and David renew their covenant.

and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel,<sup>a</sup> when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee;<sup>b</sup>

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father.<sup>c</sup>

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not;

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.<sup>d</sup>

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.<sup>e</sup>

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To-morrow is the new-moon; and thou shalt be missed, because thy seat will be empty.<sup>f</sup>

19 And when thou hast stayed three days, then thou shalt go down quickly,<sup>g</sup> and come to the place where thou didst hide thyself when the business<sup>h</sup> was in hand, and shalt remain by the stone Ezel.<sup>i</sup>

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt,<sup>j</sup> as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.



25 And the king sat upon his seat, as <sup>4</sup>at other times, *even* upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.<sup>1</sup>

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *'is* not clean; surely he *is* not clean.<sup>2</sup>

27 And it came to pass on the morrow, *which was* the second day of the month,<sup>3</sup> that David's place was empty; and Saul said unto Jonathan his son, *'Wherefore* cometh not the son<sup>4</sup> of Jesse to meat, neither yesterday nor today?<sup>4</sup>

28 And Jonathan <sup>5</sup>answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, *'Thou* son of the perverse rebellious<sup>5</sup> woman,<sup>6</sup> do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?<sup>7</sup>

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die.<sup>8</sup>

32 And Jonathan answered Saul his father, and said unto him, *'Wherefore* shall he be slain? what hath he done?

33 And Saul <sup>9</sup>cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David,<sup>9</sup> because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, <sup>10</sup>at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out

A.M. 2945. B.C. 1059.

<sup>1</sup> Nu. 24.1. Ju. 16.20. Pr. 4.17; 23.6.

<sup>2</sup> The allotment of special places for the king and royal guests marks the state of the court as one of considerable form and ceremony.—C.

<sup>3</sup> E. Le. 17.24; 15.16, 17, 19, 21. Nu. 19.16.

<sup>4</sup> As by touching a dead body, or the like ceremonial defilement.—C.

<sup>5</sup> Not the second day after the new moon, but the day after the second new moon, i.e. the second day of the second month. See ver. 34 and compare Ex. 19.1. the third new moon, i.e. the first day of the third month.—I.

<sup>6</sup> Ch. 18. 11; 19. 9, 15, 20, 23. Pr. 30.20.

<sup>7</sup> Ch. 22. 7-9; 25. 10. Mat. 13.55.

<sup>8</sup> Most forms of uncleanness continued but till the evening, and therefore Saul expects David to be clean on the second day, Le. 11. 26-28.—C.

<sup>9</sup> Ver. 6. Zec. 8. 16. Col. 3.9. Ep. 4.25.

<sup>10</sup> Heb. Son of perverse rebellion, Mat. 5.22. Ep. 6.4.

<sup>11</sup> Or, Thou perverse rebel.

<sup>12</sup> As there is no word for *woman* in the Hebrew, some understand the phrase as in the margin. But the subsequent allusion to his mother shows that this does not exhaust the meaning. Among eastern nations it is the extremity of abuse to speak evil of any one's mother. Mungo Park relates the expression of an African, 'Strike me, but do not curse my mother.' Yet the intention is commonly not so much to stigmatize the mother as the son; for not only is she often unknown to the reviler, but a father will (like Saul) use such expressions to his own son, and one brother to another.—I.

<sup>13</sup> An angry man always talks foolishly, and little regards the impropriety of his language. Saul, according to an eastern custom, upbraids the mother rather than the son, charging his kindness to David as a proof of illegitimacy.—C.

<sup>14</sup> Heb. is the son of death.

<sup>15</sup> Ver. 17. Pr. 11.9; 24. 11, 12. Ju. 7.25; 51.

<sup>16</sup> Ch. 18. 11; 19. 10, 11.

<sup>17</sup> The words, 'and did eat no meat, for he was grieved for David,' are a parenthesis, and the anger is accounted for on the ground of the public insult to himself and his mother.—C.

<sup>18</sup> Ver. 19.

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<sup>1</sup> Heb. to pass over him. By these tokens David was warned of his danger.

<sup>2</sup> Michaelis and Dathe, by a slight change in the Hebrew, translate 'half-way to the place,' but that seems unnecessary.—I.

<sup>3</sup> Though these words appear to be addressed to the lad, they were intended for David.—I.

<sup>4</sup> Heb. instruments.

<sup>5</sup> His bow and quiver with the arrows.—C.

<sup>6</sup> Heb. that was his.

<sup>7</sup> David, in extreme danger, first worships God, and then acknowledges the faithfulness of his friend.—C.

<sup>8</sup> Ru. 1.9, 14. Ge. 31. 28, 35; 29. 11.

<sup>9</sup> Ps. 27. 4; 42. 1; 63. 1; 84. 1, 2.

<sup>10</sup> Nu. 6. 26. Is. 26. 12. Ho. 2. 18. Lu. 2. 14. Phil. 4. 7.

<sup>11</sup> Or, the LORD be witness of that which we have sworn.

<sup>12</sup> Ch. 23. 18.

CHAP. XXI.

B.C. 1058.

<sup>1</sup> Ch. 22. 9, 19. Ne. 11. 32. Is. 10. 32.

<sup>2</sup> Mar. 2. 26. 2 Sa. 8. 17. Ch. 22. 10-13.

<sup>3</sup> Ch. 16. 4. Mat. 12. 3.

<sup>4</sup> It is most probable the antipathy of Saul to David was not unknown to Ahimelech, and that he anticipated the vengeance of Saul for any intercourse he might hold with him—a fear sadly realized within a brief period.—C.

<sup>5</sup> Ch. 22. 22. Ps. 119. 99. Col. 3. 9. Ep. 4. 25. Zec. 6. 16.

<sup>6</sup> It is melancholy to read this second instance of David's disingenuity and falsehood. See note ch. 20. 6. These are some of the iniquities for which God afterwards afflicts him till he sees him, and turns to the Lord, not with divided affections, but with all his heart.—C.

<sup>7</sup> Heb. found.

<sup>8</sup> Ex. 25. 3. Le. 24. 5. Mat. 12. 4. ver. 6.

<sup>9</sup> Ex. 19. 15. Le. 15. 18. 1 Co. 7. 5.

<sup>10</sup> The conduct of David in practising deception admits of no defence; and David, when more enlightened by the Spirit of God, and more dead to the world, would himself have been the last to attempt such defence. The record illustrates the sinfulness of man, and the weakness of David's faith, while the pardon of it displays the long-suffering and mercy of God. See note on ch. 20. 6.—C.

now the arrows which I shoot. *And*, as the lad ran, he shot an arrow beyond him.<sup>1</sup>

37 And when the lad was come to the <sup>2</sup>place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not.<sup>3</sup> And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his <sup>4</sup>artillery<sup>5</sup> unto his lad,<sup>6</sup> and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a* place toward the south, and fell on his face to the ground, and bowed himself three times;<sup>7</sup> and<sup>8</sup> they kissed one another, and wept one with another, until David <sup>9</sup>exceeded.

42 And Jonathan said to David, Go <sup>10</sup>in peace, forasmuch as we have sworn both of us in the name of the LORD,<sup>8</sup> saying, The LORD be between me and thee, and between my seed and thy seed for ever. And<sup>9</sup> he arose and departed: and Jonathan went into the city.

## CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg is present. 8 David taketh Goliath's sword. 10 He fleeth to Gath, where to save his life he feigneth himself mad.

**T**HEN came David to <sup>1</sup>Nob <sup>2</sup>to Ahimelech the priest: and Ahimelech <sup>3</sup>was afraid<sup>1</sup> at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David <sup>4</sup>said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a <sup>5</sup>place.

3 Now therefore what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is present.<sup>3</sup>

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is <sup>6</sup>hallowed bread, if the young men have kept themselves at least <sup>7</sup>from women.

5 And David answered the priest,<sup>4</sup> and said unto him, Of a truth women *have been* kept from us about these three days, since I came

with the first clause of ver. 15, and that the two may be thus joined: 'And thou wilt not remove thy mercy from my house. . . . And Jonathan will (not) remove (his

Great patience, meekness, and prudence are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and

sides are traces of a small but very ancient town. It commands a wide view, including the top of Mount Zion. This appears to me to be the site of Nob. 21.

out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it was sanctified this day in the vessel.

6 So the priest gave him hallowed bread; for there was no bread there but the showbread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite,<sup>5</sup> the chiefest of the herdmen that belonged to Saul.<sup>6</sup>

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.<sup>7</sup>

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrambled<sup>8</sup> on the doors of the gate, and let his spittle fall down upon his beard.<sup>9</sup>

14 Then said Achish unto his servants, Lo, ye see the man is mad:<sup>1</sup> wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

A. M. 2946. B. C. 1058.

2 Bodies. Ac. 9.15.

2 Co. 4.7. 1 Th. 4.3-4. 1

Pe. 3.7. 2 Ti. 2.27.

A. Mat. 12.34.7.

Mat. 12.4. 25. Lu. 6.3

A. Le. 24.8. Ex. 25.30.

A. Je. 7.9. 10. 15. 1. 15

Tr. 15. Mat. 15.8. 8. He

was detained at the

tabernacle to be pu-

rified; but he had no

love to God's ordin-

ances.

m. Ps. 52. title. 1-7.

c. x.

8 Either an Edom-

ite born, and a pros-

elyte to the Jewish

religion; or an Israel-

ite born and educat-

ed in the land of

Edom.—C.

9 The state of Is-

rael admitting

scarcely of any re-

venue for the sup-

port of the king's dig-

nity, or defraying the

inevitable expense

of the public service,

the king must be-

come a large prop-

rietor of cattle, the

staple of the country,

and these required

regular officers for

their management,

of whom Doeg was

the chief.—C.

7 Another act of

deception, and liable

to the same condem-

nation as every such

former act. See notes

on ch. 20. 6. 21. 2.—C.

8 ch. 17. 2. 51. 54.

9 2 Ki. 19. 35. 34

title. Mat. 10. 27. ch. 27.

210. 1.

9 Ps. 55. title. ch. 18.

7. 29.

9 Lu. 2. 19. 51.

9 Ge. 26. 7. Ps. 34. 4.

9 Ps. 34. title. Pr. 29.

25.

8 Or, made marks.

9 In eastern coun-

tries the beard is an

object of much atten-

tion, and to spit upon

it, or even to threaten

to spit upon it, is the

most heinous insult.

Achish therefore con-

cludes that the man

who spits upon his

own beard must have

lost his reason. Some

commentators are of

opinion that David

was really affected by

epilepsy, a disease

that might produce

the effects recorded;

but it seems much

more natural to con-

sider it another act

of wilful deception,

less criminal indeed

than his former acts

of the same kind,

but still to be con-

demned as the result

of timidity and want

of faith in God.—C.

1 Or, playeth the

madman.

2 Among other qua-

lities, David was an

accomplished actor.

Perfect coolness and

fertility of resource,

in circumstances of

great danger, were

prominent charac-

teristics of his mind.

Madmen were, and

still are, privileged

in the East. David's

feigned madness

saved his life, and

embracing a favour-

able opportunity, he

fled to the cave of

Adullam. It was

easy to escape when

once he got outside

the walls, for the

wooded hills and se-

cluded valleys ad-

joining the city

A. M. 2946. B. C. 1058.

afford a ready asy-

lumn to the fugive.

—P.

CHAP. XXII.

a Ps. 34. title. 1, 2, 56.

3.

8 Jos. 12. 15. 2 Sa. 23.

14. Ps. 142. title. He.

11. 38.

1 The traditional

cave of Adullam is

situated in a wild

rayne about four

miles south-east of

Bethlehem. It may

not be the real cave,

but the locality is

unquestionably the

same. It is in the wil-

derness of Judah,

which was David's

favourite haunt when

danger threatened

him. It was near his

native town, too,

where his brothers

could easily reach

him.—P.

c. Ju. 11. 3. Mat. 11.

28.

d Heb. had a credit-

or, Mat. 13. 27.

e Heb. bitter of soul.

Ps. 38. 3. 55. 8.

f ch. 25. 16. He. 2.

10. Ps. 72. 12-14. Mat.

11. 28. 18. 11. Jn. 7. 48.

1 Co. 1. 26. 27.

g No. ch. 7. 5. nor

Ge. 31. 49.

h Ru. 1. 4. 10. 22. ch.

14. 47.

i Being of Moabit-

ish descent, through

Ruth, he would

naturally expect pro-

tection for his rela-

tives in Moab.—C.

j Ge. 47. 11. 12. Ex. 20.

12.

k 2 Sa. 24. 11. 1 Ch. 21.

9. 29. 30.

l Phi. 4. 8. Ps. 84. 10.

73. 25. De. 8. 2.

m Or, grove in a

high place. With ch.

7. 17. 19. 18.

3 This is an evident

contradiction, for

Cabeah and Ramah

were two different

places. The contra-

diction, however, is

not in the original,

but in the translation.

Ramah is here not

a name of the place

so called, but should

be translated 'hill.'

—C.

n ch. 20. 27. 30. 25. 1.

1 Ki. 12. 16.

o ch. 18. 3. 19. 21. 20. 7.

17. 41. 42.

p Ps. 52. title. 1-4. 70.

2-4. 140. 3. 31. Le. 19. 3.

Eze. 22. 9. Pr. 29. 12. 19.

5. 9. ch. 21. 1-9.

1 Noldius thinks

this means, 'who was

standing among the

servants,' but at ch.

21. 7 he is called the

'chiefest of the herd-

men that belonged to

Saul,' and the Septu-

agint intimates that

he was over Saul's

mules. Saul had pro-

bably by this time

made large additions

to his paternal pro-

perty in flocks and

herds, which consti-

tuted the chief wealth

of that age. The

person therefore who

had the general

oversight of the

whole held an office

of great importance.

The swineherds and

goatherds of Ulysses

are represented by

Homer as sitting at

meat with princes in

their master's house.

—L.

## CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents to the protection of the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped to the cave Adullam:<sup>1</sup> and when his brethren, and all his father's house, heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah,<sup>3</sup> having his spear in his hand, and all his servants were standing about him.)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants<sup>4</sup> of Saul, and

of the country, I have come to the conclusion that it stood upon the conical hill now called Tell es-Sâfieh. It is about 7 miles from Bethshemesh, and 6 miles north of Eleutheropolis. It stands close to the base of the mountains of Judah. The site is a most commanding one, and well suited to a royal city. Gath appears to have been in ruins in the time of Amos. ch. 6. 2. and

house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary.

the refugees in debt may have merely fled from slavery to which the law subjected them and their families. Nor is every discontented man necessarily a bad subject—indeed how any wise man could have been otherwise than discontented with the wicked government of Saul is a problem that infidels should solve before

said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I<sup>5</sup> am, my lord.

13 And Saul said unto him, Why have ye conspired against me,<sup>6</sup> thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin<sup>7</sup> to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.<sup>8</sup>

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.<sup>9</sup>

17 ¶ And the king said unto the footmen<sup>2</sup> that stood about him, Turn and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite<sup>3</sup> turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.<sup>4</sup>

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

A.M. 2946. B.C. 1058.

9 Nu. 27. 21. Ju. 1. 1. ch. 23. 2, 4. 12. 30. 8.

7 Ro. 3. 15. Ps. 5. 6. 9. Is. 50. 7. Pr. 1. 15. 16. 4.

5 Heb. Behold me. 6 ver. 8-10. Ps. 119. 60.

6 Saul, like other weak and wicked rulers, takes the guilt of Ahimelech for granted, and only questions him to give a show of justice to the cruel sentence already passed in his purpose.—C.

7 ver. 7-9; ch. 20. 27. 30. 25. 10.

8 Pr. 31. 9; 24. 11, 12. Lu. 23. 41.

9 ch. 2. 2.

7 No, I have often done it when he was occupied in your service.

8 Heb. little or great.

9 Ex. 1. 12, 13. Es. 3. 8, 2. Mat. 2. 16. Ac. 12. 1. 2 Pr. 15. 2. Ep. 3. 3.

2 ch. 2. 30-33. 3. 12, 14. Ex. 20. 5.

9 The wickedness of Saul, as a king is here still more apparent; for even Ahimelech been guilty of connivance with David in a real, instead of an imaginary conspiracy, this proved no guilt against his father's whole house.—C.

1 Or, guard.

2 Heb. runners.

a ver. 13. 1 Ki. 21. 10-15.

6 Ex. 1. 17. Ac. 4. 19; 5. 29. Ro. 13. 5.

c Ps. 52. 1-4; ch. 2. 31, 32.

3 Though the Jewish rabbins are not willing to allow Doeg to have been an Edomite by descent, but an Israelite born in Edom, this difference of feeling and conduct between him and the footmen seems to prove him an absolute stranger to Israelitish feelings.—C.

d Ex. 28. 40. ch. 2. 28.

e ver. 9; ch. 21. 1. Ne. 11. 3. Is. 10. 32.

f ch. 15. 2. Ki. 15. 16.

4 This was one of the worst acts in Saul's life. His malice was implacable, and his wrath cruel; there is no motive of justice or policy by which such a barbarous massacre can be justified. It was well said by Justin Martyr, 'Let us pray that kings and rulers may be found having a sober mind.' Saul's unrighteous command fulfilled (1) the threatening against the house of Eli. (2) the massacre of the priests Saul weakened the power of those whom he had made his enemies, and obtained their possessions to bestow upon his followers. It was a most decided act of defiance to the Most High (Delany).

5 Saul hereby for ever deprived himself of the protection and counsel of Jeho-

ah. Abiathar fled with the ephod, in which was the judgment of Urim; and David thereby received the fullest and plainest directions in circumstances of danger and difficulty (Chandler).—f

g ch. 22. 32, 33; 23. 6. 1 Ki. 2. 32.

h ver. 21. 22; ch. 23. 6.

A.M. 2946. B.C. 1058.

2 Ps. 44. 22. ch. 21. 1.

7-5 Thus terribly was the prediction, ch. 2. 30, brought nigh to fulfilment; Abiathar alone remains of the descend-

ants of Eli, and is spared for a time, hereafter doomed to render the punishment of an unfaithful priesthood more obvious, and to give warning to all formal churches, of repent, lest the Lord remove their candlestick out of his place.

6 Heb. soul.

CHAP. XXIII.

a Jos. 15. 44.

1 Keilah, now called Aela, was situated 8 miles west of Hebron, near the borders of the plain of Philistia. The position is strong, and the site is now marked by the ruins of an old castle.—P.

2 Nu. 27. 21. Ju. 1. 1. Ch. 14. 10. Ezr. 8. 21. Je. 10. 23. Pr. 3. 5, 6. Ps. 32. 8.

2 We know not how he inquired, but probably it was through Abiathar, now lineal high-priest. C.—The adventure here mentioned was truly noble and patriotic. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and embroiling his inveterate enemy.

In most cases, a man with David's wrongs would have gained with the enemies of his country, and avenged himself on the author of his calamities; but he thinks of nothing but of succouring Keilah, and using his power and influence in behalf of his brethren.

This is a rare instance of disinterested heroism.—Clarke.

c ver. 15, 23, 26.

d ver. 2. Ju. 6. 30. 2 Sa. 5. 19, 23. with ch. 8. 26.

e By the Lord's ready answering David, and not Saul, he marked the one as his elect king, and the other as rejected.

f ch. 22. 20. Ex. 28. 30. Nu. 27. 21.

3 Which it seems had been Urim and Thummim.

f Ex. 15. 9; 24. 3. Ps. 71. 21.

g Nu. 27. 21. ch. 30. 7; ver. 2, 4.

4 The courage of David in saving Keilah seems very unlikely, as he is before Achish, and his complete dependence in the reply of the Lord very different from the weakness, or rather want of faith formerly ascribed to him. Yet to what does all this amount? Not even to any ground of suspicion against the history, but merely to an evidence of the weakness and inconsistency of man. Let him who has never acted inconsistently with his better feelings or convictions, cast the first stone at David.—C.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.<sup>5</sup>

23 Abide thou with me, fear not: for he that seeketh my life<sup>6</sup> seeketh thy life; but with me thou shalt be in safeguard.

## CHAPTER XXIII.

1 The Philistines fight against Keilah; David, inquiring of the Lord by Abiathar, smiteth them, and saveth Keilah. 9 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 13 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah,<sup>1</sup> and they rob the thrashing-floors.

2 Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod<sup>3</sup> in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, Bring hither the ephod.<sup>4</sup>

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.<sup>5</sup>

12 Then said David, Will the men of Keilah deliver<sup>6</sup> me and my men into the hand of Saul? And the LORD said, They will deliver thee up.<sup>7</sup>

13 ¶ Then David and his men, <sup>8</sup>which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph:<sup>8</sup> and "Saul sought him every day; "but God delivered him not into his hand.<sup>9</sup>

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and "strengthened his hand in God.<sup>1</sup>

17 And he said unto him, Fear not; for the hand of Saul my father "shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also "Saul my father knoweth.

18 And "they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then "came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,<sup>2</sup> which is on the south<sup>3</sup> of "Jeshimon?<sup>5</sup>

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part<sup>6</sup> shall be to deliver him into the king's hand.

21 And Saul said, "Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his "haunt is, and who hath seen him there: for it is told me that he dealth very subtly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I "will search him out

A.M. 2946. B.C. 1058.

1 Mat. 7:7. Ps. 50:15.

with ver. 14.

5 Saul did not come

to Keilah: was not

the reply to David,

therefore, untrue?

By no means. Every

question and every

answer must be ex-

plained, not merely

by what is spoken,

but by what is im-

plied or understood.

In this case, the thing

implied is, "If I abide

here, and the reply

is given to that, as

well as to the words

spoken. This mode

of speech is unavoid-

able, and consequen-

ly common to all

languages.—C.

6 Heb. shut up.

7 See note on ver.

11.—C.

8 ch. 22. 1, 2; 25. 13; 27.

2; 30. 9.

9 Jos. 15. 21, 55. Ps. 11.

1. Ob. 3.

8 Ziph was an

ancient town, situat-

ed on a conical hill,

about 4 miles south-

east of Hebron. The

country round it was

called the "wilderness

(i.e. *madior*, a

pastoral region) of

Ziph.—P.

m ch. 27. 1. Pr. 1. 16; 4.

16. Is. 50:7.

9 Ro. 8. 31. Ps. 32:7.

Pr. 21. 30. Is. 40:3, 4. 2

Co. 1. 10.

9 While David, no

doubt, employed all

the watchfulness of

an experienced war-

rior, his safety is not

from himself—God

refuses to deliver him

to his enemy. See

Ps. cxxi.—C.

10 ver. 17. Ep. 6. 10. 2

Ti. 2. 1. He. 12. 12, 13.

1 David's faith, as

appears from several

previous instances,

was here required

and required to be

strengthened. The

means employed for

this purpose are the

encouraging words of

Jonathan, efficaciously

applied by the

Spirit, Pr. 27. 17.—C.

2 Ps. 46. 1, xci. 2 Co. 1.

10. Is. 40:4.

3 Ac. 5. 30; 7. 51. ch.

20. 30, 31; 24. 20.

4 ch. 20. 16, 17; 18. 3.

5 ch. 26. 1. Ps. 54. title.

3, 4. with ch. 22. 7. Mi.

7:5.

6 A hill in the south

of Judah, fortified in

the days of the Mac-

cabees, but the forti-

fications were after-

wards destroyed by

the Romans.—C.

3 Heb. on the right

hand.

4 Or, the wilder-

ness.

5 A city in the tribe

of Simeon.—C.

6 Heb. it becometh

us.

7 Mi. 3. 11. Is. 66. 5. ch.

22. 8.

8 Heb. foot shall

be, Job 5. 13. Is. 8. 9, 10.

9 Pr. 1. 16; 4. 16. Ro. 3.

15. 16.

7 That means the

districts so called

from the number of

inhabitants they con-

tained at the first

settlement and cen-

sus; like the word

Auried in England.

8 Jos. 15. 55. ch. 25. 2.

9 Maon, a city of

Judah, which gave

name to a consider-

able tract of pasture-

land, called the wil-

derness of Maon.

The city stood on an

eminence, and the

hills in its vicinity

are full of large caves,

which were used by

Saul and his men.

10 Heb. the robe

which was Saul's.

11 2 Sa. 12. 9; 24. 10. c

Kl. 20. 19.

A.M. 2946. B.C. 1058.

2 2 Ch. 20. 12. 2 Co. 1.

8. Ps. 55. 15; 137. 13.

a Ge. 22. 14. De. 32.

36. Re. 12. 16. Ps. 126. 3.

4 Lu. 4. 23. 30.

5 Heb. spread

themselves upon, &amp;c.

1 Let no one ever

despair of deliver-

ance because he does

not see the means;

all means are in the

hands of God; and if

he will, one enemy

shall deliver his ser-

vant from another.—

C.

2 That is, The rock

of divisions.

b Ge. 14. 7. 2 Ch. 20. 2.

Ca. 1. 14. Jos. 15. 62.

Eze. 47. 10. 24. 1, 2.

3 Engedi, the

fountain of the kid,

stood about the mid-

dle of the western

shore of the Dead

Sea. The city was

anciently called

Hazezon-tamar, Ge.

14. 7. and was in-

habited by Amorites

in the days of Abra-

ham. The fountain

(still called *Am-edy*)

from which the city

took its name, burst

from the rugged

mountain side, at an

elevation of about

400 feet above the

lake. Near it are

the ruins of several

buildings; but the

site of the city was

on the level ground

on the shore, which

is still strewn with

ruins. The whole

declivity from the

fountain down to the

city was terraced for

gardens. The site

is now utterly deso-

late; the vines are

all gone; and the

palms for which it

was once celebrated

have almost disap-

peared. The wilder-

ness of Engedi, em-

braced the wild and

rugged mountain

regions extending from

the ancient city up

towards Hebron,

Tekoa, and Bethle-

hem. It was, and

still is, the home of

the wild-goats; and

in every ravine are

immense caverns, in

some of which David

and his men lurked

in former days, as

robbers and outlaws

do now.—P.

CHAP. XXIV.

a ch. 23. 7, 19, 28. Eze.

22. 9. Ho. 7. 3.

1 Heb. after.

b ch. 13. 2; 22. 8. 2 Sa.

27. 1. Ps. 38. 12.

2 That is, moun-

tainers, accustomed

to climb precipices,

and explore caves.—

C.

c Ju. 3. 24.

d Ps. 141. 142. title.

ver. 7.

8 That is, in the

side caves branching

from the main one.

Such grottoes are

found in every moun-

tainous country, espe-

cially where lime-

stone abounds.—C.

4 The cave of

Khureitîn, in the

upper part of the wil-

derness of Engedi,

near Bethlehem,

would contain up-

wards of 300 men.

I penetrated its dark

and winding recesses

to a distance of some

300 yards. One great

hall in it measures

120 feet in length by

15 in in breadth, with a

lofty arched roof.—P.

e ch. 26. 8, 23.

5 Heb. the robe

which was Saul's.

6 2 Sa. 12. 9; 24. 10. c

Kl. 20. 19.

And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But<sup>a</sup> there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded<sup>b</sup> the land.<sup>1</sup>

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.<sup>2</sup>

29 ¶ And David went up from thence, and dwelt in strong holds at "En-gedi.<sup>3</sup>

## CHAPTER XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from "following<sup>1</sup> the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul "took three thousand chosen men<sup>2</sup> out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul "went in to cover his feet: and "David and his men remained in the sides<sup>3</sup> of the cave.<sup>4</sup>

4 And the men of David said unto him, "Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe<sup>5</sup> privily.

5 And it came to pass afterward, that "David's heart smote him, because he had cut off Saul's skirt.<sup>6</sup>

6 And he said unto his men, "The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David "stayed<sup>7</sup> his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way

thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade me kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, 'my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou *huntest* my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee:<sup>8</sup> but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness<sup>9</sup> proceedeth from the wicked: but mine<sup>10</sup> hand shall not be upon thee.

14 After whom is 'the king of Israel come out? after whom dost thou pursue? after 'a dead dog, after a flea?<sup>9</sup>

15 The LORD therefore 'be judge, and judge between me and thee, and see, and plead my cause, and deliver<sup>1</sup> me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, 'Is this thy voice,<sup>2</sup> my son David? And Saul lifted up his voice, and *wept*.<sup>3</sup>

17 And he said to David, 'Thou *art* more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered<sup>4</sup> me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

A.M. 2946. B.C. 1058.

A ver. 4, 6; ch. 20.8.

/ Pr. 15.1. 2 Ti. 2.25.

Mat. 11.29.

m ch. 26.18. Ps. 35.7.

Jn. 15.25. Pr. 1.11.

n ch. 26.20. Ge. 10.9.

ver. 2. Pr. 24.11, 12.

o Ju. 11.27. Ps. 35.1.

94.1. Ro. 12.19. Re. 6.

10. Ge. 16.5. ver. 15.

8 This is not a

prayer for injury to

Saul, but an appeal

to God for righteous

judgment, if Saul

should persevere in

his wicked purposes.

See ver. 15.—C.

p Ex. 21.13. Ps. 7.16;

9.15, 16; 10.2. Pr. 5.22; 1.

31.

q Job 5.8. Ro. 12.19.

ch. 20.9.

r Pr. 31.41; 7.7.

s 2 Sa. 3.8; 9.8. ch. 26.

20.

9 Similar phrases

are still used in the

East, when persons

wish to express the

lowliness of their con-

dition. Compare 2 Sa.

9.8. Notwithstanding

the value of the dog

to man, its name has

almost universally

been employed to ex-

press not only de-

basement but detesta-

tion. It is a favour-

ite term of abuse

among the heroes of

Homer. As for the

flea, it is deemed

equally contemptible

and troublesome in

the East and West.

An Arabian writer

thus describes it.—'A

black, nimble, exten-

sated, hunch-backed

animal, which being

sensible when any

one looks at it, jumps

incessantly, now on

one side, now on the

other, till it gets out

of sight.—/.

t Ge. 16.5. 2 Ch. 24.22.

Ps. 43.1. Mi. 7.9.

1 Heb. judge.

u ch. 26.17. Pr. 15.1.

2 An allusion most

probably to the mu-

sical character of

David's voice, which

Saul well remember-

ed since the day he

came to play before

him on his harp

Those who have long

been separated from

a friend are fully

aware of the electri-

cal effect of his voice

falling unexpectedly

upon the ear.—C.

x With De 8.15. Ps.

114.8. Ge. 33.4.

3 Other and hap-

pier days were as-

sociated with David's

voice—they return-

ed before Saul, and for

a time his better na-

ture prevails, and he

weeps at their re-

membrance, and at

the thought of his

present jealousy and

folly.—C.

y Mat. 5.44. Ro. 12.

20. ch. 20.21. Ps. 37.45; 7.

4 Mi. 7.8, 9.

4 Heb. shut up.

A.M. 2946. B.C. 1058.

z ch. 20.30. 31. 23. 17.

with ch. 13.14; 15.26.

a Ge. 31.44-53; 22.23.

ch. 20.14-17. He. 6.16.

b Mat. 10.16. Ep. 5.

15. Pr. 22.32; 27.12. Jn. 2.

24.

c David asked no

oath from Saul, nor

would he trust him-

self with him, well

knowing from expe-

rience how little these

transient appear-

ances were to be

trusted, ch. 19.6.—/.

CHAP. XXV.

B.C. 1057.

z ch. 28.3. Ge. 50.11.

Nu. 20.29. De. 34.8. Pr.

10.7.

1 The manner of

the Scriptures in re-

lating the death of

the great charac-

ters is well worthy of

remark. There is no

ostentation, no ful-

some panegyric; the

bare event is related,

and left to make its

impression on the

heart. *David arose,*

—David and his band

appear to have at-

tended the funeral.

Saul having privately

acknowledged him as

heir to the throne.—

C.

b Ge. 14.23; 21.21. Nu.

13. 21, 26. Southward

of Canaan.

c Ps. 17.14; 73.3. 41:44.

14. Job 1.3; 21.13. 2 Sa.

10. 21; 13.23. Ge. 38.13. 2

Ki. 3.4.

d Or, business.

e Not that Jos. 19

26. 1 Ki. 18.19, but ch.

15.12. Jos. 15.55.

f Carmel lay be-

tween Maon and

Ziph (see note on ch.

23.24). It was of course

an entirely different

place from the moun-

tain range which

bears the same name.

The ruins of the an-

cient town are exten-

sive; they still bear

the old name, and he

around the head and

sides of a little vale

which is shut in by

rugged limestone

rocks. Near it on the

top of a ridge stands

the castle, with walls

ten feet thick. It is

now entirely desolate.

—/.

g Pr. 31.10-13; 24.1.

h Is. 32.5, 7. Ps. 10.3.

i Nu. 13.30; 14.24. 1

Ch. 4.15-20.

k Caleb signifies a

dog; and the Septua-

gint and some other

early translations

render the passage

as meaning that Na-

bal was a 'dogish

man'—of a snarling

unruly disposition.

—C.

A Ge. 38.12, 13. 2 Sa.

13. 23, 24.

i Heb. ask him in

my name of peace,

Ge. 43.23. Lu. 10.5. ch.

13. 10; ver. 14.

20 And now, behold, 'I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 Swear<sup>a</sup> now therefore unto me by the LORD that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up *unto* the hold.<sup>5</sup>

## CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he intendeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal, hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 His wife Michal is given to Phalti.

AND Samuel<sup>a</sup> died;<sup>1</sup> and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And *there was* a man in Maon, *whose* possessions<sup>2</sup> were in 'Carmel;<sup>3</sup> and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail: and *she was* <sup>a</sup>a woman of good understanding, and of a beautiful countenance: but the man *was* churlish, and evil in his doings; and he *was* of the house of 'Caleb.<sup>4</sup>

4 ¶ And David heard in the wilderness that Nabal did *shear* his sheep.

5 And David<sup>5</sup> sent out ten young men; and David said<sup>6</sup> unto the young men, Get you up to Carmel, and go to Nabal, and *greet* him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with

friendship with these be renewed day by day! Behold how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! but God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

CHAPTER XXIV. [Ver. 21. Saul's character is a most remarkable one. It is in part illustrated by the fierce, wayward, fitful nature of the

moments he never lost the strong affection which he had contracted for David. But then the paroxysm of rage and jealousy returns, and he pursues him over the hills of Judah. P.]

REFLECTIONS.—Restless is the malice of wicked men; but God can bring us very near to danger and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of his people. How falsely rash men misinterpret the promises and providences of God! But we must not

have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those at whose mercy we, and all that we have, may soon lie! and how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.

us we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee: wherefore let the young men find favour in thine eyes; (for we come in 'a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.<sup>5</sup>

9 And when David's young men came, they spake to Nabal according to all those words in the name of David,<sup>6</sup> and ceased.<sup>7</sup>

10 ¶ And Nabal answered David's servants, and said, "Who is David? and who is the son of Jesse? There be many servants now-a-days that break away every man from his master.

11 Shall I then take 'my bread and my water, and my flesh<sup>8</sup> that I have killed for my shearers, and give it unto men whom I know not whence they be?<sup>9</sup>

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, "Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.<sup>1</sup>

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed<sup>2</sup> on them:

15 But the men were 'very good unto us, and we were not hurt,<sup>3</sup> neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were 'a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such 'a son of Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves,<sup>4</sup> and two bottles<sup>5</sup> of wine,

A.M. 2947. B.C. 1057.

6 Lu. 1.14. 1 Pe. 3.8. ver. 15. 21. Ro. 12. 17. Phil. 4.8.

7 Es. 9.10. De. 12.12. 18. 14.20. Ne. 8.10. 1.6. the day of the sheep-shearing feast, Ge. 38. 12,13. 2 Sam. 13.23,24.

8 David having protected the shepherds and flocks from the Arabs of the desert—at all times a predatory people—had a right to claim some compensation, which nevertheless he asks as a favour.—C.

9 It is a remarkable fact that black-mail, such as was here asked by the messengers of David, is to this day claimed by the great Arab chiefs of all, or almost all, the inhabitants of villages along the southern and eastern borders of Palestine and Syria. They claim it, too, upon the very grounds urged by David. In fact, there is no safety for either sheep or shepherds except by paying the sheikhs of the nomad tribes.—P.

1 Heb. rested.

m Ex 5.2. Ps 73.7,8; 123.3.4. ch.22.9,10; 20.30.

n ch.22.2.

o Ju. 8.6. De. 8.17. Job 31.17. Ge. 21.25; 20.16.

8 Heb. slaughter.

p Ec. 11.1.2. Ga. 6.10.

9 This answer of Nabal, not merely conveying a refusal, but much unmerited and provoking reproach, seems fully to warrant the Septuagint translation of ver. 9. A melancholy illustration of the evils of an irritable temper and a provoking tongue, exposing its owner to extreme danger, and tempting another to extreme sin.—C.

q Mat. 7.6. Is. 36.21.

r ch.24.6; 26.10. Ro. 12.19.

s ch.22.1.2; 23.13; 27.23; 29.9,10.

1 In modern phrase—the baggage.—C.

2 Heb. flew upon them.

t ver. 7,12. Phil. 2.15. Col. 4.5. Mat. 5.16.

3 Heb. shamed.

u Job 1.10.

x De. 13.13. Ju. 10.22. ch.2.12. Job 31.13.

y Mat. 5.25. Pr. 18.10; 21.14. Lu. 8.1.

4 'Loaves,' thin cakes.—C.

5 'Bottles,' skins so curiously formed into a kind of bag, as to retain liquids. They are still so made and used in some mountainous districts of the Basque, in Europe.—C.

6 Or, lumps.

z Pr. 14.16; 18.2; 25; 31.27.

a Ju. 5.10; 10.4. 2 Ki. 4.22,24. ver. 42.

b Job 30.8.

c Pr. 17.13. Ps. 109.3.

d Rul. 17. ch.14.44; 20.10.

7 David had been ungratefully treated, and sorely provoked by the reproaches of Nabal, most probably not diminished in the relation; still all this will neither excuse nor justify his rash and sinful purpose and oath: so far from it, that we soon find David himself acknowledging his sin, and thank God that he had him from committing it. See ver. 33.—C.

8 Males, ver. 34. 1 Ki. 14.10; 16.11; 21.21. 2 Ki. 9.8.—[A phrase now so obsolete, but which, in allusion either to Nabal's descent or character, in ver. 3, is used, should, most probably, be translated, 'so much as a dog.'—C.]

J Jos. 15.18. Ju. 1.14.

g 2 Ki. 4.27, 37. Es. 8.3. Mat. 16.29.

h 2 Sa. 14.9, 12. Ge. 27.13. ver. 18.

9 Heb. cars.

1 Heb. lay it to his heart.

2 i.e. folly.

3 The Hebrew names of persons were all significant; and here it is used to form an excuse for Nabal. Let not Abigail be accused of speaking disrespectfully of her husband, seeing she spoke truth, and used the only argument calculated to protect him.—C.

i ch.20.32. Ki. 2.2.

4 An argument drawn from restraining grace. Abigail well judged to be the most likely to prevail with David.—Note, Grace ought to be estimated, not merely by the duty to which it guides us, but the sins from which it holds us back.—C.

k Ro. 12.19, 20. Ps. 94.1.

l Ps. 83.13-18. Je. 29.21.

5 Such fools as Nabal, so that they may not be able to plan anything successful against you.—C.

m Or, present, 2 Ki. 5.15. Ge. 33.11.

n Heb. walk at the feet of, &c., Ju. 4.10.

o ver. 24.

6 Holding David to be her apparent to the throne, the trespass lay in coming unwitted to his presence.—C.

p ch.15.28.2. Sa. 7.16.

A.M. 2947. B.C. 1057.

6 Or, lumps.

z Pr. 14.16; 18.2; 25; 31.27.

a Ju. 5.10; 10.4. 2 Ki. 4.22,24. ver. 42.

b Job 30.8.

c Pr. 17.13. Ps. 109.3.

d Rul. 17. ch.14.44; 20.10.

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n Heb. walk at the feet of, &c., Ju. 4.10.

o ver. 24.

6 Holding David to be her apparent to the throne, the trespass lay in coming unwitted to his presence.—C.

p ch.15.28.2. Sa. 7.16.

and five sheep ready dressed, and five measures of parched corn, and an hundred clusters<sup>6</sup> of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that 'this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good.

22 So<sup>a</sup> and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light<sup>7</sup> any that pisseth against the wall.)<sup>8</sup>

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience,<sup>9</sup> and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard<sup>1</sup> this man of Belial, even Nabal: for as his name is, so is he; <sup>2</sup>Nabal<sup>3</sup> is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, 'as the LORD liveth, and as thy soul liveth, seeing the LORD hath witholden<sup>4</sup> thee from coming to shed blood, and from 'avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.<sup>5</sup>

27 And now this 'blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the 'trespass<sup>6</sup> of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth

procure lasting friendship with Heaven, and noted victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid upright

to use entreaties. While we feast we should distribute our bread to the hungry. One good turn deserves and requires another; but a foul tongue is the sign of a wicked heart. Scurrilous invectives are too commonly the fare of God's precious saints in this world. They have puny, if not thievish hearts, who grudge to be-

us back from sin! And great is the mercy of God, which prevents our sin when we are upon the very point of committing it. If we have sworn to commit wickedness, it is sinful to keep our oath, but our duty bitterly to repent the taking of it. Those who are churlish to God and his people are often abundantly



the<sup>a</sup> battles of the LORD, and 'evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound<sup>a</sup> in the bundle of life<sup>7</sup> with the LORD thy God; and the souls of thine enemies, them shall he 'sling out, *as out* of the middle<sup>8</sup> of a sling.<sup>9</sup>

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be "no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then "remember thine handmaid.

32 ¶ And David 'said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee,<sup>1</sup> except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.<sup>2</sup>

35 So David received of her hand *that* which she had brought him,<sup>3</sup> and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held "a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he "was very drunken: wherefore she 'told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him "these things, that "his heart died within him, and he became *as* a stone.<sup>4</sup>

38 And it came to pass, about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, "Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for 'the LORD hath returned the wickedness of Nabal upon his own head.

A.M. 5947. B.C. 1057.

g ch. 17. 47; 18. 17.

r ch. 24. 6, 7, 17. Ac. 13. 22.

s ch. 2. 9. Ps. 116. 15; 65. 9. Mat. 10. 30. De. 33. 3.

7 This is still a common mode of expression in the East. Its most evident origin is from the compact binding together of all the parts of a living body.—C.

f Je. 10. 18.

8 In the midst of the bow of a sling.

9 This verse ought rather to be translated as follows: "And should any one rise up to pursue thee, and to seek thy soul, the soul of my lord will be bound up in the bundle of the living Jehovah thy God; but the soul of thine enemies will he sling away in the cup of the sling." It is a beautiful and most insinuating speech, proving that Abigail was "a woman of good understanding."—P.

u Heb. no staggering or stumbling. Pr. 5. 12. Mat. 27. 4. Ro. 14. 21. 2 Co. 1. 12.

x Ge. 40. 14. ver. 40.

y 2 Sa. 12. 13; 24. 13. Ps. 141. 5. 2 Ki. 5. 13, 14. Pr. 25. 12; 28. 23.

1 David acknowledges the hand of God in sending Abigail, ver. 32, and thereby keeping him back from sin. 2 The privilege of the believer is to see the hand of God in every occurrence, and to acknowledge him as the giver of every good and perfect gift.—C.

2 See note on ver. 22.—C.

3 The account of the present made to David, ver. 18, coming from a "very great" man, ver. 2, to a leader at the head of 600 soldiers, in all of which there is no money, or other precious article, marks a very simple state of society, while it also demonstrates how moderate were David's expectations for all the efficient service he and his men had rendered, ver. 15, 16.—C.

4 2 Sa. 13. 23. Lu. 19. 12. 32. 14. 15. Job 15. 27.

a ver. 11. Pr. 20. 17; 29. 35. Ec. 2. 2. Ro. 13. 13. 1 Th. 5. 7.

b ver. 19. Mat. 7. 6; 20. 16. Ps. 112. 5. Ep. 5. 15.

c ver. 10, 11, 21, 34.

d De. 28. 28. Job 15. 21.

e To become petrified with fear, is still a common expression, and the sudden effects of this passion upon the body are often most astonishing. Here it seems to have produced, as it often does, such a sudden chill, that the body became cold as a stone, and such a rigidity of the muscles, that it became fixed as a statue.—C.

f Ps. 58. 10. 11. Pr. 24. 17, 18. Mt. 7. 9, 10. Je. 50. 34.

g 1 Ki. 2. 44. Ps. 51. 7. Ja. 2. 13. Ec. 7. 1.

h Pr. 11. 10; 18. 22; 19. 14. ver. 34.

i He had heard that Saul, in order to cut off all his pretensions,

A.M. 5947. B.C. 1057.

to have been. David was carried away by the corrupt custom of the times; but from the beginning it was not so.

A Ru. 2. 10. Pr. 15. 33; 18. 22.

6 To wash the feet was an act of hospitality, the full import of which can be comprehended only in warm climates, where the feet of the traveller are, either altogether, or nearly bare. It was also an act of servitude, indicating the grateful humility with which Abigail received the message of one whom she expected soon to be king in Israel.—

Note. Are we willing, when called by the true David, to follow his example and obey his injunction, and in humility and love to 'wash one another's feet?' Jn. 13. 14.—C.

f Ge. 24. 61, 67. ver. 20.

g 23.

7 The whole transaction resembled the manner in which matrimonial alliances are generally contracted by princes in the East. "The king of Abyssinia," says Bruce, "sends an officer to the house where the lady lives, who announces to her that it is the king's pleasure she should remove instantly to the palace."—I.

8 Heb. at her feet.

k Jos. 15. 56. 2 Sa. 3. 2.

l Ge. 24. Mat. 19. 5.

m 2 Sa. 3. 14, 15, with ch. 18. 20.

n Is. 10. 30.

CHAP. XXVI.

a Jos. 15. 55. ch. 23. 10, 20. Ps. 24. 10. 1 Ki. 3. 15. Eze. 22. 9. Le. 19. 16. Pr. 18. 8; 26. 20, 22.

b ch. 23. 25; 24. 17, 2. Ps. 140. 9; 138. 12; 15. 4.

1 The term 'wilderness,' when applied to districts in Palestine, means an uncultivated district.—

2 c Ps. 112. 5. Ep. 5. 15. Mat. 10. 16. Jos. 2. 17. 1.

d ch. 14. 50; 17. 55.

e Or, midst of his carriages, ch. 17. 20.

f And Saul lay in the circle; 2, 2, in the circle formed by the men who were with him. He was in the centre, and his men lay round him. To pass through the surrounding host, and penetrate to the spot where Saul slept, was therefore a work of no ordinary daring.—P.

g Ge. 10. 16; 15. 20.

h 1 Ch. 2. 16. 2 Sa. 2. 18; 23. 18; 16. 9; 17. 10.

i Ju. 7. 9-11. ch. 14. 6.

3 This proposal of David, for two to make their way through Saul's army, indicates a very low opinion of his military arrangements—an opinion verified by the event. Saul is found sleeping, the similitude of all wicked men, who, eagerly pursuing some evil course to the injury of others, cease to watch for

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, 'let thine handmaid *be* a servant to wash the feet<sup>6</sup> of the servants of my lord.

42 And 'Abigail hasted,<sup>7</sup> and arose, and rode upon an ass, with five damsels of her's that went after her;<sup>8</sup> and she went after the messengers of David, and became his wife.

43 David also took Ahinoam<sup>k</sup> of Jezreel; and they were also 'both of them his wives.

44 ¶ But Saul had given "Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of "Gallim.

## CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproverth Abner's negligence, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin, and returneth home.

AND the "Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then 'Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.<sup>1</sup>

4 David therefore 'sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, 'and Abner the son of Ner, the captain of his host: and Saul lay in the 'trench,<sup>2</sup> and the people pitched round about him.

6 Then answered David, and said to 'Ahimelech the Hittite, and to 'Abishai the son of Zeruiah, brother to Joab, saying, Who will go *h* down with me to Saul to the camp?<sup>3</sup> And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay 'sleeping within the trench,<sup>4</sup> and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, 'Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?'<sup>5</sup>

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him;<sup>6</sup> or <sup>7</sup>his day shall come to die; or <sup>8</sup>he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.<sup>7</sup>

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because <sup>8</sup>a deep sleep from the LORD<sup>8</sup> was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? <sup>9</sup>for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. *As* the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? <sup>10</sup>what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering:<sup>11</sup> but if they be the children of men, <sup>12</sup>cursed be they before the LORD;<sup>12</sup> for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go

A.M. 2947. B.C. 1057.

c ch. 24. 6, 7. 2 Sa. 1. 14.

16. 5 Had David been

amorous of the

crown, that evil pas-

sion would have

blinded his eyes to

the enormity of the

crime proposed. He

knew he was to be

Saul's successor, yet

he waits God's time,

and through grace,

reserves his inno-

cence.—C.

m ch. 25. 18. 20 Ps

24. 1. De 32. 15. Lu. 18.

7. Re. 18. 8.

6 Even as he al-

ready had sent an

'evil spirit' to afflict

him for his sin, he

shows that if he per-

sists, God will again

visit him with some

marked punishment

unfitting him to

reign.—C.

n Job 7. 1; 14. 5 Ps

37. 10, 13.

o De. 32. 35. ch. 31. 6.

Ps. 49. 11.

p ch. 24. 6, 7. 2 Sa. 1.

14, 15.

7 In the East, during

the summer months,

nearly every man on

going to sleep,

whether in his house

or on a journey, has

a vessel of water

placed within reach.

—P.

q ch. 24. 4.

r Ge. 2. 21; 15. 12, with

Es. 6. 1.

8 What men ascribe

to causes merely

natural, the Spirit

ascribes directly to

God, by whom all

natural causes are

overruled.—C.

s ver. 8.

t Heb. the sons of

death, ver. 9, 11; ch. 24

6. 2 Sa. 1. 14.

u ch. 24. 16 Pr. 26. 25

x ch. 24. 11, 12; 12. 1

20. 1. Ps. 35. 7; 7. 3. 11.

Ac. 23. 12, 16.

y 2 Sa. 16. 11; 24. 1

z Heb. smell, Le.

iv. vi. Ge. 8. 21

1 Since the holy

God would accept a

sin-offering as an

acknowledgment of

guilt, and of faith in

the great atonement

which Christ was to

make for sin, how

much more therefore

should Saul, a sinful

creature, be

sacrificed towards his

unfeeling servant.

—C.

2 Ga. 5. 12. Pr. 6. 16,

17.

12 David supposes

two conceivable

causes of Saul's hos-

tility: (1) That God

had stirred up Saul

against him, i.e. that

he had left unchecked

the evil passions in

Saul's own heart.

In this case the anger

of God ought to be

appeased by a

mincha, or bloodless

offering, which is an

emblem of a life de-

voted to God's ser-

vice. (2) That men

had stirred up Saul

to pursue him, and

in this case David

pronounces upon

them a curse.—P.

a Ps. 42. 1; 28. 2; 120.

5. Ro. 14. 15. Jos. 22. 25,

27.

b Heb. clearing.

c The law, De. xiii.,

condemned all con-

ductors to idolatry—

how much more

must it condemn

those who, by their

false insinuations or

charges, had forced

to the Philistine king

A.M. 2947. B.C. 1057.

c ch. 24. 14.

5 The Arabs still

continue to run

down the partridge

with dogs. C.—The

Hebrew name of the

partridge is *qore, i.e.*

caller from its pecu-

liar note. Shaw says

of the greater or red-

legged partridge,

The Arabs have

another, though a

more laborious

method of catching

these birds, for, ob-

serving that they be-

come languid and

fatigued after they

have been hastily put

up twice or thrice,

they immediately run

in upon them and

knock them down

with their *zernat* or

bludgeons. Fre-

derick in this manner,

says Harris, 'Saul

hunted David, com-

ing hastily upon him,

putting him up in-

cessantly, in hopes

that at length his

strength and re-

sources would fail,

and he would be-

come an easy prey

to his pursuers.—J.

d Ex. 9. 27. ch. 24. 17.

e Mat. 27. 4.

6 To 'return' does

not here mean to re-

turn to Saul's court

(as appears from the

sequel ver. 25), but

to return to his own

followers.—C.

e Ne. 13. 14. Is. 3. 10,

11. Ps. 7. 8; 18. 20. Ro. 2

6. 10.

f ch. 24. 6, 7. ver. 9, 11.

g Ps. 18. 25. Ac. 14. 22.

h Co. 1. 10. 1 Co. 10. 13.

i Is. 40. 34; 63. 9; 47. 10, 13.

—C.

k Pr. 26. 25. ch. 24. 22.

Ju. 2. 24.

## CHAP. XXVII.

B.C. cir. 1057

a Ps. 116. 11. Pr. 14.

12. Mat. 14. 31. Mar. 5.

36. 2 Co. 7. 4.

1 Heb. be consumed

cd.

2 David here mani-

fests a culpable want

of confidence in God's

protection. God had

promised that he

should be king after

Saul, why should he

therefore have trou-

bled to perish by his

hand?—Note. While

we may not imitate

any man in his want

of faith, such records

of its weakness or

failure are of singular

service, as they teach

us not to be high-

minded, but to fear.

—C.

b ch. 23. 13; 25. 13; 27.

10; 22. 1; 30. 9, 10.

c ch. 30. 5; 25. 42, 43.

3 When David first

fled to Gath he was a

solitary refugee. His

relation to Saul was

not known, and con-

sequently he would

naturally be regarded

as a spy or secre-

tary. Now he went

to Gath at the head

of a daring band—

valuable as a friend,

dangerous as a foe.

Saul's hostility must

have been known;

his relentless perse-

cution Achish must

have heard of; and

David would conse-

quently be welcome

to the Philistine king

—P.

d ch. 26. 27.

e Ps. 120. 5, 2 Co. 6. 17.

f Jos. 15. 31; 19. 5. 1

Ch. 12. 1, 20. ch. 30. 1.

g The site of Ziklag

has not been identi-

fied; but it must have

the earth before the face of the LORD; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.<sup>5</sup>

21 ¶ Then said Saul, I have sinned: return,<sup>6</sup> my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

## CHAPTER XXVII.

1 Saul hearing that David was fled to Gath, seeketh no more for him. 5 David beggetteth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now perish<sup>1</sup> one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabai's wife.<sup>4</sup>

4 And it was told Saul that David was fled to Gath; and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day:

7 ¶ And the time<sup>s</sup> that David dwelt in the country of the Philistines was <sup>a</sup>a full year and four months.

8 ¶ And David and his men went up and invaded the <sup>b</sup>Geshurites, and the <sup>c</sup>Gezrites, and the <sup>d</sup>Amalekites:<sup>e</sup> for those *nations were* of old the inhabitants of the land, as thou goest to Shur,<sup>f</sup> even unto the land of Egypt.

9 And David <sup>g</sup>smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road<sup>h</sup> to-day? And David <sup>i</sup>said, Against the<sup>o</sup> south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.<sup>8</sup>

11 And David saved neither man nor woman alive to bring *tidings* to Gath, saying, <sup>j</sup>Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him;<sup>9</sup> therefore he shall be my servant for ever.

## CHAPTER XXVIII.

<sup>1</sup> Achish putteth confidence in David. <sup>3</sup> Saul, having destroyed the workers with familiar spirits, <sup>4</sup> and now in his fear forsaken of God, <sup>7</sup> seeketh to a witch. <sup>9</sup> The witch, encouraged by Saul, raiseth up Samuel. <sup>15</sup> Saul, hearing his ruin, fainteth. <sup>21</sup> The woman, with his servants, refresh him with meat.

AND it came to pass in those days, <sup>a</sup>that the Philistines gathered their armies together for warfare to fight with Israel. And Achish said unto David, Know thou<sup>1</sup> assuredly <sup>b</sup>that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, <sup>c</sup>Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now <sup>d</sup>Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had <sup>e</sup>familiar spirits, and the wizards,<sup>2</sup> out of the land.<sup>3</sup>

4 ¶ And the Philistines gathered themselves

A.M. cir. 2047.  
B.C. cir. 1057.

<sup>5</sup> Heb. the number of days.

<sup>6</sup> Heb. a year of days, ch. 29. 9. Le. 25. 29. 2. Sa. 1. 1, 2. 1.

<sup>7</sup> Not Jos. 12. 5. De. 3. 14.

<sup>8</sup> Or. Gerazites, Jos. 16. 1. Ki. 9. 15.

<sup>9</sup> Ge. 14. 7. Nu. 24. 20. Ex. 17. 8. ch. 15. 3.

<sup>10</sup> These obscure hordes seem to have been remnants of the Canaanites and Amalekites, who had never been expelled, or who had returned during the unsettled times of the Judges.

<sup>11</sup> Ex. 15. 22. Ge. 16. 7. 25. 18.

<sup>12</sup> ch. 15. 13. De. 25. 17. 19. 7.

<sup>13</sup> Or, did you not make a road, &c.

<sup>14</sup> Jos. 16. 2. Ki. 5. 25. Col. 1. 9. Ep. 4. 25. Ps. 119. 29.

<sup>15</sup> Jos. 15. 21. 1. Ch. 2. 9. 25. 42. Ju. 1. 10. ch. 30. 29.

<sup>16</sup> This answer of David was not false in words, for he had done what he said; but it was equivocal in words, and evidently was misunderstood by Achish.

How then is David to be vindicated? He cannot be vindicated at all. He had sinned in despising God's protection—he had erred in joining himself with the enemies of his country, and now he was again a melancholy example of the weakness of man, when leaning on his own understanding, and for a moment ceasing to trust solely in God.

<sup>17</sup> Note. The honesty of the Scriptures in recording the faults of their chief characters, is alone sufficient to convince infidels that they must have come from God.—C.

<sup>18</sup> De. 7. 2. Ps. 110. 5. Ep. 5. 15. Mat. 10. 16.

<sup>19</sup> Heb. made himself to stink to his people Israel.

CHAP. XXVIII.

B.C. cir. 1056.

<sup>1</sup> Le. 26. 25. De. 28. 25. Ju. 2. 2. ch. xviii. xiv. xvii. 23. 28.

<sup>2</sup> Heb. knowing, know.

<sup>3</sup> ch. 27. 12. 29. 3. 11.

<sup>4</sup> ch. 27. 10. Ro. 12. 9.

<sup>5</sup> ch. 25. 1. Is. 57. 1. 2.

<sup>6</sup> Ex. 22. 18. De. 18. 11. Le. 19. 31. 20. 27.

<sup>7</sup> This was according to the divine law (Ex. 22. 18. Le. 19. 31.) wherein Saul evinced how readily a man may engage in the external reformation of evils without the inward reformation of his own heart.—C.

<sup>8</sup> This explanatory verse is inserted to prepare for a full understanding of all the incidents which follow regarding Saul and the witch of Endor.—P.

A.M. cir. 2048.  
B.C. cir. 1056.

<sup>1</sup> Jos. 19. 18. 2. Ki. 4. 8.

<sup>2</sup> ch. 31. 1. 2. Sa. 1. 21.

<sup>3</sup> The position of the two armies was almost exactly the same as that occupied by Gideon and the Midianites. Shunem lay on the northern side of the valley of Jezreel, near the base of the hill of Moreh, while Saul took up a position on the side of Gilboa, east of Jezreel, and just over the fountain of Harod.—P.

<sup>4</sup> Job 15. 21. Is. 57. 20.

<sup>5</sup> In. 9. 31. 1. Ch. 10. 14. Pr. 1. 28. ch. 14. 37. La. 2. 9. Ja. 4. 3.

<sup>6</sup> Nu. 12. 6. 27. 21. Ex. 28. 29. ch. 22. 5.

<sup>7</sup> Saul looks in vain for a divine answer, because he neglects known duty.

<sup>8</sup> Note. If we regard sin in our hearts, the Lord will not hear us.—C.

<sup>9</sup> Le. 19. 31. De. 18. 11.

<sup>10</sup> Ki. 1. 2. 3. Ac. 16. 10. Is. 2. 19.

<sup>11</sup> Endor lay on the north side of the hill Moreh, and consequently beyond the camp of the Philistines. Saul's night journey, therefore, was long—not less than nine miles—and dangerous; for he must have made a considerable detour to the east to avoid the camp of the enemy; and had his journey been discovered, he could easily have been cut off.—P.

<sup>12</sup> Ki. 14. 27. 22. 30. 1. Ch. 10. 13. Is. 8. 19. 20. Jn. 3. 19. 20. Ep. 5. 11.

<sup>13</sup> Ex. 20. 7. 22. 18. De. 18. 10. with Ac. 23. 12.

<sup>14</sup> An answer and oath which Saul alone could give; and by which, to the acute pretender to divination, he betrayed at once his name and dignity.—C.

<sup>15</sup> 2 Co. 11. 14. with Is. 57. 2. A devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him any, to countenance his cunning of evil. Samuel's soul had not come out of the earth; nor would he have said, Saul should be with him to-morrow. It doth not even seem probable that the battle was fought on the morrow. The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere juggle.—Rev. J. Brown.

<sup>16</sup> ver. 3. Ex. 22. 18.

<sup>17</sup> 2 Co. 11. 14. Ex. 32.

<sup>18</sup> Heb. What is his form?

<sup>19</sup> ch. 15. 27. 2 Ki. 2. 8. 13.

<sup>20</sup> Eze. 14. 4. 2 Th. 2. 10. 11. Is. 66. 4.

<sup>21</sup> Jn. 8. 44. with Re. 14. 13. Is. 57. 2.

together, and came and <sup>a</sup>pitched in Shunem; and Saul gathered all Israel together, and they pitched <sup>b</sup>in Gilboa.<sup>4</sup>

5 And when Saul saw the host of the Philistines, he was <sup>c</sup>afraid, and his heart greatly trembled.

6 And when Saul <sup>d</sup>inquired of the LORD, the LORD answered him not, neither by <sup>e</sup>dreams, nor by Urim, nor by prophets.<sup>5</sup>

7 ¶ Then said Saul unto his servants, <sup>f</sup>Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.<sup>6</sup>

8 And Saul <sup>g</sup>disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And <sup>h</sup>Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.<sup>7</sup>

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw <sup>i</sup>Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou <sup>j</sup>art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw <sup>k</sup>gods ascending out of the earth.

14 And he said unto her, What form *is* he of? <sup>l</sup>And she said, An old man cometh up; and he *is* covered with a mantle. And Saul <sup>m</sup>perceived that it *was* Samuel, and he <sup>n</sup>stooped with *his* face to the ground, and bowed himself.

15 ¶ And<sup>t</sup> Samuel said to Saul, Why hast

given, than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to

See note on ver. 3. (2) This woman tells practically a lie; for she pretends to be able to bring up any one from the dead, and that not the appearance, but the very person—a thing impossible. Ec. 12. 7. Ps. 1. 18.

life—the prerogative of God alone. But if all were imposture why does the narrative speak of Samuel as if he were really raised? Because it records what

CHAPTER XXIX.

1 David marcheth with the Philistines: their princes are offended therewith. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to <sup>a</sup>Aphek:<sup>1</sup> and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands:<sup>2</sup> but <sup>b</sup>David and his men passed on in the re-re-ward with Achish.<sup>3</sup>

3 Then said the princes of the Philistines, What do these Hebrews <sup>c</sup>here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me <sup>d</sup>these days, or these years, and I have found <sup>e</sup>no fault in him since he fell <sup>f</sup>unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, <sup>g</sup>Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself <sup>h</sup>unto his master? <sup>i</sup>should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, <sup>j</sup>Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, <sup>k</sup>as <sup>l</sup>the LORD <sup>m</sup>liveth, <sup>n</sup>thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.<sup>7</sup>

7 Wherefore now return, and go in peace, that thou displease not the lords<sup>8</sup> of the Philistines.

8 And David said unto Achish, <sup>o</sup>But what have I done? and what hast thou found in thy servant, so long as I have been with thee<sup>9</sup> unto this day, <sup>p</sup>that I may not go fight against the enemies of my lord the king?<sup>11</sup>

9 And Achish answered and said to David, I know that thou <sup>q</sup>art good in my sight, <sup>r</sup>as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants, that are come

thou disquieted me, to bring me up?<sup>1</sup> And Saul answered, I am <sup>s</sup>sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets,<sup>2</sup> nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, <sup>t</sup>seeing the LORD is departed from thee, and is become thine enemy?<sup>3</sup>

17 And the LORD hath done to <sup>u</sup>him <sup>v</sup>as he spake by me:<sup>4</sup> for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, <sup>w</sup>even to David;

18 Because thou <sup>x</sup>obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines; and <sup>y</sup>to-morrow shalt thou and thy sons be with me: <sup>z</sup>the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth,<sup>5</sup> and <sup>a</sup>was sore afraid, because of the words of Samuel:<sup>6</sup> and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and <sup>b</sup>I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, <sup>c</sup>I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf<sup>7</sup> in the house; and she hastened and killed it, and took flour, and kneaded it, and did bake unleavened<sup>8</sup> bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they

A.M. cir. 2948  
B.C. cir. 1050.

1 These expressions seem to have been used in accommodation to the general notions of mankind, and indeed the local habitation of departed spirits, is unknown to us.—  
11 Is. 3.11. Pr. 5.11,12;  
14.11.

2 Heb. by the hand of prophets.  
2 Co. 11.14; 2.11. 2 Th. 2.10,11.

3 The Greek, Syr and Arab. versions, read, 'and is with thy neighbour, or rival,' which is adopted by Dathe, Boothroyd, Hales, &c., and agrees with ver. 17, and also with ch. 15. 28.—  
1. Or, for himself, ch. 10.4.

2 Not ch. 15. 28, but 2 Co. 11.14. Jn. 8.44.

4 Heb. mine hand.  
a ch. 15. 23, 26. 1 Ki. 20.42. Je. 48.10.  
b Ex. 13.14. Mat. 6.34.

c ch. 12. 25, xxxi.

5 Heb. made haste and fell with the fulness of his stature.

d ch. 25. 37. Ps. 48. 5, 6; 50. 21, 22. Job 15. 20—22, 24, 25.

6 Here was another proof of the reality of the appearance. The question as to the more immediate agency by which it was effected presents greater difficulties. That the woman seemed to arrogate the power to herself, ver. 21, proves nothing. Yet it might be conceded that diabolical agency was enabled and permitted to effect such a result in this particular instance, without its following that demons were vested with any such power at other times. But the simpler view is to suppose that before the woman had time to employ her usual incantations, the Almighty, for wise and important ends, sent back Samuel for a short season from the world of spirits. This was the belief of the ancient Jewish church. After his death he prophesied, and showed the king his end, and lift up his voice in prophecy to blot out the wickedness of the people, Ecclus. 40. 20. Various great purposes were served by the transaction, e.g. Saul's crime in asking counsel of Ob<sup>1</sup> was made the means of his punishment 1 Ch. 10. 13, 14: the superiority of the oracles of Jehovah to the real or imaginary oracles of Satan was clearly evinced; and the doctrines of a future state and a resurrection of the dead received an awfully solemn confirmation, which was very necessary in that age of darkness.—  
1. Ju. 9. 17, 12. 3. ch. 19. 5, ver. 9. Job 13. 14.

7 Pr. 25. 20. 1 Ki. 20. 43, 44.

8 As in these hot countries flesh is soon tainted, they kill and dress their meat as it is required.—  
1. The preparing of leavened bread would have taken some time, until the

A.M. 2948. B.C. 1050.

CHAP. XXIX.

a Jos 10. 18, 30. 1 Ki. 20. 30. ch. 28. 4, 14.

1 There is one Aphek situated in Asher, near the Sidonian territory, about 8 miles from Tyre. A second was situated in Judah, 1 Sa. 4. 1, and supposed to be the same as Aphekah, Jos. 15. 53. The Aphek in the text was a city of Issachar in the valley of Jezreel. A fourth city of the same name was situated in Syria, 1 Ki. 20. 26. The word signifies a rapid stream, or strength; two meanings, either of which will fully account for the frequency of the name.

2 This denotes the number of the companies, each with its own captain.—  
b ch. 28. 2.

3 Who was chosen general of the army

4 The word thus rendered, had occurred twice in the former verse in the sense of 'passing on,' hence the Greek, Syr and Arab. versions, translate, 'Who are these passing on?'

c ch. 27. 7.

d Da 6. 4, 5. Ro 12. 17. Phi 2. 15. Col. 4. 5. 1 Pe 3. 15, 16.

e 1 Ch. 12. 19. ch. 14. 21.

f No doubt he would have fought on the side of the Hebrews.

g ch. 18. 7, 21. 11.

h ch. 6. 2, 10. 10, 28, 3.

i How does Achish a Philistine idolater come thus to acknowledge the deity of Jehovah? Either because he was, to some extent, a convert to the true religion, or because, like other heathens, he did not deny the deity of the gods of other people, but merely insisted on the absolute superiority or local government of his own. The total denial of deity to idols and false gods, has ever been the point upon which he has been founded the hatred of heathens against Judaism and Christianity.—  
1. Mat 5. 26. 1 Pe. 3. 15. Ps. 121. 8, ver. 9.

j Heb. thou art not good in the eyes of the lords.

k Heb. do not evil in the eyes of the lords.

l ch. 20. 8. 26. 18; 12.

m Heb. before thee.

n Ps. 34. 13, 14; 25. 21; 119. 20. 2 Sa. 14. 17. Col. 1. 9. Ep. 4. 25.

o Whether David would, or would not, have fought against Saul does not appear; but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—  
1. Whether David would, or would not, have fought against Saul does not appear; but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—



**FAMILY CONVEYANCE, SYRIA—A PICTURE TAKEN NEAR JEZREEL, WHERE AHAB LIVED.** [1. Samuel, xxix:1.]—"Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel." This picture illustrates for us the method of traveling in Palestine. There are very few roads over which a carriage or a buggy can pass in the Holy Land. In going from Jerusalem to Nazareth there is nothing but a path. Tourists even have in many places to ride in single file. So rocky is this single

pathway that it often becomes necessary in going down steep hills to alight from the saddle and walk. The horses and mules are very sure-footed, and appear to have learned from many generations of experience how to pick their way among the rocks, and to hold their footing even on the side of the steepest and roughest mountains. In the above conveyance the family of the man who leads the horse is balanced and packed away in the covered boxes you see strapped to the horse's back.

21 ¶ And David came to the <sup>u</sup>two hundred  
men, which were so faint that they could not

out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to



follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.<sup>2</sup>

22 ¶ Then answered all the wicked men and men<sup>a</sup> of Belial,<sup>3</sup> of those<sup>4</sup> that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, <sup>b</sup>my brethren, with that which the LORD hath given us, <sup>c</sup>who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but <sup>d</sup>as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.<sup>5</sup>

25 And it was so from that day forward,<sup>6</sup> that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to<sup>e</sup> his friends, saying, Behold a <sup>f</sup>present for you of the spoil of the enemies of the LORD:<sup>7</sup>

27 To *them* which were in <sup>g</sup>Beth-el,<sup>8</sup> and to *them* which were in south Ramoth,<sup>9</sup> and to *them* which were in Jattir,<sup>1</sup>

28 And to *them* which were in <sup>h</sup>Aroer, and to *them* which were in Siphmoth, and to *them* which were in Eshtemoa,

29 And to *them* which were in Rachal, and to *them* which were in the cities of the Jerahmeelites, and to *them* which were in the cities of the Kenites,

30 And to *them* which were in <sup>i</sup>Hormah, and to *them* which were in Chor-ashan, and to *them* which were in Athach,

31 And to *them* which were in <sup>j</sup>Hebron, and to all the places where David himself and his men were wont to haunt.<sup>2</sup>

## CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They insult over the dead bodies of Saul and his sons. 11 The men of Jabesh-gilead, recovering the bodies by night, burn them, and bury their bones at Jabesh.

NOW the<sup>a</sup> Philistines fought against Israel; and the men of Israel fled from before the

A.M. 2948. B.C. 1056.  
2 Mat. 7.12. He. 13.1.  
3.1 Pe. 3.8.  
2 Or, asked them how they did.  
4 De. 13.13. Ju. 19.22.1 Ki. 2.12. Ps. 22.6 Co. 6.15.2 Ti. 3.2-5.  
8 One of Satan's chief temptations and means of mischief is covetousness. By it he seeks first to introduce injustice and then division into David's army. Let Christians, who are not ignorant of his devices, be watchful against this snare.—C.  
4 Heb. men.  
6 Ge. 19.7. Ju. 19.23.  
c Ps. 44.2-5. 115.1.3.  
d Nu. 31.27. Jos. 22.8. Ge. 45.23. with Ps. 68.12.  
5 This equitable adjudication of David exhibits great sagacity, a nice sense of propriety, and decided generosity, and no doubt laid the foundation, humanly speaking, of much of David's success as a general and influence as a monarch.—C.  
6 Heb. and forward.  
7 Ps. 35.27. 68.18. 1 Ch. 11.17. 18.16.  
f Heb. blessing. Ge. 33.11. ch. 25.27. 2 Ki. 5.15.  
7 Not the spoil of David's enemies, but the Lord's. Such the Amalekites literally were. But David calls them so, because he consulted and remembered God's glory, as sovereign in all events, rather than his own.—C.  
g Ge. 12.8. Jos. 8.9; 19.8.15.48. Ju. 1.23.  
8 Probably not the Bethel so distinguished in Scripture history, but another in Simeon, Jos. 19.4.—C.  
9 So called to distinguish it from Ramoth-gilead on the other side Jordan.—C.  
A city of the priests in the hill country of Judah, Jos. 15.48; 21.14. 1 Ch. 6.42. Eusebius identifies it with Jethera, a Christian village in the district of Daroma, 20 miles from Eleutheropolis.—Haver.  
A ch. 22.3. Jos. 13.16; 15.50.  
i ch. 27.10. Ju. 1.16. 1 Ch. 2.9.42.  
j Nu. 14.45. 21.3. Jos. 19.47.  
1 Jos. 19.3. 15.54. 21.13. 24.73. 24. Nu. 1.1. 22. Ge. 23.2. 2 Sa. 2.1; 15.10.  
2 There was much sound policy as well as generosity in this act of David. It is probable he sent the cattle taken from the Amalekites, which he had himself little means, if any, of keeping. Besides, had he brought them back, they might have produced war with the Philistines. He enriches his country while he impoverishes his enemies, and attaches his friends.—C.  
CHAP. XXXI.  
a ch. 29.1. 12.25. 1 Ch. 10.1-12. De. 28.15. Le. 26.25. 35.

A.M. 2948 B.C. 1056.  
1 Heb. thrust through.  
2 Still called Djebel-Gilboa. It is placed by Jerome about six miles west of Bethshan.—C.  
3 2 Ki. 23.27. Ec. 9.1. 2. De. 12.49. 25. ch. 12.49. 1 Ch. 8.33. 39.10. 2 c 2 Sa. 1.4-10. Am. 2.14. Je. 48.44.  
4 Heb. shooters, men with bows.  
5 Heb. found him.  
6 Ju. 9.54. 1 Ch. 10.4.  
c Or, mock me, Ju. 16.27. 10.54.  
7 The Jews say he was Doeg, and if so, both Saul and Doeg died by the sword with which Saul had ordered him, and Doeg wickedly obeyed, to slay the Lord's priests. Such remarkable retractions of Providence sometimes do occur, even as Haman died on the gallows he had erected for Mordecai.—C.  
f 1 Ch. 10.4. 13.14. 2 Sa. 27.4. 2 Sa. 17.23.  
g Ro. 6.23. 1 Ch. 10.6. Ec. 9.12. 12.7. He. 9.27. Job. 23. ch. 12.25. Ho. 13.10. 11. Ps. 78.62.  
h Ju. 6.2. ch. 13.6. Le. 26.36. De. 28.33. 1 Ch. 10.7.  
i They were now scattered as sheep without a shepherd, and not only forsook the open country, but even the strong cities, which were speedily occupied by the Philistines. But God, who punishes Israel for idolatry, and seeking a king without consulting him, is hereby preparing an occasion for developing the great qualities of David, whose prosperous reign gloriously contrasts with the disastrous termination of that of Saul.—C.  
1 1 Ch. 10.8. 2 Ch. 20.25.  
2 ver. 4; ch. 17.51. 54. 1 Ch. 10.9. Ju. 16.23. 24. 2 Sa. 1.20.  
3 1 Ch. 10.10. Ju. 2.13; 1.27. 2 Sa. 2.12.  
4 The placing of such trophies in temples has been customary in all countries and ages. David himself had placed the sword of Goliath in the tabernacle, where he got it at the time of his flight from Saul.—C.  
5 Bethshan lay down the valley of Jezreel, in sight of, and about 5 miles distant from, the field of battle. Jabesh-gilead was situated on the other side of Jordan, nearly opposite Bethshan, and about 15 miles distant.—P.  
m ch. 11.1-11. 2 Sa. 2.4-7. Ju. 21.8-14.  
6 Saul had done the Jabesh-gileadites signal service in delivering them from Nabab the Ammonite, ch. xi., and here they display a grateful, a courageous, and a pious generosity.—C.  
1 Or, concerning him.  
n Je. 34.5. 2 Ch. 16.14. Am. 6.10.  
2 Burning the dead has been customary in many nations, of which fact there are many relics and evidences in many parts of western Europe.—C.  
o 2 Sa. 2.4; 5; 21.12. Ge. 35.8.

Philistines, and fell down slain<sup>1</sup> in mount Gilboa.<sup>2</sup>

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew <sup>b</sup>Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the <sup>c</sup>battle went sore against Saul, and the archers<sup>3</sup> hit him;<sup>4</sup> and he was sore wounded of the archers.

4 Then <sup>d</sup>said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and <sup>e</sup>abuse me. But his armour-bearer would not;<sup>5</sup> for he was sore afraid: therefore Saul <sup>f</sup>took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul <sup>g</sup>died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, <sup>h</sup>they forsook the cities, and <sup>i</sup>fled; and the Philistines came and dwelt in them.

8 ¶ And<sup>i</sup> it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And <sup>k</sup>they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish <sup>l</sup>it in the house of their idols, and among the people.

10 And they put his armour in the house of <sup>m</sup>Ashtaroth;<sup>7</sup> and they fastened his body to the wall of Beth-shan.<sup>8</sup>

11 ¶ And when the inhabitants of <sup>n</sup>Jabesh-gilead<sup>9</sup> heard of that <sup>o</sup>which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Bethshan, and came to Jabesh, and <sup>p</sup>burnt<sup>2</sup> them there.

13 And they took <sup>q</sup>their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

# THE SECOND BOOK OF SAMUEL

Contains the history of forty years; exhibiting the troubles and triumphs of the man according to God's own heart; particularly, His concern for the death of Saul and Jonathan, i. His struggles against, and prevalence over, the house of Saul, ii.-iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem, and resolution to build a temple for it, v.-vii. His kindness to Mephibosheth, ix. His conquests of the Philistines, Moabites, Edomites, Syrians, and Ammonites, v. viii. x. xii. xxi. His adultery with Bathsheba and murder of Uriah; with the punishment of it in the death of his adulterous child—in the incest and murder of Amnon—in the rebellion, incest, and death of Absalom—and in the revolt of Sheba, xi.-xx. His removal of the famine inflicted for Saul's murdering of the Gibeonites, xxi. His song of praise for his deliverances, xxii. His last words, and the list of his noted warriors, xxiii. And his stopping of the plague which he procured by his numbering of the people, xxiv.

## CHAPTER I.

<sup>1</sup> The Amalekite, who brought tidings of the Israelites' defeat, and accused himself of Saul's death, is slain. 11 David and his men mourn thereat. 17 David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, "when David was returned from the slaughter of the Amalekites,<sup>1</sup> and David had abode two days in Ziklag;

2 It came even to pass "on the third day, that, behold, a man came out of the camp from Saul, "with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, "How<sup>2</sup> went the matter? I pray thee, tell me. And he answered, "That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, "How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened<sup>3</sup> by chance<sup>4</sup> upon "mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, Here am I.<sup>5</sup>

8 And he said unto me, Who art thou? And I answered him, I am an "Amalekite

A.M. 2948. B.C. 1056.

### CHAP. I.

a 1 Sa. 30. 17. Ps. 9. 18; 27. 14.

1 It seems probable that the events related in the last two chapters of 1 Samuel did not take place in the order of time in which they are placed, and especially, that David's victory over the Amalekites was about the time of the battle of Gilboa, and his return subsequent. Such anachronisms are unavoidable in history.—C.

b 1 Sa. 27. 6. 1 Ch. 12. 1.

c Ge. 22. 41; 31. 22. Ex. 10. 12, 15. Est. 5. 1. Ho. 6. 2. Mat. 16. 21; 20. 19.

d Ge. 37. 29. Jos. 7. 6. 1 Sa. 4. 12.

e Ne. 1. 2, 3. 1 Sa. 4. 16, 17.

f Heb. What was, &c.

g 1 Sa. 31. 1-6. 1 Ch. 10. 1-6.

h Pr. 14. 15; 25. 2.

i Heb. meeting, I met.

4 There is no such contradiction, as infidels have asserted, between this account of Saul's death and that contained in 1 Sam. xxii. This narrative was a mere fiction of the Amalekite in order to ingratiate himself with David. It is not, however, uncommon for men to take to themselves the credit, if we may so speak, of wicked actions which they wanted either the courage or the opportunity of achieving.—C.

k 1 Sa. 31. 1-6. 1 Ch. 10. 1-6.

l Heb. Behold me.

m Ge. 14. 7. Ex. 17. 8. Nu. 24. 20. De. 25. 17.

n 1 Sa. 15. 31; 27. 8; 30. 17.

o Or, my coat of

A.M. 2948. B.C. 1056.

8 Not the royal crown, which would not be fit for battle; but some distinctive ornament of his helmet, of which ancient sculptures afford variety.—C.

9 Bracelets set with diamonds of enormous value are still an emblem of royalty among the Persians; and bands of gold on the arm are mentioned by historians as constituting a part of the regalia of the ancient British kings.—C.

10 Ch. 3. 31; 13. 31. Ge. 37. 29. Jos. 7. 6.

11 He rent the loose outer garment, not all his raiment. It was an ancient token of mourning, the emblem of sorrow of heart. Joel 2. 13.—C.

12 Mat. 5. 44. 1 Pe. 3. 8. Am. 6. 6. Ro. 12. 15. Je. 9. 1. La. 1. 1. Ps. 35. 13. 14. Pr. 17. 18. 1 Co. 12. 26. 2 Co. 11. 29. He. 13. 1, 3.

13 Nu. 12. 8. Ps. 105. 14. 1 Sa. 24. 6; 26. 7, 9. 10. 16. 13. 1. 4.

14 Ch. 4. 10, 12. Ju. 8. 20. 1 Sa. 22. 18. 1 Ki. 2. 25, 34.

15 David at the time could have no reason to doubt the truth of this statement; and, according to his own confession, the Amalekite, being a murderer, was justly put to death according to the divine law.—C.

16 Le. 20. 9. Ju. 9. 24. Ge. 9. 6. 1 Sa. 22. 1. Job 15. 6. Pr. 6. 2. Lu. 19. 22.

17 Ge. 50. 11. 2 Ch. 35. 25.

18 Ge. 49. 8. De. 33. 7. 1 Sa. 3. 31.

19 The words *use of*, being supplied to make out the sense of the translators, some have supposed to be improperly inserted; and that *the bow* is the title of the elegy. But the sense of the translators seems the true one; for Saul, having been wounded by the Philistine archers (see 1 Sa. 31. 3), and the whole battle having been gained by them, an ordinance for teaching the use of the bow seems naturally connected with such a national

because I was sure that he could not live after that he was fallen: and I took the crown<sup>8</sup> that was upon his head, and the bracelet that was on his arm,<sup>9</sup> and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them,<sup>1</sup> and likewise all the men that were with him.

12 And they "mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, "How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David "called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.<sup>2</sup>

16 And David said unto him, "Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son;

18 (Also he bade them "teach the children of Judah the use of the bow;<sup>3</sup> behold, it is written "in the book of Jasher;<sup>4</sup>)

19 The<sup>t</sup> beauty of Israel is slain upon thy



**WOMAN RIDER, JAFFA—FROM WHERE JONAH EMBARKED TO TARSHISH.** [II. Samuel, i:20.]—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcized triumph." The above is an illustration of a riding scene taken in Jaffa. Jaffa is one of the ancient cities of the Philistines, and the woman and little girl we see on the donkey may be descendants, for all that we know, of

this ancient people. We know at least that the woman is a Mohammedan by the fact that her head is covered. There is but one item in this scene that serves to distinguish it from like scenes, such as might have been witnessed in Jaffa from the days of the ancient Philistines down to the present time. That item is the umbrella. That is modern. In all other respects the picture illustrates thousands of years of history.

dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.<sup>3</sup>

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet,<sup>4</sup> with other delights,<sup>5</sup> who put on ornaments<sup>6</sup> of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

## CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king over Judah. 5 He commendeth the men of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ishbosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David inquired of the LORD,<sup>1</sup> saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.<sup>2</sup>

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

A.M. 2948. B.C. 1056.

a 1 Sa. 10.1, or 15.21

3 The figure upon which this passage is founded is, that arrows drink the blood of the enemy, and a sword devours their flesh; thus in De. 32.42: 'I will make mine arrows drink with blood, and my sword shall devour flesh.—P.

b Or, sweet, 1 Sa. 9.128.1.

c ch. 2. 18; 23. 20. 1 Ch. 12. 8. 15. 5. 20. 29. Hab. 1. 13.

d 1 Pe. 3. 3. 1 Ti. 2. 9. Ps. 68. 12. Jer. 32. with Job 30. 9. Re. 11. 10.

4 The favourite colour of the rich. It would seem that under Saul the country had acquired such wealth that a splendour of dress was attainable that was before unknown.—P.

5 'With delights,' i.e. he clothed you in purple in a way which gave delight and pleasure.—P.

6 Israel, through so many intestine divisions, foreign invasions, and oppressions—the rights—but heavy punishment of their sins—was, at the accession of Saul, in a very rude condition, and nearly deprived of both agriculture and arts. David here celebrates the economic improvements commenced under the government of Saul, as manifested in the dress of the people.—Note. All improvements in arts, and means of comfort, are blessings from God: ornaments of dress are not sinful, but pride is.—C.

e ver. 19, 27. La. 5. 16.

f 1 Sa. 18. 1-3. 19. 24. 20. 7-17; 23. 16-18.

g 2 Ki. 2. 12. 13. 14. La. 5. 16. Ps. 89. 42, 43.

## CHAP. II.

B.C. 1055.

a Nu. 27. 21. Ju. 1. 1, 21. 20. 18; 23. 27. ch. 5. 19, 21. 1 Sa. 23. 2. 9. 30. 7, 8. Eze. 36. 37. Jer. 8. 21.

1 He inquired by means of the high priest.—C.

b Ge. 23. 2. Nu. 13. 22. Jos. 10. 3. 14. 14. 15. Lu. 1. 39. 1 Sa. 30. 31.

c 1 Sa. 25. 42, 43; 30. 5. 27. 3. 2 Ti. 2. 12. Lu. 22. 28, 29.

A.M. 2949. B.C. 1055.

d 1 Ch. 12. 1, &amp;c. 1 Sa. 22. 42. 2. 30. 10.

2 A chief of banditti would have had a train unencumbered with families. David was not a bandit, he was the legally anointed successor of Saul, and his army a regular community with their wives and children.—C.

e Jos. 21. 11, 12, i.e. the suburbs or cities around.

f Ge. 20. 8. 10. ch. 19. 11, 42. 1 Sa. 30. 26-31.

g 1 Sa. 31. 11-13, with 11. 1-11. 1 Ch. 11. 12.

3 A town on the east of Jordan, in the half tribe of Manasseh.—C.

4 Ru. 1. 8; 2. 20; 3. 10. Ge. 24. 31.

5 Mat. 5. 7. 2 Ti. 1. 16-18. & Phil. 18. Mat. 5. 44. 10. 10. Ps. 112. 5. Ep. 5. 15.

6 1 Ch. 10. 12. 1 Sa. 4. 9. 1 Co. 10. 13. Ep. 6. 10. 2 Ti. 2. 1.

7 Heb. the sons of Saul.

8 1 Sa. 14. 50; 17. 55; 26. 14, 15. ch. 3. 17.

9 Heb. the host which was Saul's.

10 Esh-baal, 1 Ch. 8. 33. ver. 15.

11 Ge. 12. 2. Jos. 21. 36. ch. 17. 26, 27.

12 A city situated on the Jabok, east of Jordan. It was so called from Jacob's vision of the two angelic hosts. Ge. 32. 2. No trace of its ruins now remains, though it must have been a place of considerable strength, as it was the retreat of David, an accomplished warrior, during the rebellion of Absalom. 2 Sa. xv. xviii.—C.

13 Nu. 21. 24, 35; xxxii. De. 3. 12-17. Jos. 13. 9-21.

14 Ge. 25. 3. Ps. 83. 8. Eze. 27. 6.

15 All except the tribe of Judah.

16 The occasional distinction between Israel and Judah had begun long before this period.—C.

17 Before the war, ver. 12.

18 1 Ch. 5. 5. 1 Ki. 2. 11. 1 Ch. 20. 27; 34.

19 Heb. number of days.

20 To fight David's party.

21 Jos. 9. 3; 10. 12. ver. 24.

22 A city of Benjamin, situated on a hill about six miles north of Jerusalem.—C.

23 1 Ch. 2. 16. ver. 16. 22; 4. 3. 23. 30; 8. 16; 20. 23; xiii. xxiv. 1 Ki. 1. 72. 5. 28, 29.

24 Heb. them together, Je. 41. 12.

3 And this men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead,<sup>3</sup> and said unto them, Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant:<sup>4</sup> for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But Abner the son of Ner, captain of Saul's host,<sup>5</sup> took Ish-bosheth the son of Saul, and brought him over to Mahanaim:<sup>6</sup>

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.<sup>8</sup>

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time<sup>9</sup> that David was king in Hebron over the house of Judah was seven years and six months.)

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.<sup>2</sup>

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together

treatises. Many of the titles appear at first sight to have little connection with the subject-matter, and it often requires a lengthened explanation to show their significance. I have no doubt that the title of this noble ode was *Kesheth*, 'The bow.' The reason for the title it is not difficult to perceive. The bow is mentioned in ver. 22; it is besides a martial ode, and the bow was one of the principal weapons used in the fatal battle of Gilboa—a weapon, too, in the use of which the Benjamites were especially skilled. Taken in this sense the words of David are appropriate and most expressive. 'Teach the children of Judah *Kesheth*; behold, it is written in the *Book of the Righteous*.' P.]

Ver. 19. [This is one of the finest odes of the Old Testament. For martial fire, mingled with lofty sentiment and deep pathos, it is scarcely surpassed in the whole compass of literature. The noblest qualities of David are here displayed in a way that is almost unique in the history of poetry.]

oil.' It is the shield, and not the king, that is spoken of. It was not cleansed or polished. P.]

Ver. 23. [*Saul and Jonathan were lovely and pleasant in their lives*. This seems inconsistent with Saul's attempt against the life of Jonathan, 1 Sa. 20. 30-34. But however deeply culpable, this was but a solitary act, and not any habitual disagreement. C.]

Ver. 25. [Jonathan was noted for daring exploits. A trained mountaineer, the widest cliffs were the scenes of his greatest feats of arms. Yet on Mount Gilboa he fell. This in the mind of the enthusiastic warrior-poet enhanced the humiliation of defeat: 'Jonathan slain on thy heights!' P.]

REFLECTIONS.—How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves: who, for the sake of power or

have been done to us. And let us speak nothing but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers, gratitude towards our steady friends, and a deep concern for the honour of our God and the welfare of our country.

CHAPTER II. REFLECTIONS.—It is proper to commence every important project with solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ, we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as

by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and <sup>2</sup>play before us.<sup>3</sup> And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth<sup>4</sup> the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head,<sup>4</sup> and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,<sup>5</sup> which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was <sup>6</sup>beaten, and the men of Israel, before the servants of David.

18 ¶ And there were <sup>7</sup>three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was <sup>8</sup>as light of foot as a wild <sup>9</sup>roe.<sup>7</sup>

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left <sup>10</sup>from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his <sup>11</sup>armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I <sup>12</sup>smite thee to the ground? how then should I hold up my face to Joab thy brother?<sup>8</sup>

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him <sup>13</sup>under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.<sup>9</sup>

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.<sup>9</sup>

26 Then Abner called to Joab, and said,

A.M. cir. 2950.  
B.C. cir. 1054.

<sup>1</sup> ver. 16, 17, 26. Pr. 12.  
10.10.23.26.18.

<sup>3</sup> So it ever has been, since sin entered into the world, that the infliction of mutual injury or death has been matter of sport to the spectators. We wonder little at such a circumstance in the rude and unsettled times from which Israel was but emerging; we wonder little at it amongst the gladiators of leavened Rome: but that remnants of it should still linger in Christian lands, is both matter of wonder, sorrow, and deep humiliation. C.—The leaders, no doubt, met with hostile intent, but the men on each side felt they were countrymen, and were reluctant to fight. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite them to battle when relationship or other causes made them unwilling to engage. Twelve men were matched to fight against each other, and so well matched, that they all fell by each other's hand, which exasperated the opposing forces into a general action.—L.

<sup>2</sup> ver. 8.1 Ch. 8.33. ch. 3.8.14.11.

<sup>4</sup> Doubtless 'by the hair of the head, or the beard,' Plutarch in his *Apophthegms* relates, that all things being ready for a battle, Alexander's generals asked him whether he had any further commands. 'Nothing,' said he, 'unless that the Macedonians shave their beards.' When Parmenio expressed surprise at this order, 'Dost thou not know,' said he, 'that in fight there is no better hold than the beard?'—L.

<sup>5</sup> That is, the field of strong men, or rocks. a ver. 9. Ps. 2.1-5. Ac. 5.40.

<sup>6</sup> 1 Ch. 2.16. ch. 3.30.

<sup>7</sup> ch. 1.23. 1 Ch. 12.8. Ec. 9.11. Am. 2.14.

<sup>8</sup> Heb. *as one of the roes* that is in the field.

<sup>9</sup> The gazelle or antelope.—C.

<sup>10</sup> Heb. *from after Abner*, Ec. 6.10.

<sup>11</sup> *Garment or spoil*, Ju. 1.10.

<sup>12</sup> Ec. 9.9.10. Ge. 4.23.

<sup>13</sup> Asahel was young and brave, and the generous veteran has no wish to slay him. His reference to Joab does not seem the dictate of fear, but of respect for the brotherly feelings of a high-minded enemy. How merciful, that even amidst the horrors of war, there are kindly and noble feelings by which those horrors are often mitigated, or counteracted.—C.

<sup>9</sup> ch. 3.27.14.6; 20.10.

<sup>9</sup> Jos. ix. 10. 2.4.72; 18.25; 21.17. ver. 13; ch. 20.18. 14.4.12.

<sup>9</sup> The dispersed Benjamites were col-

A.M. cir. 2950.  
B.C. cir. 1054.

<sup>1</sup> ver. 19. Ac. 7.26. A ver. 14. Pr. 17.14; 15.16.18.10.

<sup>1</sup> Heb. *from the morning*.

<sup>2</sup> Heb. *gone away*.

<sup>3</sup> That is, from following his brother to death.—*Note*. Intestine or civil wars are generally the most inveterate. In which respect, the conduct of Joab and Abner affords a valuable lesson in such lamentable circumstances. The one offers, and the other accepts, terms of reconciliation, or at least of truce; then separate in peace.—Lord! when shall swords be beaten into pruning hooks! when shall we learn war no more.—C.

<sup>4</sup> The meaning is,

*'If thou hadst not spoken, i.e. challenged to single combat at the pool of Gibeon, the people would have gone away in the morning, every one from his brother.'* Joab throws the whole blame upon Abner, who was the first to give the challenge, and as that was not successful, the bloody battle followed.—P.

<sup>5</sup> Not from any fear of an attack from Joab, but because, in warm climates, the night is the most common and most comfortable time for walking.—C.

<sup>6</sup> Through the *Arabab*, i.e. the valley of the Jordan, crossing the river which flows down the centre of it in a deep winding channel.—P.

<sup>7</sup> Ca. 17.

<sup>8</sup> Ge. 32.2. Jos. 21.38. ver. 8.12; ch. 17.24. 20.27.

<sup>9</sup> ch. 3.1. 1 Ki. 20.11. Pr. 10.15.5.12; 26.11.

<sup>10</sup> 1 Sa. 25.1. 2 Ch. 16.14. 21.1. ch. 3.37; 4.12. 21.14.

<sup>11</sup> 2 Ch. 15.2. Ps. 112.5. Ec. 9.10. Pr. 22.29.

#### CHAP. III.

<sup>1</sup> 1 Ki. 14.20; 15.16. Ge. 3.15. Ga. 5.17. Ep. 6.12.

<sup>2</sup> Job 8.7. 17.9. Pr. 4.18.19. Da. 12.34. Es. 6.13.

<sup>3</sup> 1 Ch. 3.1-4.

<sup>4</sup> While David's history will hereafter present him as a valiant warrior for his country's deliverance, and a zealous agent in the reformation and extension of religion, he will often be seen in deep distress, mainly arising from his own family.

And the visible cause may here be noted in its fountain-head—the number of his wives, which these times of ignorance had introduced, and the consequent want of sympathy, and opposition of interests among his children.

<sup>5</sup> ch. xiii. Ge. 49.3-4. Or, Daniel, 1 Ch. 3.1.

<sup>6</sup> ch. 13.20-38; xiv. xviii.

<sup>7</sup> ch. 13.37.

<sup>8</sup> Jos. 13.11. 13. De. 3.14. 1 Ch. 3.2.

<sup>9</sup> Some think he had become acquainted with her on one of his incursions into that country, when he resided at Ziklag.

Yet there was another Geshur to the north, and it is doubtful which of the

not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return <sup>1</sup>from following their brethren?

27 And Joab said, *As* God liveth, <sup>2</sup>unless thou hadst spoken, surely then in the morning<sup>1</sup> the people had<sup>3</sup> gone up every one from <sup>4</sup>following his brother.<sup>4</sup>

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night<sup>5</sup> through the plain,<sup>6</sup> and passed over Jordan, and went through all <sup>7</sup>Bithron, and they came to <sup>8</sup>Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all <sup>9</sup>the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David <sup>10</sup>had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they <sup>11</sup>took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went <sup>12</sup>all night, and they came to Hebron at break of day.

#### CHAPTER III.

<sup>1</sup> During the war David still waxeth stronger. <sup>2</sup> Six sons were born to him in Hebron. <sup>3</sup> Abner, displeased with Ishbosheth, 12 revolteth to David. <sup>4</sup> David requireth a condition to bring him his wife Michal. <sup>5</sup> Abner, having communed with the Israelites, is feasted by David, and dismissed. <sup>6</sup> Joab, returning from battle, is displeased with the king, and killeth Abner. <sup>7</sup> David curseth Joab, 31 and mourneth for Abner.

NOW there was <sup>1</sup>long war between the house of Saul and the house of David: but <sup>2</sup>David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David <sup>3</sup>were sons born in Hebron:<sup>1</sup> and his first-born was <sup>4</sup>Amnon, of Ahinoam the Jezreelitess;

3 And his second, <sup>5</sup>Chileab, of Abigail the wife of Nabal the Carmelite; and the third, <sup>6</sup>Abshalom, the son of Maacah, the daughter of <sup>7</sup>Talmai king of <sup>8</sup>Geshur;<sup>2</sup>

4 And the fourth, <sup>9</sup>Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

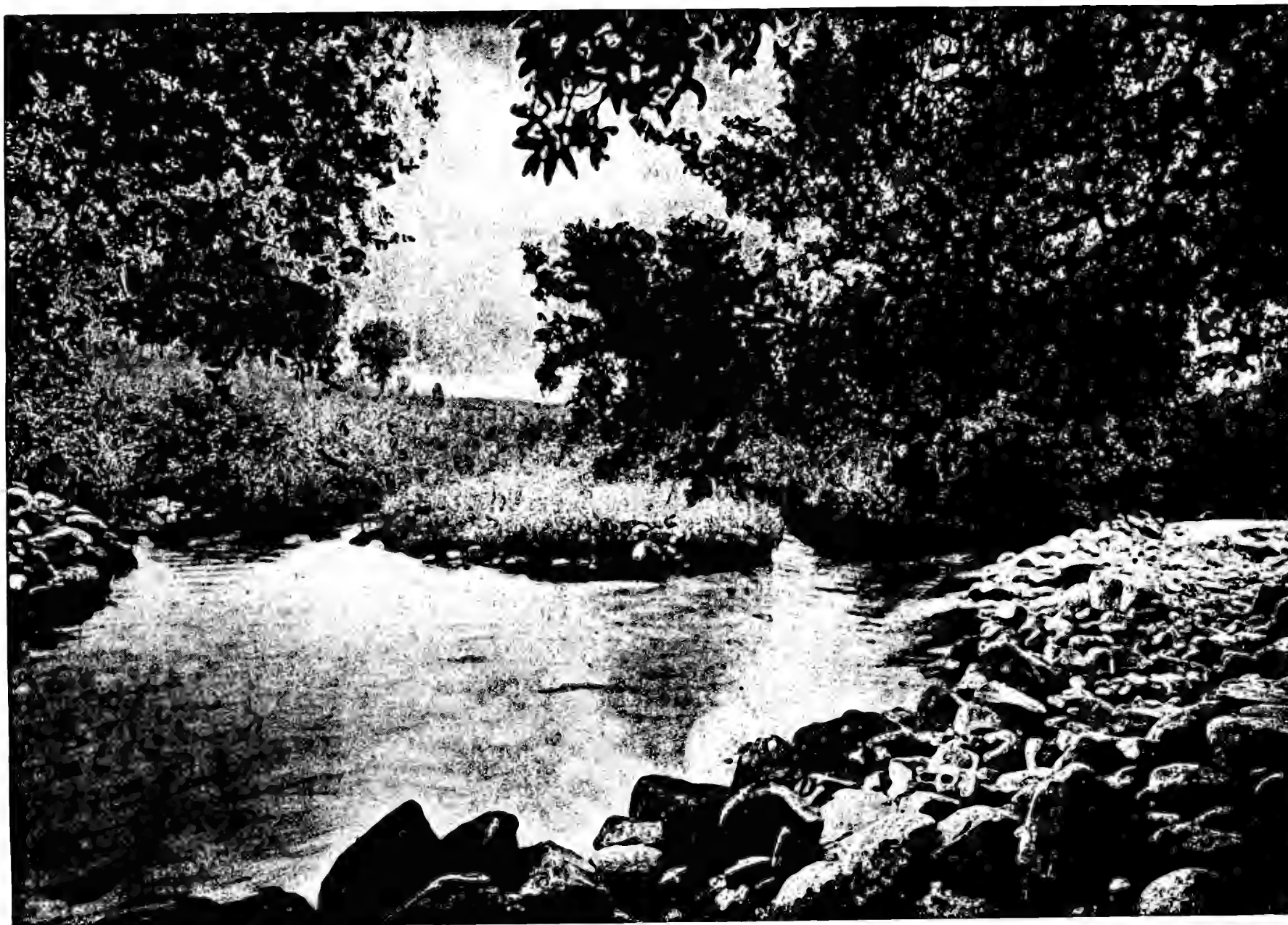
5 And the sixth, Ithream, by Eglah, David's wife.<sup>3</sup> These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made <sup>4</sup>himself strong for the house of Saul.

<sup>1</sup> 1 Ki. 1.5-53; 2.13-25. 1 Ch. 3.2.

<sup>3</sup> His first or best beloved wife.





**THE JORDAN AT DAN—WHERE JEROBOAM SET UP THE GOLDEN CALF.** [II, SAMUEL III: 10.]—"To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." Dan is the most northern city of Canaan. It was originally called Leshem (Josh. xix: 47). The inhabitants were related to the Sidonians. They lived by trade and had no defense. Hence the place was easily conquered by the Danites and named Dan. It is now

known as Tell el-Kadi, and is the western and smaller of the two sources of the Jordan. It is four miles from Caesarea Philippi on the road to Tyre. There are many ruins here, all overgrown with rank weeds and poplar trees. This was the chief seat of Jeroboam's idolatry, where he set up a golden calf. A little more than a mile southwest of Tell el-Kadi is a ruined mound, called Daphne by Josephus, on which he said stood the idolatrous shrine which Jeroboam erected.



7 And Saul had a concubine, whose name was *Rizpah*, the daughter of *Aiah*: and *Ish-bosheth* said to Abner, Wherefore hast thou gone<sup>m</sup> in unto my father's concubine?<sup>3</sup>

8 Then was Abner *very* wroth for the words of *Ish-bosheth*, and said, *Am* I a *dog's* head, which against *Judah* do show kindness this day unto the house of *Saul* thy father, to his brethren, and to his friends, and have not delivered thee into the hand of *David*, that thou chargest me to-day with a fault concerning this woman?

9 So<sup>p</sup> do God to Abner, and more also, except, as the *LORD* hath *sworn* to *David*, even so I do to him;

10 To translate the kingdom from the house of *Saul*, and to set up the throne of *David* over *Israel* and over *Judah*, *from* *Dan* even to *Beer-sheba*.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to *David* on his behalf, saying, *Whose is the land?*<sup>4</sup> saying *also*, *Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.*

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is,<sup>5</sup> Thou<sup>a</sup> shalt not see my face, except thou first bring *Michal*,<sup>6</sup> *Saul's* daughter, when thou comest to see my face.

14 And *David* sent messengers to *Ish-bosheth*, *Saul's* son, saying, Deliver me<sup>a</sup> my wife *Michal*, which I espoused to me for an hundred foreskins of the *Philistines*.

15 And *Ish-bosheth* sent, and took her from her husband, even<sup>a</sup> from *Phaltiel* the son of *Laish*.

16 And her husband went with her along weeping<sup>a</sup> behind her to *Bahurim*.<sup>7</sup> Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of *Israel*, saying, Ye sought for *David* in times past<sup>8</sup> to be king over you:

18 Now then do it; for the *LORD* hath spoken of *David*, saying, By the hand of my servant *David* I will save my people *Israel* out of the hand of the *Philistines*, and out of the hand of all their enemies.<sup>9</sup>

19 And Abner also spake in the ears of *Benjamin*:<sup>1</sup> and Abner went also to speak in the ears of *David* in *Hebron* all that seemed

A.M. 2950. B.C. 1054.

/ ch. 21. 10.

m ch. 10. 21. 1 Ki. 2

21. 22. This was con-

sidered as a step to

usurp the throne.

3 Ishbosheth un-

derstood his taking

of his father's concu-

bine, not as an act in

which there was any

moral criminality, but

as an evidence of his

secret purpose to

usurp the name, as

he already held the

real power, of king

C.—According to

eastern usages, the

concubines of a de-

ceased sovereign be-

came the property

of his successor, in

so peculiar a sense

(see the cases of *Al-**salon*, ch. 25; and *Adonijah*, 1 Ki. 2. 13

5), that the action of

*Abner* might be just-

ly interpreted as a

design upon the

crown; it was at least

so insulting an en-

croachment on the

rights of royalty, that

it roused the jealousy

even of the timid

*Ishbosheth*.—/.

n Mar. 6. 19. 2 Ti. 4. 3.

o De. 23. 18. ch. 7. 8;

16. o. 1 Sa. 24. 14. 2 Ki. 8.

13.

p Ru. 1. 17. 1 Sa. 25

22. 1 Ki. 19. 2.

q 1 Sa. 16. 13. Ps. 89. 3.

4. 19. 20.

r Ju. 20. 1. ch. 17. 11;

24. 2. 1 Ki. 14. 24. 1. 20. 21

the whole of the *Is-**raelites*.

s 1 Sa. 13. 14. 15. 28.

4 Abner sent mes-

sengers to *David* on

his own behalf (liter-

ally, from under

him), saying, 'Whose

is the land?' i. e. to

whom does it belong

but to thee?—/.

t Lu. 16. 5. 8. Ps. 62. 9.

5 Heb. saying.

u Ge. 43. 3.

6 A token of affec-

tion and grateful re-

membrance of her

kindness, on occa-

sion of his flight from

her father's court.

And as she had not

been divorced, but

taken from him and

compelled to marry

another, there was

no impropriety in

demanding her free-

dom and restoration.

Her restoration was

also an act of sound

policy, as it would

strengthen *David's*

interest with the

tribe of *Benjamin*—

C.

x 1 Sa. 18. 20-28; 19.

11. 12.

y 1 Sa. 25. 44. *Phalti*.

2 Heb. going and

weeping. Pr. 9. 17; 20.

25.

a ch. 16. 5; 19. 16.

7 A place on the

eastern declivity of

the Mount of Olives

on the road from

*Jerusalem* to *Jericho*.

The exact site is un-

known.—/.

8 Heb. yesterday

and the third day.

9 1 Sa. 13. 14; 15. 28.

with ch. 2. 8, 9.

10 Nu. 24. 10. Ps. 89. 19-

24. Ge. 49. 8-10. 1 Sa. 16.

1. 13.

11 We do not find

this promise express-

ly recorded, but it is

implied in all God's

procedure towards

*David*.—/.

12 d 1 Sa. 10. 20, 21. 1 Ch.

12. 29.

13 It was especially

necessary to take

some pains with this

subject upon the

A.M. 3055. B.C. 1049.

/ ch. 2. 9. Mat. 3. 5.

Phi. 2. 21.

3 Of *Ishbosheth's*

forces; or rather of

*Pharistines*, *Arabians*,*Amalekites*, &c.4 *Joab* had in *David*

a very different char-

acter from what

*Abner* had in *Ish-**bosheth*. Yet both

monarchs were over-

ruled by their gene-

rals. *Joab* takes him

to task, acts inde-

pendently of him,

commits a murder

which *David* de-

plores and abhors;

yet, by means of his

military power and

political influence, it

is beyond *David's*

power to punish him

C.—*Joab* and hisbrother *Abishai*, *Da-**vid's* nephews, have

been very faithful,

and highly useful to

him in his distresses;

and from gratitude

and natural affection

he had inadvertently

permitted them to

assume almost as

much ascendancy

over him as *Abner*had over the *Isra-**elites* *Ishbosheth*.

He trusted and fear-

ed them too much,

and allowed them

all the importance

they claimed, which

had emboldened

them (especially

*Joab*) to a high de-

gree of presumption

—/.

5 Heb. going gone

g Ju. 14. 15; 16. 5-17.

6 Nu. 27. 17. De. 28.

6. Ps. 121. 8.

7 1 Ki. 2. 5. ch. 2. 23;

20. 9. 10. Ps. 55. 21; 12. 2.

Ps. 5. 3-4.

8 Or. *peaceably*.

9 Ge. 31. 53. Job 31. 2.

4. De. 21. 7. Ps. 7. 3. 4.

1 Heb. bloods, Ge.

4. 9. 10.

m Ju. 9. 24. Re. 16. 6;

13. 10. 1 Ki. 31. 36. 2

Ki. 5. 27. Ps. 109. 8-19;

140. 11; 55. 23.

7 This is not a pas-

sionate imprecation;

it is a terrible pro-

phetic utterance, a

curse against a powerful,

ambitious, unprinci-

pled, and revenge-

ful man—foretelling

that retribution with

which a righteous

Providence would

continue to visit his

sins, not merely upon

himself, but upon

that posterity for

whose aggrandize-

ment he sinned.—C.

n ch. 2. 23. Ge. 9. 6.

Ex. 21. 12. Pr. 25. 5.

o Ge. 37. 29, 34. Jos. 7

6. 2 Ki. 19. 1. ch. 1. 11. Ju.

11. 35.

p Heb. bed, Lu. 7.

14. In it dead bodies

were carried to the

grave.

q Job 31. 29. Pr. 24.

17. Ro. 12. 15. Ps. 35. 13.

14.

8 He died, not by

his own cowardice,

but by *Joab's* treach-

ery.

9 The word ren-

dered 'fool' should

be translated *crimi-*

nious. The hands of

malefactors were se-

cured with cords

and their feet with

chains; but that had

not been done to

*Abner*, yet he suffer-

ed death like a

criminal, though un-

convicted of any

crime. He fell by

the hand of treach-

ery, and not of jus-

tice.—/.

1 Heb. children of

iniquity.

2 This brief funeral

oration ought to have

produced a deep im-

pression upon the

and go, and will gather *all Israel* unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And *David* sent *Abner* away; and he went in peace.

22 ¶ And, behold, the servants of *David* and *Joab* came from pursuing a troop,<sup>3</sup> and brought in a great spoil with them: but *Abner* was not with *David* in *Hebron*; for he had sent him away, and he was gone in peace.

23 When *Joab* and all the host that *was* with him were come, they told *Joab*, saying, *Abner* the son of *Ner* came to the king, and he hath sent him away, and he is gone in peace.

24 Then *Joab* came to the king, and said, What hast thou done?<sup>4</sup> behold, *Abner* came unto thee; why is it that thou hast sent him away, and he is quite gone?<sup>5</sup>

25 Thou knowest *Abner* the son of *Ner*, that he came to *deceive* thee, and to know thy *going* out, and thy coming in, and to know all that thou doest.

26 And when *Joab* was come out from *David*, he sent messengers after *Abner*, which brought him again from the well of *Sirah*: but *David* knew it not.

27 And when *Abner* was returned to *Hebron*, *Joab* took him aside in the gate to speak with him quietly,<sup>6</sup> and smote him there under the fifth rib,<sup>7</sup> that he died, for the blood of *Asahel* his brother.

28 ¶ And afterward, when *David* heard it, he said, I and my kingdom *are* *guiltless* before the *LORD* for ever from the *blood* of *Abner* the son of *Ner*:

29 Let<sup>m</sup> it rest on the head of *Joab*, and on all his father's house; and let there not fail from the house of *Joab* one that hath an issue; or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.<sup>7</sup>

30 So *Joab* and *Abishai* his brother *slew* *Abner*, because he had slain their brother *Asahel* at *Gibeon* in the battle.

31 ¶ And *David* said to *Joab*, and to all the people that *were* with him, *Rend* your clothes, and gird you with sackcloth, and mourn before *Abner*. And king *David* *himself* followed the *bier*.

32 And they buried *Abner* in *Hebron*: and the king lifted up his voice, and *wept* at the grave of *Abner*; and all the people wept.

35 And when all the people came to 'cause David to eat meat while it was yet day, David ware, saying, 'So do God to me, and more so, if I taste bread, or ought else, till the sun be down.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

39 And I *am* this day *weak*, though anointed king; and these men the sons of Zeruiah *be* too hard for me:<sup>5</sup> the LORD *shall* reward the doer of evil according to his wickedness.

**1** The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ishbosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ishbosheth's head to be buried.

2 ¶ And Saul's son had two men *that were* captains of bands;<sup>1</sup> the name of the one *was* Baanah, and the name of the other<sup>2</sup> Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

4 And Jonathan, Saul's son, had <sup>a</sup>son *that was lame of his feet*. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* <sup>9</sup>Mephibosheth.<sup>4</sup>

6 And they came thither into the midst of the house, *as though* they would have fetched wheat;<sup>6</sup> and they <sup>k</sup>smote him under the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and

## A.M. 2055. B C. 1C49.

5 ch 12 17 Je 16 7  
t ver 9 ch. 1. 12. 1 Sa  
31 13  
3 Heb *was good in*  
*their eyes.*

4 There are always 'tides in the affairs of men' either for good or evil. David was now in the very height of popularity, and God who gave it enabled David to improve it in correcting the abuses of government and reorganizing the ordinance of religion. --Note. In many species of popular favour he employed to foster personal pride or vanity; it is evil; if turned to the advancement of public good, it is blessing to be prized. --C.

24 Ex. 21. 12. 2 Ch. 10.  
6 Pr. 25. 5; 21. 3. Ro. 1.  
4 Ge. 9. 6. ch. 19. 7.  
5 If David's an-  
phews, Joab and  
Abishai, were 'to  
hard for him,' why  
did he not depose  
them? Because  
their power with the  
army. But if David  
publicly condemned  
their proceeding,  
why did not they de-  
pose him? Because  
of his favour with the  
people.—C.  
x 1 Ki. 2. 5, 6, 33. 3.  
Ps. 62. 12, 101. 8, 75. 2, 101.  
Pr. 21. 3; 20. 8; 1. 31; 1.  
21. 15. 3. 11. Mat. 7. 2. 6.  
1. 7. Je. 2. 17, 19; 4. 18;  
25. 19. Ro. 2. 8. 9.

a ch. 17. 2. Ezr. 4. 4.  
Ne. 9 6. Zep. 3. 16. Is.

13.17;7.2 Ps.53 5

1 The Vulgate and Syriac have 'chiefs of banditti.' If they headed banis of marauders retained by Ishobeth to make sudden inroads across the frontier, they would be well qualified for their work of blood.—I.

2 Heb. *second*.  
c Jos. 18. 25, 29, 17.  
d Ne. 11. 33. Its inhabitants were called Gittites.  
3 This was a city of Benjamin, but its precise situation is totally unknown, Ne. 11. 30. —C.

Ch. 8: 34-40.  
4 It was his youth and lameness that emboldened these ruffians to murder his uncle, for he was the next heir and the avenger of blood.

5 In warm climates it is customary for the inhabitants to retire to couches in the heat of the day, during which period the fields are deserted, and business ceases in towns. The

traitors take advantage of this time of repose to effect the most murderous purposes. Note, If wicked men are so careful to find the most suitable opportunity for sin, how watchful should God's children be to seize the most favourable opportunity for doing good.

6 To prepare it, parching and grinding, for the use of the family.—C.  
 & ch. 2. 23; 2. 27; 20. 1

A.M. 2955 B.C. 1049.

21 Sa. 17.54; 31 9. Job  
 18.5. Ps. 1.4, 37.2.  
 m ch. 1.10.2 K: 10.7.  
 Mat 14 14  
 n Ps. 12. 2; 55. 21. 1

7 How readily do these wicked men assume that God has directed what their unfaithfulness, malice, covetousness and ambition prompted! David, however, ascribes their conduct to its true motive, and punishes them as their crime deserved.

8 Heb. *he was in his own eyes as a bringer, &c.*  
9 Or, *which was the reward I gave him for his tidings.*  
q Ge. 9 6. Ex. 21. 12.

Nu 35 30, 31 Ps. 9. 12  
 Ecce 3. 18, 20 Re. 13. 10  
 10. 6  
 \* Mat 7. 2 Ps 55. 23  
 s De 21 23 ch 21. 9.  
 1 The pool of He-  
 bron still exists. It  
 is an immense tank 12  
 feet square and 2  
 feet deep. It is built  
 of huge blocks of  
 hewn stones, and the  
 masonry is manifest-  
 ly of remote antiq-  
 uity. There is another  
 smaller tank at some  
 distance, but it is not  
 of such ancient date  
 as the former.—P  
 2 ch 3 32.

B.C. 1048.

4 ver 3 1 Ch. 11.1

12.23-40. Ps. 97. 1. R.  
11.15.  
1 Not all the pe-  
ple, who would have  
formed a most un-  
wieldy assembly, but  
the heads or repre-  
sentatives of all the  
tribes.—C.  
δ ch. 19. 13. De 17. 1.  
Is 58. 7. Ju 9. 2. He. 2.  
-16. Ep. 5. 30.  
c Nu. 27. 17. 1 Sa. 1.  
13. 16. Is. 55. 4. He. 2.  
Mi. 2. 13.  
δ 1 Sa. 17. 12. Jn. 7.  
Ps 78. 17. 17. Ch. 10. 3.  
10. Is. 40. 11. Eze. 34. 17.

37 24.25.  
2 Since the people knew that God had appointed David to be king, why did they not sooner submit to him? (1) Because the ambitious Abner, who held the military command, would not allow them. (2) Because

they knew the will of God, yet followed their own. C.—THAT I invited him to assume the government of the grounds (1) of *military* claim, one who had of led them to victory and (2) of his *theological* claim, as a man who had been

17 1 Sa 11 15  
3 Settled the constitution or character of government —

18. *f* Ju. 11. 11. 1 Sa  
 18. *g* 1 Sa 16. 13 ch.  
 18. 1. u. 1. 35. Mat. 3. 16  
 18. *h* 1. u. 3. 22, 23.  
 18. *i* ch. 2. 11. 1 Ki. 2  
 18. *j* Ch. 3. 4; 29. 27.

8 And they <sup>m</sup>brought the head of Ish-bosheth unto David to Hebron, and said to the king, <sup>n</sup>Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged<sup>7</sup> my lord the king this day of Saul, and of his seed.

10 When<sup>p</sup> one told me, saying, Behold, Saul is dead, (thinking to have brought<sup>s</sup> good tidings,) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings.<sup>9</sup>

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they <sup>s</sup>lew them, and cut off their hands and their feet, and <sup>s</sup>hanged *them* up over the pool in Hebron:<sup>1</sup> but they took the head of Ish-bosheth, and buried *it* <sup>i</sup>n the sepulchre of Abner in Hebron.

1 The tribes come to Hebron to anoint David king over Israel.  
4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it.  
11 Hiram sendeth to David 13 Eleven sons are born to him in  
Jerusalem. 17 David, directed by God, smiteth the Philistines at  
Baal-perazim. 22 and again at the mulberry-trees.

**T**HEN <sup>a</sup>came all the tribes of Israel<sup>1</sup> to David unto Hebron, and spake, saying, Behold, we *are* thy <sup>b</sup>bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that <sup>c</sup>leddest out and broughtest in Israel: and the LORD <sup>a</sup>said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.<sup>2</sup>

3 So all the elders of Israel came to the king to Hebron; and king David <sup>e</sup>made a <sup>3</sup>league with them in Hebron <sup>f</sup>before the LORD: and they <sup>g</sup>anointed David king over Israel.

4 ¶ David *was* <sup>h</sup>thirty years old when he began to reign, *and* he reigned forty years.

5 In<sup>t</sup> Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men <sup>went</sup> to Jerusalem<sup>1</sup> unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except<sup>m</sup> thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: <sup>the same is</sup> the city of David.

8 And David said on that day, <sup>Whosoever</sup> getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, <sup>that are</sup> hated of David's soul, <sup>he shall be chief and captain</sup>. Wherefore they said, The blind and the lame shall not come into the house.<sup>4</sup>

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from <sup>Millo</sup> and inward.

10 And David <sup>went</sup> on, and grew great; and the LORD God of hosts <sup>was</sup> with him.

11 ¶ And <sup>Hiram</sup> king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons;<sup>5</sup> and they built David an house.

12 And <sup>David</sup> perceived that the LORD had established him king over Israel, and that he had exalted his kingdom <sup>for</sup> his people Israel's sake.

13 ¶ And David <sup>took</sup> <sup>him</sup> more concubines and wives out of Jerusalem, after he was come from Hebron:<sup>6</sup> and there were yet sons and daughters born to David.

14 And <sup>these be</sup> the names of those that were born unto him in Jerusalem; <sup>Shammuah</sup>, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and <sup>Elishua</sup>, and Nepheg, and Japhia,

16 And Elishama, and <sup>Eliada</sup>, and Eliphalet.

17 ¶ But when the <sup>Philistines</sup> heard that they had anointed David king over Israel, all the Philistines came up to seek David;<sup>7</sup> and David heard of it, and went down <sup>to</sup> the hold.

18 The Philistines also came and spread themselves in the <sup>valley of Rephaim</sup>.<sup>8</sup>

19 And David <sup>inquired</sup> of the LORD, saying,

A.M. 2956. B.C. 1048.

A 1 Ch.11.4-9; 12.24-40.

J 11.8,21; 19.10,11. Jos.10.12; 15.63; 18.28.

m Je.37.20.

n ver.9. 1 Ki.2.10. 1 Ch.11.5,7,8.

o 1 Ch.11.6. Jos.15.15,17. 1 Sa.18.25; 17.25.

p Or, because they had said, even the blind and the lame, He shall not come into the house.

q 1 Ki.9.15,24; 11.27. 2 Ch.32.5; not Ju.9.6,20.

r Heb. went going and growing, Job 17.6,2. Ch.1.1. Lu.2.52. Pr.4.18.

s Ge.21.22. Ro.8.31. Is.41.10-16; 46.3,4.

t 1 Ch.14.1. 1 Ki.5.1.

u Some estimate of the low condition of Israel may be formed from the fact that they could not furnish masons or carpenters to build David a house; but God gave them in mercy a wise and mighty king, who raised them from ignorance, irreligion, and degradation. See ver.12.—C.

v 1 Ch.14.2; 17.7. ch.7.16. Is.1.26. Ps.75.6; 127.1.

w Is.45.4; 43.14.

x 1 Ch.14.3-7, with De.17.17. Ge.25.5,6. 2 Ch.11.18-21; 13.21.

y Whereby, instead of strengthening his interest in the kingdom, as most probably he expected, David multiplied those sources of domestic trouble by which his future life was unhappily distinguished. See Mat. 19.1-12.—C.

z 1 Ch.3.5-9; 14.4-7.

a Shimea, x Ch.3.6.

b Elishama, x Ch.3.6.

c Beeliada, 1 Ch.14.7.

d 1 Ch.11.16; 14.8,9. Ps.2.1-5. Re.11.15,18.

e B.C. 1047.

f ver.9. 1 Ch.11.8.

g Ge.14.5. Is.17.5. Jos.15.8. ch.23.13; ver.22.

h The valley of Rephaim was the scene of a few stirring incidents in Jewish history. It lies south of Jerusalem, beginning immediately behind the low ridge which skirts the ravine of Hinnom, and extending southward along the road to Bethle- hem for more than a mile. The plain is flat and fertile, but is shut in on all sides by rocky hill-tops and ridges.—P.

i Nu.27.21. Ju.1.1. 1 Sa.23.4,11; 30.7. ch.2.1. Ps.73.28. Pr.3.5,6. 1 Ch.14.10.

j Nu.27.21. Ju.1.1. 1 Sa.23.4,11; 30.7. ch.2.1. Ps.73.28. Pr.3.5,6. 1 Ch.14.10.

k The manner of this procedure is contrary to the divine law, which required the ark to be carried on the shoulders of the Levites, by means of staves, and who were not, upon pain of death, even to touch any of the holy things, Nu.4.15. The Philistines had indeed conveyed the ark home upon a cart, but that should have formed no precedent for David. It forms a melancholy example either of ignorance, inattention, or neglect, even in a reformation commenced and carried on with zeal for the glory of God. And if David so erred, let us take heed lest we fail.—C.

l The hill of Kirjath-jearim, 1 Sa.7.1,2.

m Pr.3.6. Ps.37.5,6, with 1 Sa.28.6.

n David will not fight against his enemies until he consults the Lord through his appointed oracle of Urim and Thummim.—C.

o 1 Ch.14.11. Is.28.21. Ps.44.3; 118.10-12; 27.2,3.

p That is, The lord of breacher.

q 1 Ch.14.12. De.7.5,25.

r Or, took them away.

s 1 Ch.14.13; 1 Ki.20.22. Is.20.11. Ex.14.8.

t Or, giants, ver.18.

u ver.19; ch.2.1. 1 Sa.23.4,10-12.

v 1 Ch.14.14. Jos.8.2.

w 1 Ki.7.6. Ac.2.2.

x 1 Sa.14.9-12. Ju.4.14; 7.15.

y 1 Ch.14.15,16.

z Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

A.M. 2957. B.C. 1047.

g Pr.3.6. Ps.37.5,6, with 1 Sa.28.6.

h David will not fight against his enemies until he consults the Lord through his appointed oracle of Urim and Thummim.—C.

i 1 Ch.14.11. Is.28.21. Ps.44.3; 118.10-12; 27.2,3.

j That is, The lord of breacher.

k 1 Ch.14.12. De.7.5,25.

l Or, took them away.

m 1 Ch.14.13; 1 Ki.20.22. Is.20.11. Ex.14.8.

n Or, giants, ver.18.

o ver.19; ch.2.1. 1 Sa.23.4,10-12.

p 1 Ch.14.14. Jos.8.2.

q 1 Ki.7.6. Ac.2.2.

r 1 Sa.14.9-12. Ju.4.14; 7.15.

s 1 Ch.14.15,16.

t Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

u Or, giants, ver.18.

v ver.19; ch.2.1. 1 Sa.23.4,10-12.

w 1 Ch.14.14. Jos.8.2.

x 1 Ki.7.6. Ac.2.2.

y 1 Sa.14.9-12. Ju.4.14; 7.15.

z 1 Ch.14.15,16.

a Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

b Or, giants, ver.18.

c ver.19; ch.2.1. 1 Sa.23.4,10-12.

d 1 Ch.14.14. Jos.8.2.

e 1 Ki.7.6. Ac.2.2.

f 1 Sa.14.9-12. Ju.4.14; 7.15.

g 1 Ch.14.15,16.

h Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

i Or, giants, ver.18.

j ver.19; ch.2.1. 1 Sa.23.4,10-12.

k 1 Ch.14.14. Jos.8.2.

l 1 Ki.7.6. Ac.2.2.

m 1 Sa.14.9-12. Ju.4.14; 7.15.

n 1 Ch.14.15,16.

o Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

p Or, giants, ver.18.

q ver.19; ch.2.1. 1 Sa.23.4,10-12.

r 1 Ch.14.14. Jos.8.2.

s 1 Ki.7.6. Ac.2.2.

t 1 Sa.14.9-12. Ju.4.14; 7.15.

u 1 Ch.14.15,16.

v Jos.18.24; 16.10,21. 17.21. Ju.1.29. 1 Ki.9.15-17.

Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD <sup>said</sup> unto David, Go up; for I will doubtless deliver the Philistines into thine hand.<sup>9</sup>

20 And <sup>David</sup> came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.<sup>1</sup>

21 And <sup>there</sup> they left their images, and David and his men burnt them.<sup>2</sup>

22 ¶ And the Philistines came up <sup>yet</sup> again, and spread themselves in the valley of Rephaim.

23 And when David <sup>inquired</sup> of the LORD, he said, Thou shalt not go up; <sup>but</sup> <sup>fetch</sup> a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the <sup>sound</sup> of a going in the tops of the mulberry-trees, that then <sup>thou</sup> shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And <sup>David</sup> did so, as the LORD had commanded him; and smote the Philistines from <sup>Geba</sup> until thou come to Gazer.

## CHAPTER VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with sacrifices and feasting. 20 Michal reproving David for his religious joy is childless to her death.

**A**GAIN David <sup>gathered</sup> together all the chosen men of Israel, thirty thousand.

2 And <sup>David</sup> arose, and went with all the people that <sup>were</sup> with him from <sup>Baale</sup> of Judah, to bring up from thence the ark of God, <sup>whose</sup> name is called by the name of The LORD of hosts, that <sup>dwell</sup>eth <sup>between</sup> the cherubims.

3 And they <sup>set</sup> the ark of God upon a new cart,<sup>2</sup> and brought it out of the house of Abinadab that <sup>was</sup> in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which <sup>was</sup> at <sup>Gibeah</sup>, accompanying

blind and the lame continued to say, He shall not come into this house.' C.]

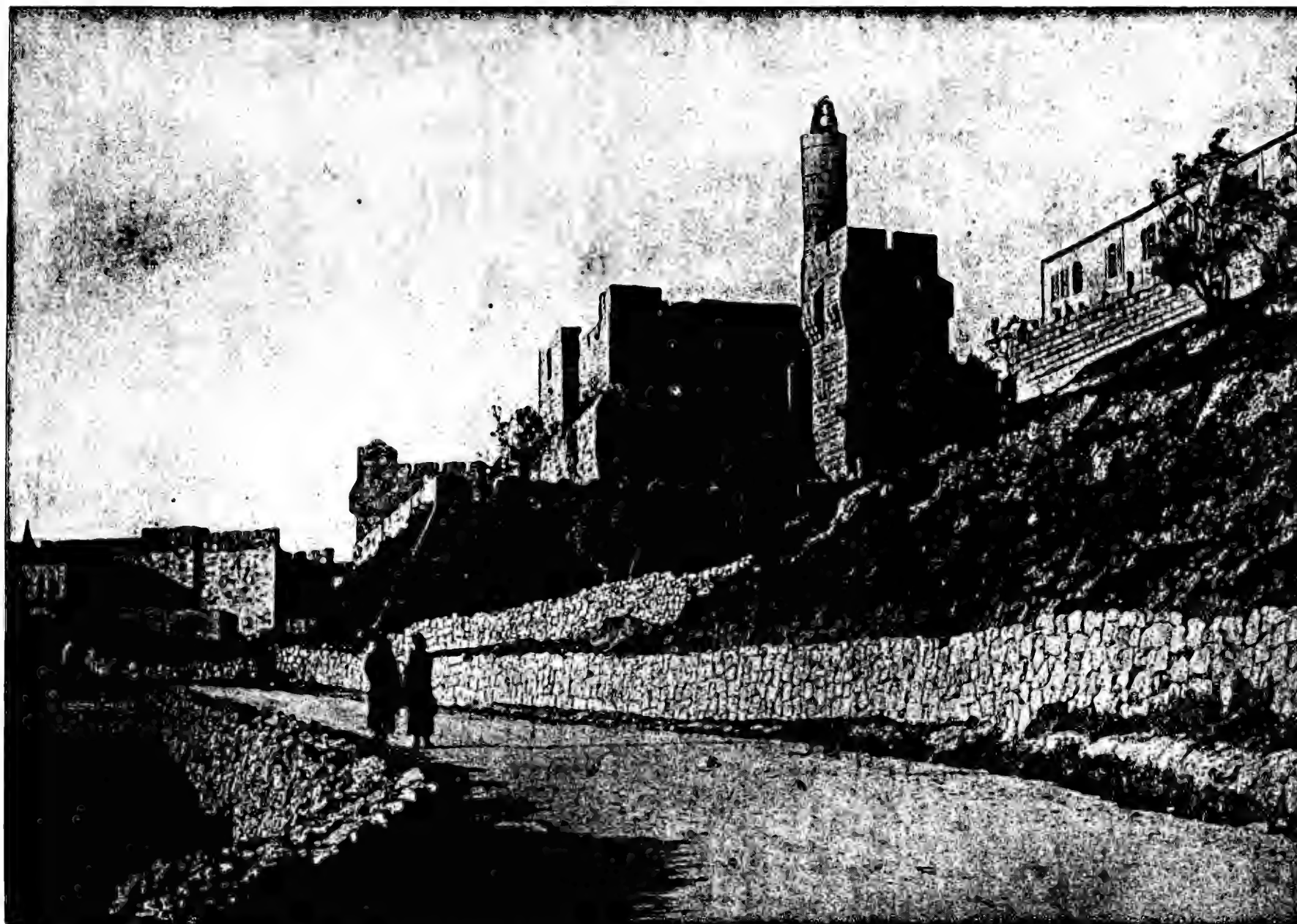
Ver. 8. [This passage, which has given rise to so much difficulty and discussion, when translated literally and correctly, is easily understood:—and the Jebusite 'spake to David, saying, Thou shalt not come up hither, for the blind and the lame will drive you back; meaning (or saying) that David would not (that is, could not) go up thither. But David captured the whole of Zion, which is the city of David. The

with fresh vigour, and his fiery spirit being stung by the taunts of the Jebusites, he spake the words recorded above. The walls were scaled by Joab and his men, the blind and the lame were smitten, and the fortress taken. In memory of this remarkable incident blind and lame persons were never afterwards permitted to enter the citadel of Zion. Hence the proverb. P.]

REFLECTIONS.—Though God's promise tarry

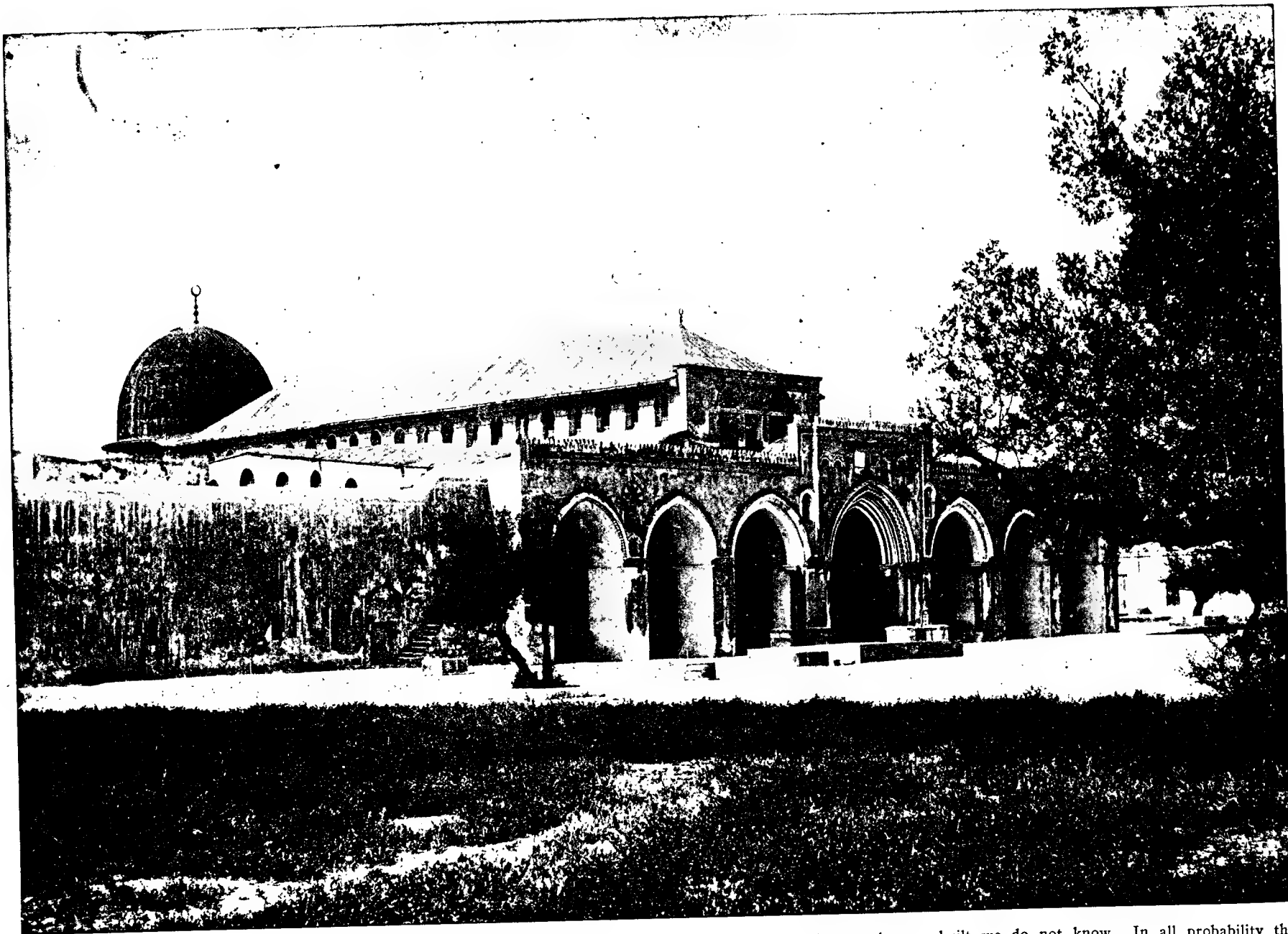
gods can take of themselves or their votaries! And how men prosper in war when they make God their director!

CHAPTER VI. REFLECTIONS.—Perpetual visibility and splendour are no marks of a true church. The ark, the most noted symbol of God's presence, continued long in obscurity. God can be graciously present with his people even when they want his solemn



**E**XTERIOR OF THE TOWER OF DAVID. [II. Samuel, v:9].—"So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward." The Tower of David stands in that part of Jerusalem which he first captured, and where he lived. The present building we see is called the Hippicus of Herod, which was spared by Titus, as Josephus asserts, in order to remain as a perpetual testimony of the difficulties which the

Roman conquerers overcame. It was erected by Herod and named in honor of his friend Hippicus. The present entrance is on the west side. The royal castle and palace of Herod was connected with this and other towers. The whole was very strongly fortified and fitted up with great splendor. Josephus speaks of its magnificent halls, gardens, and sculptures. Nothing is left but the base of the tower we see.



**G**ENERAL VIEW OF THE MOSQUE EL-AKSA—A PLACE OF MOHAMMEDAN WORSHIP ON THE PREMISES, WHERE THE TEMPLE BUILT BY DAVID'S SON, SOLOMON, ONCE STOOD. [II. Samuel, vi:17.]—"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord." The Mosque el-Aksa stands upon a portion of the ground once occupied by the temple. Where the ark rested in

Jerusalem before the temple was built we do not know. In all probability the tabernacle which David pitched in Jerusalem was upon the same ground upon which Solomon afterwards built the temple. This is very probable, because this part of Jerusalem, containing thirty-five acres of land, has, as far as we know, in all ages been reserved for purposes of worship. It seems very reasonable, then, to conclude that the tabernacle David pitched for the ark rested upon the same premises we now behold represented in this picture.

the ark of God; and Ahio went before the ark.

5 And David, and all the house of Israel, played before the LORD on all manner of *instruments made of fir-wood*; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's thrashing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook<sup>3</sup> it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error;<sup>4</sup> and there he died by the ark of God.<sup>5</sup>

8 And David was displeased,<sup>6</sup> because the LORD had made a breach<sup>7</sup> upon Uzzah: and he called the name of the place Perez-uzzah<sup>8</sup> to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.<sup>9</sup>

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was so, that, when they that bare the ark<sup>1</sup> of the LORD had gone six paces, he sacrificed oxen and fatlings.<sup>2</sup>

14 And David danced<sup>3</sup> before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

A.M. cir. 2959.  
B.C. cir. 1045.

1 Ch. 13. 8; 15. 1. 24.  
2 Ki. 1. 15. Ps. 4. 5. 208.  
25-27.  
1 Ch. 13. 9. 10.

Or, Chidon. 1 Ch. 13. 9. 1. 4. destroying stroke.

3 Or, stumbled.  
1 Ch. 15. 2. 13. Nu. 4. 15. with ver. 3. Le. 10. 1. 1. Sa. 6. 19. 1 Co. 11. 30. 18. 50. 16.

4 Or, rashness.

5 See note on ver. 3. But why is not David punished, who presided in the removal, rather than Uzzah, who is a mere humble assistant? Uzzah, as a Levite, should have known and observed the law against touching the ark, with which it is not certain that David was at all acquainted.—C.

6 1st Jonah 4. 1. o. Je. 20. 10. 18. Job 3. 1-26; 9. 2. 3. 14. 17.

7 Not displeased with God, but with his own and the Levites' neglect and breach of the divine law in relation to the manner of removing the ark.—C.

8 Heb. broken.

9 That is, The breach of Uzzah.

10 Ps. 119. 120. 1 Sa. 6. 2. 20. 10. Lu. 5. 8. 9. Pr. 12. 3.

11 Job 25. 6. Ja. 1. 5. Mat. 7. 7. Pr. 3. 5. 6.

12 1 Ch. 13. 13. 14. 15. 18. 26. 4. 8. Jos. 21. 24. or ch. 4. 3.

13 He was a Levite (1 Ch. xv. 1) and an inhabitant most probably of Gath-rimon, a Levitical city.—C.

14 Mat. 6. 33. Mal. 3. 10. Pr. 9. 10. 1. Ti. 4. 8. 2. Co. 2. 10. 1. Pe. 2. 6. 8. Ep. 1. 3. Ps. 72. 17.

15 1 Ch. 15. 1-25. Ps. 132. 1-18; 4. 7-10. 68. 1-35. xcvi. c. cv. 1 Ch. xv. xvi.

16 1 Ch. 15. 2. with 1 Ch. 15. 2. 15. 20. Nu. 7. 9.

17 The mode of conveying the ark is now according to the law. Blessed are they who, having fallen into one error (see note on ver. 3), acknowledge their fault, and, through grace, avoid it in future.—C.

18 The meaning appears to be, that when the procession had started and gone six paces, the sacrifice was offered, namely, for the purpose of inaugurating the solemn procession.—P.

19 Ex. 15. 20. Ju. 11. 34; 21. 19. 21.

20 That might not be a usual practice, but we are to bear in mind that this was no ordinary occasion. David exulted with holy joy at the prospect of the sacred symbol of Jehovah's presence being again enshrined in the midst of his people, and of the whole tabernacle service being again restored after having been so long suspended.—J.

21 1 Ch. 15. 27. 1 Sa. 2. 18. 22. 18.

22 1 Ch. 15. 16-25. 28. ver. 12. Ps. 68. 23-27. 47. 5. 6. 132. 7-18.

23 1 Ch. 18. 20. 27. ch. 14. 1 Ch. 15. 29. Ac. 2. 11. 1 Co. 2. 14.

A.M. cir. 2959.  
B.C. cir. 1045.

2 1 Ch. 15. 1. 10. 1. 2. Ch. 1. 4. Da. 7. 10. 13. 14. He. 1. 38. 1. 1.

4 Heb. stretched.

5 A temporary tabernacle prepared by David; for the former still remained at Gibeon. See 1 Ch. 16. 39. 21. 29. 2 Ch. 1. 3.—C.

6 1 Ch. 16. 2. Ac. 3. 26. Ep. 1. 3.

7 The pious act of the monarch in blessing the people furnishes an instructive lesson of the real duties of exalted office-bearers.—C.

8 1 Ch. 16. 3. Ps. 68. 18. Ep. 4. 8. Ac. 20. 35.

9 Instead of a flagon, it should more probably be translated a sweet cake.—C.

10 ver. 18. Ge. 18. 19. Jos. 24. 15. Ps. 101. 2.

11 ver. 16. Ps. 69. 7. 9.

12 20. Mat. 12. 34.

13 How base, Ec. 7. 16. Is. 50. 15. 49. 7. 52. 14; 53. 2-10. Zec. 9. 9. 11. 12. 13. Ps. 22. 6. Phil. 2. 7. 8.

14 That is, threw off his royal robes, which Michal considered shameful and degrading.—C.

15 ver. 14. 1 Co. 10. 31.

16 1 Sa. 13. 14. 15. 28. 10. 13. Ps. 78. 70-72.

17 Ac. 13. 45. 46. 5. 42; 22. 13. Phil. 3. 7-14. 1 Sa. 2. 30. Ge. 32. 10. Job. 40. 4. 1 Th. 1. 15. 1 Pe. 5. 6.

18 The essence of piety is to be base in our own sight, unworthy of all the mercies by which we are pardoned, of the blessings by which we are sustained, and the inheritance with which in Christ we are endowed.—C.

19 1 Sa. 11. Ho. 9. 14.

20 Never, 1 Sa. 15. 35. 15. 22. 14.

#### CHAP. VII.

B.C. cir. 1042.

1 1 Ch. 17. 1-27.

2 Jos. 21. 44; 23. 1. 1 Ki. 5. 4. 2 Ch. 14. 6.

3 Hag. 1. 4. Ex. 26. 1-14; 36. 19. Nu. 9. 23; 26. Ac. 7. 46. ch. 5. 11. 1 Ch. 14. 1; 16. 1. 2 Ch. 1. 4.

4 1 Co. 13. 9. 2 Ki. 4. 27. 1 Sa. 16. 6.

5 Nathan spoke according to his own judgment. He drew his conclusion from David's divine call to the kingdom the evident prosperity that God had bestowed upon him, and the goodness of the object proposed. But God, who judges not as men judge, directs the prophet to countermand his own order.—Nitz. It is not enough to mean well in what we propose for God's cause and honour, we must take care that the plan, the time, and the agency are such as God approves.

6 But how easy these be known, if there be no prophet to receive and deliver the mind of God? Search the Scriptures, pray for the Spirit, and wait upon Providence.—C.

7 1 Ch. 17. 3. Nu. 12. 6. Am. 3. 7. 1 Pe. 25. 14. He. 1. 1. Je. 23. 20.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched<sup>5</sup> for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed<sup>6</sup> the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered<sup>8</sup> himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was before the LORD*, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight;<sup>9</sup> and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore<sup>h</sup> Michal, the daughter of Saul, had no child unto the day of her death.

#### CHAPTER VII.

1 Nathan, first approving the purpose of David to build God an house, 4 afterward by the word of God forbiddeth it. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart;<sup>1</sup> for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith



the LORD, 'Shalt thou build me an house for me to dwell in?

6 Whereas<sup>g</sup> I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with *any* of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I<sup>t</sup> took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel: .

9 And I<sup>k</sup> was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

10 (Moreover, I will appoint<sup>a</sup> a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he<sup>m</sup> will make thee an house.

12 ¶ And *when* thy days be fulfilled, and thou shalt sleep with thy fathers,<sup>3</sup> I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He<sup>o</sup> shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I<sup>p</sup> will be his father, and he shall be my son. If<sup>a</sup> he commit iniquity,<sup>4</sup> I will chasten him with the rod of men, and with the stripes of the children of men:

15 But *my* mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And *thine* house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According<sup>t</sup> to all these words, and according to all this vision, so did Nathan speak unto David.

A.M. cir. 2952  
B.C. cir. 1042.

1 Ki. 5. 1. 1 Ch. 17. 4.  
22. 7. 8. 2. 3. 1 Pe. 4. 10.

2 1 Ch. 17. 5. 6. Ex. xli.  
Jos. 18. 1. 1 Ki. 8. 16. 2.  
Ch. 6. 5.

3 1 Ch. 17. 6. any of  
the judges, Ju. ii. xiv.  
1 Sa. 4. 18. 7. 15. ch. 5. 2.

4 1 Sa. 16. 11. Ps. 78.  
70. 11. 113. 7. 8. 75. 5. 6. 1  
Ch. 17. 7. Da. 2. 21.

5 1 Ch. 17. 8. 1 Sa.  
xvi. xxxi. ch. ii. v. 18.  
13. 14. 20. 28. 49. Ps. 113.  
8. 12. 27. 48. 113. 10. 12.

6 1 Ki. 4. 21. 24. 25. ch.  
viii. x. with Ju. ii. iv.  
vi. x. xiii. 1 Sa. iv. vii. xi.  
xiii. xvii. xxii. Is. 9. 7.  
Je. 25. 5. 6. Eze. 34. 25.  
37. 25. 26. Ho. 2. 18.

7 This verse, as the  
words will bear, and  
the whole passage re-  
quires, should be  
translated not in the  
*future*, but in the  
*past* time. C.—Infid-  
els, with a view to  
disprove the applica-  
tion of ver. 14 to the  
Messiah, allege that  
the prophet here  
speaks of the *future*  
prosperity of the  
Jews, as to be after-  
wards *fixed* and *no*  
*more* afflicted, which  
circumstances are  
totally repugnant to  
their fate, as hitherto  
connected with the  
coming of Christ. But  
Kennicott shows that  
this verse should run  
thus: 'I have ap-  
pointed and *reared*  
planted; neither do  
the children of wicked-  
ness afflict them  
as before, &c.—'

8 Ex. 1. 21. 1 Ki. 2.  
24. Ps. 127. 189. 3. 4.

9 1 Ki. 8. 20. Ac. 13.  
30. Job 5. 20.

10 This is not mere-  
ly a beautiful figure,  
but a literal and true  
description of death.  
In sleep the bodily  
senses are alone af-  
fected, the spirit is as  
wakeful as at other  
times. So in death,  
the dust sleeps, the  
spirit returns to God  
who gave it, Ec. 12. 7.  
2 Co. 5. 1. 11.—C.

11 1 Ki. 5. 5. 6. 12. 1 Ch.  
17. 11. 22. 10. 28. 6. 2 Ch.  
iii. vii. Ac. 7. 47. Mat.  
16. 18. Lu. 1. 32. 33. He.  
1. 3. 1 Pe. 2. 5. Ps. 45. 6.  
Is. 9. 7. Da. 2. 44. 7. 14.

12 1 Ch. 28. 6. 7. He. 1.  
5. Ps. 89. 26. 27. Jn. 10. 30.

13 Ps. 89. 30. 35. He.  
12. 6. 10. Je. 30. 21. 1 Co.  
10. 13. with Is. 53. 2. 12.  
2 Co. 5. 21. 1 Pe. 2. 24. 3.  
18.

14 How could this  
be Messiah, seeing it  
is admitted this son  
may commit in-  
iquity? The passage  
should be translated  
thus:—'Even in his  
sufferings for in-  
iquity I will chasten  
him with the rod of  
men (i.e. with the  
rod due to men), and  
with the stripes (due  
to) the children of  
Adam.' words that  
clearly point to him  
upon whom 'the  
Lord hath laid the  
iniquity of us all.—  
C.

15 Ps. 89. 28. Ac. 13. 34.  
Is. 55. 3.

16 Ge. 49. 10. 1 Ki. 9. 5.  
11. 30. 2 Ki. 19. 14. Ps. 45.  
6. 89. 30. 37. 132. 11. 12.  
Is. 9. 7. Da. 2. 44. 7. 14.  
Jn. 12. 34. Mat. 16. 18.

17 Je. 23. 28. Eze. 3. 17.  
Mat. 23. 34. 1 Ch. 17. 15.

A.M. cir. 2952.  
B.C. cir. 1042.

6 Dr. J. Pye Smith  
translates the pas-  
sage thus:—'What  
am I, O Lord, Jeho-  
vah, and what my  
house, that thou  
hast brought me to  
this point (of exalta-  
tion)? And little (us)  
even this in thine  
eyes, O Lord, Jeho-  
vah; thou hast never  
spoken with respect  
to the house of thy  
servant, unto a vast  
extent: And this (is)  
the law of the Adam,  
O Lord, Jehovah.'—  
This passage reveals  
the second Adam as  
David's son, with a  
spiritual house, and  
an everlasting king-  
dom. It cannot mean  
Solomon, for he was  
on the throne during  
David's life; but the  
seed here prom-  
ised, ver. 12, is set up  
after David's death,  
and his throne and  
kingdom (ver. 13) are  
for ever.—C.

7 ver. 8. 9. 11. 12. 16.  
1 Ki. 3. 13. Ep. 3. 20. 1  
Ch. 17. 17.

8 Ps. 35. 10. 36. 7. Mi.  
7. 18. Zec. 9. 17. Is. 55. 5.  
Ep. 2. 7.

9 Heb. *law*.

10 And this is (or  
must be) the law of  
the Adam (the Mes-  
siah), O Lord Jeho-  
vah.—C.

11 1 Sa. 16. 7. Ps. 132. 1.  
5. Mat. 11. 26. Lu. 12.  
32.

12 1 Ch. 17. 19. Ep. 1.  
11. 4. 32. Re. 19. 13. De.  
9. 5. Mat. 11. 26.

13 De. 3. 24. 4. 35. 32.  
39. 1 Sa. 2. 2. Ps. 86. 8. 89.  
6. 8. 35. 10. 145. 3. 147. 5.  
Ex. 15. 16. 11. 18. 45.  
5. 18. 22. Job 11. 7.

14 1 Ch. 17. 21. De. 4. 7.  
32. 29. Ps. 147. 20. Am. 3.  
2. Ro. 3. 19. 7. 5.

15 Ex. 4. 7. 8. 19. 5. 6.  
Nu. 14. 13. 21. Is. 63. 7.  
14. De. 4. 30. 34. Je. 32.  
20. 21. Tit. 2. 14. Re. 5. 9.  
10.

16 1 Ch. 17. 22. Ge. 17.  
7. 8. Ex. 19. 5. 6. 20. 2. De.  
7. 6. 4. 22. 27. 27. 18. 28. 9.  
Je. 31. 33. Zec. 13. 9. Is.  
12. 2. Ps. 48. 14.

17 Even in their dis-  
person, the Jews are  
still God's people; he  
has literally fulfilled,  
or is fulfilling upon  
them all his threaten-  
ings, and he will as  
literally fulfil all his  
promises.—C.

18 Eze. 36. 37. Je. 45.  
11. Ge. 32. 12. Ps. 119. 49.  
Je. 11. 4. 5.

19 Mat. 6. 9. Ps. 72. 18.  
19. Jn. 28. 28.

20 ver. 13. 15. 16. 2 Ch.  
7. 18. Je. 33. 17. 20. 21. 25.  
26.

21 Heb. *opened the  
ear*, 1 Ch. 17. 25. Ru. 4.  
4. 1 Sa. 9. 15.

22 Ps. 10. 17. 7. 27. ver.  
25. Nu. 6. 24. 26. Ep. 1. 3.  
Ps. 72. 17. Is. 45. 17.

23 Heb. *be thou  
pleased and bless*.

24 The two leading  
petitions in this sub-  
lime and affecting  
prayer are, (1) That  
the crown might re-  
main in David's fa-  
mily, and that none  
of his children might  
ever forfeit it by mis-  
conduct. (2) That his  
kingdom might have  
its chief perfection  
and its lasting perpe-  
tuity in Him who was  
David's Son and  
David's Sir, at once  
his root and his off-  
spring, the Messiah  
now again pro-  
mised.—C.

LORD God? and what *is* my house, that thou hast brought me hitherto?<sup>5</sup>

19 And *this* was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner<sup>6</sup> of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, *knowest* thy servant.

21 For<sup>a</sup> thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore<sup>b</sup> thou art great, O LORD God: for *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And *what* one nation in the earth *is* like thy people, *even* like Israel, whom God *went* to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For *thou* hast confirmed to thyself thy people Israel, *to be* a people unto thee for *ever*; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, *establish it* for ever, and do as thou hast said.

26 And *let* thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David *be* established before thee.

27 For thou, O LORD of hosts, God of Israel, hast *revealed* to thy servant, saying, I will build thee an house; therefore hath thy servant *found* in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and *thy* words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now *let* it please thee to *bless* the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.<sup>1</sup>

## CHAPTER VIII.

1 David subdueth the Philistines, and maketh the Moabites tributary. 3 He smiteth Hadadezer and the Syrians. 9 Toi sendeth his son with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 A list of his principal officers.

and David took <sup>1</sup>Metheg-ammah<sup>1</sup> out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even<sup>d</sup> with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts.

3 ¶ David smote<sup>2</sup> also Hadadezer, the son of Rehob, king of Zoobah, as he<sup>4</sup> went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred<sup>5</sup> horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them for an hundred chariots.

5 And when the Syrians<sup>6</sup> of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

7 And David took<sup>m</sup> the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars<sup>7</sup> with Toi:) and Joram brought with him<sup>8</sup> vessels of silver, and vessels of gold, and vessels of brass;

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

A. M. 2964. B. C. 1040.

b Or, the bride of Ammah, a hill, ch. 2.

c Supposed by some to be another name for Gath. Its name is very significant—the bride of bondage. This victory of David forms a beautiful emblem of the deliverance of believers from the bondage of the law.

d Nu. 24. 17. ver. 6. 14. Ps. 60. 8. 108. 9.

e They had terribly provoked him; perhaps murdered his parents, 1 Sa. 22. 3.

f Ps. 60. title. 1 Ch. 18. 3. 12. ver. 5. 8. 12. ch. 10. 6. 8. 16. 10. 1 Ki. 11. 23. Ge. 15. 18. Ex. 23. 31.

g David.

h 1 Ch. 18. 4. ch. 10. 18. Jos. 11. 6. Ps. 20. 7. 33. 16. 17. Pr. 21. 31.

i In 1 Ch. 18. 4. David is said to have taken seven thousand horsemen, here only seven hundred; and as the Hebrew letters that stand for these numbers are very similar, the difference is generally ascribed to some error of a transcriber. There is, however, no necessity for a reconciliation where there is really no contradiction; both accounts may be correct, but referring to two different decisions. C.

j The Hebrew is, 'And David took from him a thousand and seven hundred horsemen.' There is no word for 'chariots,' though it is found in the Septuagint and in the parallel passage in 1 Ch. 18. 4.—P.

k De. 17. 16. Jos. 11. 9. 1 Ki. 11. 24. 15. 18. 21. xx. xxii. 2 Ki. vi. —viii. xxii. 16. 9.

l The Hebrew word here and elsewhere rendered 'Syrians' is *Aram*, and ought to be *Aramæa*.—P.

m Is. 20. 3. 1. Job 9. 13. 4 ver. 3. 1 Ch. 18. 6. ver. 2. 10. 14. Ps. 18. 44. 50. 20. 8. Pr. 21. 31. ch. 22. 45. 51.

n 1 Ch. 18. 7. 1 Ki. 10. 11. 23.

o 1 Ch. 18. 8. 1. e. e. Tibhath and Chun.

p 1 Ch. 18. 9. Nu. 13. 21. Am. 6. 2.

q Or, Hadoram, 1 Ch. 18. 10.

r Heb. ask him of peace, Ge. 43. 27. Is. 30. 11.

s Heb. was a man of war.

t Heb. in his hand were.

u 1 Ch. 18. 11. 29. 2. 1 Ki. 10. 21. Mi. 4. 13.

v Thus heathen gold was given to God, as an earnest of their persons being converted to him under the gospel.

w 1 Ch. 18. 11. 29. 2. 1 Ki. 10. 21. Mi. 4. 13.

x The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sa. 20. 17.—C.

y ch. 7. 9. 1 Ch. 18. 12. Ps. 60. title.

z Ge. 25. 23. 27. 37. 40. Nu. 24. 18. ver. 2. 6. Ps. 18. 31. 48.

a B. C. 1037.

b Pr. 14. 34. Je. 22. 15. Ps. 78. 71. 72. 45. 6. 7. Is. 9. 6. 7. 11. 2. 4.

c That is, establishment of regular courts of law, in which justice was faithfully administered. David in council holding the final court of appeal.—C.

d y ch. 13. 20. 23. 24. 5. 8. 1 Ch. 18. 15. 11. 6. 1 Ki. 4. 3.

e In modern phrase, he was 'commander-in-chief,' sometimes also 'generalissimo.'—C.

f Or, remembrance, or writer of chronicles.

g The modern title would be 'historiographer.'—C.

h 1 Ch. 18. 16. 24. 3. 6. 1 Sa. 22. 20. ch. 15. 24. 29. 35. 20. 25.

i Why Abiathar, who was still living, ch. 15. 24. 20. 25, and who continued to enjoy the office of high priest till the days of Solomon, 1 Ki. 2. 20, is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it 'Abiathar the son of Ahimelech,' it would be more in accordance with the passages quoted. But such solutions, when merely conjectural, are not to be countenanced.—C.

j Or, secretary.

k 1 Ch. 18. 17. ch. 15. 18. 22. 7. 23. 20. 23. 4. 2. 1 Ki. 1. 38. 23.

l Or, princes.

A. M. 2964. B. C. 1040.

f ch. 7. 9. 1 Ch. 18. 12. Ps. 60. title.

g Ge. 25. 23. 27. 37. 40. Nu. 24. 18. ver. 2. 6. Ps. 18. 31. 48.

h B. C. 1037.

i Pr. 14. 34. Je. 22. 15. Ps. 78. 71. 72. 45. 6. 7. Is. 9. 6. 7. 11. 2. 4.

j That is, establishment of regular courts of law, in which justice was faithfully administered. David in council holding the final court of appeal.—C.

k y ch. 13. 20. 23. 24. 5. 8. 1 Ch. 18. 15. 11. 6. 1 Ki. 4. 3.

l In modern phrase, he was 'commander-in-chief,' sometimes also 'generalissimo.'—C.

m Or, remembrance, or writer of chronicles.

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o 1 Ch. 18. 16. 24. 3. 6. 1 Sa. 22. 20. ch. 15. 24. 29. 35. 20. 25.

p Why Abiathar, who was still living, ch. 15. 24. 20. 25, and who continued to enjoy the office of high priest till the days of Solomon, 1 Ki. 2. 20, is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it 'Abiathar the son of Ahimelech,' it would be more in accordance with the passages quoted. But such solutions, when merely conjectural, are not to be countenanced.—C.

q Or, secretary.

r 1 Ch. 18. 17. ch. 15. 18. 22. 7. 23. 20. 23. 4. 2. 1 Ki. 1. 38. 23.

s Or, princes.

## CHAP. IX.

B. C. 1037.

a 1 Sa. 18. 1-3. 20. 14. 15. ch. 1. 26. Pr. 27. 10. 1 Pe. 3. 9.

b This was a fulfilment of David's covenant with Jonathan, 1 Sa. 20. 15. The precise time of the inquiry is not mentioned, but it is not likely a man of David's warmth of affection would long overlook so important a duty.

c Note. There is always danger of the heart being spoiled by prosperity; and then forgetting former engagements, or neglecting former acquaintances. The grace that keeps men humble in prosperity, can alone keep them faithful either to God or man.—C.

d The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sa. 20. 17.—C.

e 1 Ch. 18. 11. 29. 2. 1 Ki. 10. 21. Mi. 4. 13.

f Thus heathen gold was given to God, as an earnest of their persons being converted to him under the gospel.

g 1 Ch. 18. 11. 29. 2. 1 Ki. 10. 21. Mi. 4. 13.

h The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sa. 20. 17.—C.

i ch. 7. 9. 1 Ch. 18. 12. Ps. 60. title.

j Ge. 25. 23. 27. 37. 40. Nu. 24. 18. ver. 2. 6. Ps. 18. 31. 48.

k B. C. 1037.

l Pr. 14. 34. Je. 22. 15. Ps. 78. 71. 72. 45. 6. 7. Is. 9. 6. 7. 11. 2. 4.

m That is, establishment of regular courts of law, in which justice was faithfully administered. David in council holding the final court of appeal.—C.

n y ch. 13. 20. 23. 24. 5. 8. 1 Ch. 18. 15. 11. 6. 1 Ki. 4. 3.

o In modern phrase, he was 'commander-in-chief,' sometimes also 'generalissimo.'—C.

p Or, remembrance, or writer of chronicles.

q The modern title would be 'historiographer.'—C.

r 1 Ch. 18. 16. 24. 3. 6. 1 Sa. 22. 20. ch. 15. 24. 29. 35. 20. 25.

s Why Abiathar, who was still living, ch. 15. 24. 20. 25, and who continued to enjoy the office of high priest till the days of Solomon, 1 Ki. 2. 20, is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it 'Abiathar the son of Ahimelech,' it would be more in accordance with the passages quoted. But such solutions, when merely conjectural, are not to be countenanced.—C.

t Or, secretary.

u 1 Ch. 18. 17. ch. 15. 18. 22. 7. 23. 20. 23. 4. 2. 1 Ki. 1. 38. 23.

v Or, princes.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice<sup>1</sup> unto all his people.

16 And Joab the son of Zeruiah was over the host;<sup>2</sup> and Jehoshaphat the son of Ahilud was recorder;<sup>4</sup>

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar,<sup>5</sup> were the priests; and Seraiah was the scribe;<sup>6</sup>

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.<sup>7</sup>

## CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?<sup>1</sup>

2 And there was of the house of Saul a servant, whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God<sup>2</sup> unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

¶ Heb. the house of Saul had a servant, Ge. 15. 3. 24. 2. ch. 16. 1. 19. 17. 18. c 1 Sa. 20. 14. 15. Lu. 6. 36. Mat. 5. 44. 1 Pe. 3. 9. d 1 Ch. 8. 34. 38. 9. 40. 44. ch. 4. 4. 119. 24. 30.

brew, word for word as here, except that instead of *Metheg-ammah*, it has 'Gath and her daughters.' The word *metheg* signifies 'bridle,' and *ammah* 'mother,' which in eastern idiom is often applied to a metropolis. Hence the word *Metheg-ammah* may mean 'the bridle (i.e. the command or government) of the metropolis.' Thus interpreted the parallel passages are identical in meaning. Gath was the metropolis of Philistia. When David took 'Gath and her daughters,' he took the government of the metropolis of the Philistines. P.]

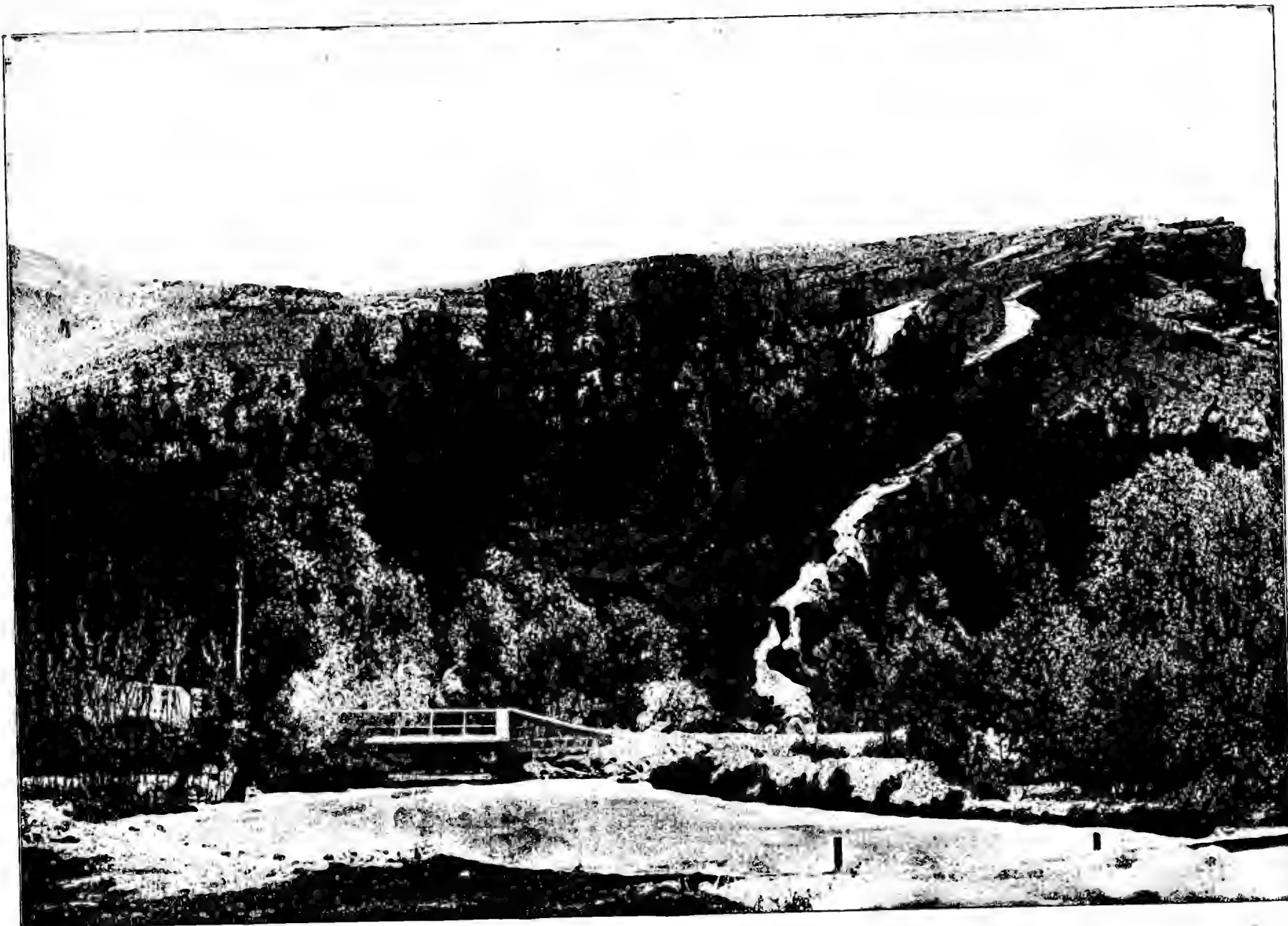
Ver. 2. [With one full line to keep alive. Some interpreters think, that according to an asserted oriental custom, David caused his prisoners to be cast on the ground; and, as a summary form of judgment, divided them by lines for life or death. Others conceive the

Hamath on the north, Damascus on the south, and the Euphrates on the east. It seems to me probable that the city of Zobah stood upon the site of the classic *Emesa*, now Hums; and that during the reign of the Seleucidae the ancient name was forgotten. P.]

Ver. 13. [There appears to be a slight error in the Hebrew text here. The valley of Salt was in the Arabah, near the southern shore of the Dead Sea, where there is a remarkable range of salt hills. Syria or *Aram* was far distant, at the extreme north of Palestine. The parallel passage in 1 Ch. 18. 12 enables us to detect and correct the error: 'Moreover, Abishai slew of the Edomites in the valley of Salt eighteen thousand.' The words *Aram* and *Edom* closely resemble each other, in Hebrew; and the context, as well as the par-

ties is applied to certain Philistines, 1 Sa. 30. 14; Eze. 25. 16; Zep. 2. 5; hence some conclude they were, by birth, Philistines, enlisted into David's army. Others consider them to be those Israelites who, having adhered to David when he sojourned in Philistia, took this distinctive title to mark their early and well-tryed loyalty. The *Pelethites* some derive from Peleth, mentioned ch. 12. 2 as one of David's principal officers. The Jewish Targum calls them 'archers and slingers;' Gesenius 'headsmen' and 'couriers;' and these several explanations may all be true, as the duties assigned are not incompatible. C.]

REFLECTIONS.—Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the



**R**OAD FROM BEYROUT TO DAMASCUS—IN KING DAVID'S DOMINIONS. [II. Samuel, viii:8.]—"And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass." Dr. William M. Thompson thinks that the Berothai of II. Samuel, viii:8, is possibly Beyrout. This he supposes because Hadadezer was either King of Damascus or in close alliance with it, and thus that Beyrout may have been the seaport of Damascus as it is to-day, and that after David had conquered Damascus he might have crossed over Lebanon to her

seaport where he collected exceeding much brass. The view we give above is on the road between Beyrout and Damascus. We get a view of a little spur of the Lebanon mountains of which Isaiah speaks as follows: "Lebanon is ashamed and hewn down." "The high ones of stature shall be hewn down." "Lebanon shall fall by a mighty one." (Isaiah xxxiii:9; x:33, 34.) And of which Ezekiel speaks as follows: "Upon the mountains and in all the valleys his branches are fallen." —(Ezekiel, xxxi:12.)

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.<sup>3</sup>

5 ¶ Then king David sent and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face,<sup>4</sup> and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat;<sup>5</sup> but Mephibosheth thy master's son shall eat bread always at my table.<sup>6</sup> Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micah: and all that dwelt in the house<sup>7</sup> of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

## CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are disgracefully entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Hadadrezzer sendeth a new army of Syrians under Shobach, which is defeated by David.

AND it came to pass after this, that the king<sup>a</sup> of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me.<sup>b</sup> And David sent

A.M. 2967. B.C. 1037.

c ch. 17. 27.

<sup>3</sup> Lodebar was a town of Gilead, not far distant from Mahanaim, and consequently near the banks of the Jabbok. Its site is now unknown. It is a remarkable fact that when David fled from Jerusalem, at the time of Absalom's rebellion, and settled at Mahanaim, Machir of Lodebar was among the first to supply the wants of the royal refugees.—P.

<sup>4</sup> Pr. 27. 10. In 6. 37. Ps. 62. 22. Is. 27. 13. 59. 8.

<sup>5</sup> Ge. 18. 2; 19. 11. 33. 3. Ru. 2. 10.

<sup>6</sup> Still an eastern salutation, not merely to kings, but even to subordinate rulers. To most Europeans it appears abject in him that offers, and arrogant in those who receive it. But one country or era can badly judge of the customs of another. The Christian must, of all things, not immoral, always judge charitably.—G.

<sup>7</sup> Ge. 50. 21. Is. 35. 3. 4. Ru. 1. 8. 11. 12. Mat. 5. 7. 2. Ti. 1. 17, 18.

<sup>8</sup> Mat. 6. 11. Je. 52. 33. 34. Is. 33. 16.

<sup>9</sup> ver. 6. Ru. 2. 10. ch. 19. 28. 1. 5. 10. 9. 1 Sa. 24. 14. 26. 20.

<sup>10</sup> Is. 32. 8. ch. 16. 1-4; 19. 24. 30. 1 Sa. 9. 1. Ac. 20. 33.

<sup>11</sup> He gave Ziba and his family to be servants to Mephibosheth, who was to reside with David at court, while the rents of his land were to support his household.—G.

<sup>12</sup> This eating at a king's table was of two kinds, the one public and ceremonious, the other private. Sir John Chardin understands these passages which speak of a right to eat at the royal table as meaning only a right to a seat there when the repast was public and solemn.

<sup>13</sup> Thus in a MS. note on 1 Ki. 2. 7 he tells us that it was to be understood of the term for an assembly of lords, not of the daily and ordinary repast. Hence, though Mephibosheth was to eat at all public times at the king's table, yet he would require the produce of his own lands for food at other times.—L.

<sup>14</sup> ch. 16. 1-4; 19. 26, 27.

<sup>15</sup> 1 Ch. 8. 34-40; 9. 40-44.

<sup>16</sup> Heb. all the whole dwelling of the house.

<sup>17</sup> Ps. 41. 9. Mi. 7. 5. Phil. 2. 22.

CHAP. X.

B.C. 1037.

a 1 Sa. 11. 1. 1 Ch. 19. 1-19. ch. 17. 27.

b De. 23. 6. 1 Sa. 22. 4. Pr. 27. 10. or 2 Ch. 19. 2.

1 There is no grace of the Spirit more lovely than gratitude for former favours; a grace that appears conspicuous in the character of David, and that animates him in his intercourse

A.M. 2968. B.C. 1036.

2 Heb. in thine eyes doth David.

c 1 Co. 13. 7. 1 Ti. 6. 4. Ge. 42. 9-14. 1 Ch. 19. 3.

d Le. 19. 27. Is. 20. 4. 47. 2. 3. Ps. 109. 4. 2 Ch. 36. 16.

e Amongst many of the Asiatic nations, the beard is not merely considered as the chief ornament of manhood, but also as a sign of liberty and authority—none but slaves having it shaved off. Amongst the Arabians, many of whose tribes were nearly akin to the Jews, cutting off the beard would be to learn from Nebuchadnezzar, who is considered not merely as a punishment equal to public whipping and branding in Europe, but so utterly intolerable, that the Arab had rather suffer death than be so disgraced.—L.

f Not that Jos. 6. 24. 1 Ki. 16. 34, but some village near to it.

g The place where the city of Jericho stood, and which being now uninhabited, according to the denunciation of Joshua, was an appropriate solitude for his envoys till the marks of the insult should be obliterated.—G.

h 1 Ch. 19. 6, 7. Ge. 30. E. 5. 21. 1 Sa. 13. 4. 27. 1.

i Is. 8. 9. 10. ch. 8. 5. Ps. 83. 1. 4. with Nu. 13. 21. Jos. 13. 11, 13.

j Maacah was not the name of a man but a district; it should be the king of Maacah or Syria Maacah, as in 1 Ch. 19. 6, 7. 11. Jos. 13. 11, 13.

A.M. 2968. B.C. 1036.

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k 1 Ch. 19. 6. ch. 23. 8. Is. 13. 2, 3.

l 1 Ch. 19. 9-19.

m ch. 8. 3, 5. Nu. 13. 21. Ju. 1. 3. ver. 6.

n It appears from 1 Ch. 19. 7 that this was at Medeba, a city upon the borders of the Ammonites, and in their possession. When Joab arrived, the army of the Ammonites was probably in the city, and their allies in the field, so that they almost surrounded the army of Israel.—L.

o The Ammonites, who dwelt to the east of the city, which Joab seems to have beleaguered, being before; and the Syrians behind, who had come to raise the siege.—G.

p He. 13. 1, 3. Ne. 4. 20. Ro. 15. 1. Ga. 6. 2. Lu. 22. 32.

q 1 Sa. 14. 6, 32; 17. 32. 2 Ch. 32. 7. 1 Ch. 16. 13. Ne. 4. 11. Ep. 6. 10. 2 Ti. 2. 1.

r Ju. 10. 15. 1 Sa. 3. 18. ch. 16. 10. 11. Job 1. 21.

s The noblest military virtues are concord; and, if Joab really felt as he spoke, indicating more of pious regard and resignation to the will of God than his previous character would lead us to expect. One fact it develops, as it shows that Joab's popularity with the army, which rendered him more a master than a servant to David, arose from the energy of his appropriate

to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David<sup>2</sup> doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho<sup>4</sup> until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah<sup>5</sup> a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.<sup>6</sup>

9 When Joab saw that the front of the battle was against him before and behind,<sup>7</sup> he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be<sup>m</sup> of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good.<sup>8</sup>

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also

to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

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Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam: and Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

## CHAPTER XI.

1 While Joab besieged Rabbah, 2 David committeth adultery with Bathsheba. 6 Uriah, sent for by David to cover the adultery, cometh to David, but refuseth to go down to his house. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bathsheba to wife.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took

A.M. 2968. B.C. 1036.

o Mi 4.13-15. Ps 2.11. 18.10-12. 27.23. Is 8.9.10.

p 1 Ch.19.16. Ps. 60. title. ch.8.3.5. 1 Ki. 11.23.

q The Euphrates, in Mesopotamia. r 1 Ch.19.17.

s 1 To the eastward. t 1 Ch.19.18. ch.8.4. Ps.18.38; 33.15. 26.11; 31.2.3.

u Heb. smote dead. v That is, ten men in a chariot, which make up the number of 7000.

w The difference between the numbers in this passage and that in 1 Ch. 19.18 is usually ascribed to some error of transcribers, and certainly the numeral marks for 700 and 7000 are sufficiently similar to render this statement plausible.

x For the difference, however, between footmen and horsemen, it will not account. But there is no need for those violent, because unauthorized attempts at reconciliation. Both accounts may be true. The horsemen might have been dismounted, the better to escape through rocky passes, and so 7000 as footmen—700 might have been destroyed in one battle, 7000 in the whole campaign.—C.

y Ge.14.4. Jos.11.10. Ju. 1.7. 1 Ki.20.1. Da. 2.37.

z Ps. 48. 4-6. Re. 18.10. Is. 20.11.

1 Ch.19.16. Ps. 60. title. ch.8.3.5. 1 Ki. 11.23.

2 Ch.19.17.

3 Ch.19.18. ch.8.4. Ps.18.38; 33.15. 26.11; 31.2.3.

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11 Ch.19.16. Ps. 60. title. ch.8.3.5. 1 Ki. 11.23.

12 Ch.19.17.

13 Ch.19.18. ch.8.4. Ps.18.38; 33.15. 26.11; 31.2.3.

14 Ps. 18.38; 33.15. 26.11; 31.2.3.

15 Heb. smote dead.

A.M. 2969. B.C. 1035.

is to be found perfect in no book but the Holy Scriptures.—C.

1 Le.15.19-28; 22.18.19.

2 Which exposeth her to death, Le. 20.10. De.22.22. Pr.6.34. Jn.8.4.5.

3 Ps.51. title, 4.70.14. Job 20.12-14. Pr.9.17.

4 Here commences a practical illustration of the manner in which men, having forgotten God, try to hide their sins from the world, and in the attempt go on to commit new sins greater than the first. Even as Peter at first simply denied Christ, then went on to curse and to swear to the falsehood.—C.

5 Heb. of the peace of, &c.

6 Job 20.12. Ps. 44.21; 55.21. Pr.10.18; 26.25.

7 I.e. 'Refresh thyself after thy journey.' David might be anxious for Bathsheba, who was in danger of death as an adulteress, but his chief anxiety was about himself. To screen the criminality of both, he endeavoured to prevail on Uriah to cohabit with his wife, that he might be considered the father of the child.—C.

8 Ex.1.10. Pr.28.13. Ps.55.21; 12.2. Is.58.20.

9 Heb. went out after him.

10 This is a custom still observed in many parts of Asia, and is looked upon not merely as an act of hospitality, but as one of the highest compliments.—C.

11 Sa.4.4; 14.8.

12 Not as if the ark were with the army, as in the time of Eli; but that it was still in a tent at Jerusalem, as were the nation generally, who were not yet advanced so far in civilization as to have permanent houses.—C.

13 Mat.10.24,25.

14 Sa.1.26; 17.55; 20.3. ch.14.19.

15 Hab. 2.15. Re.17.2. Ep.5.11.

16 Ps.19.14. 1 Ki.21.8. Je.9.14. Ho.9.12. Mi.7.3-5.

17 Heb. Bring Uriah over against the face of the strongest battle. Ps.51.4,14. ch.12.9. Je.10.23.

18 Heb. strong.

19 Heb. from after him.

20 Here was a complication of the basest and foulest crimes—lasciviousness, adultery, treachery, hypocrisy, murder.

21 Excuse can be made for David, and he made none for himself. Lord! what is man? Lead us not into temptation, but deliver us from evil!—C.

her: and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, *I am with child.*

6 And David sent to Joab, saying, 'Send me Uriah the Hittite.' And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how<sup>5</sup> Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, *"Go down to thy house, and wash thy feet."* And Uriah departed out of the king's house, and there followed him<sup>7</sup> a mess<sup>8</sup> of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, *Camest thou not from thy journey? why then didst thou not go down unto thine house?*

11 And Uriah said unto David, *"The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing."*

12 And David said to Uriah, *Tarry here to-day also, and to-morrow I will let thee depart.* So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, *'Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.'*

little pleasure, profit, or honour must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God. Nor is it unwieldy strength, but a

Jesus' ministers and messages of grace; for the righteous judgment of Almighty God awaits such wickedness as his just reward.

CHAPTER XI. REFLECTIONS.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of

not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded. When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell—to deliberate malice and murder. God, however highly displeased, may permit men for a time

16 And it came to pass, when Joab observed the city, that <sup>1</sup>he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite<sup>4</sup> died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling<sup>5</sup> the matters of the war unto the king,

20 And if so be that the king's <sup>6</sup>wrath<sup>6</sup> arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote <sup>7</sup>Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez?<sup>7</sup> why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant<sup>8</sup> Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease<sup>9</sup> thee; for <sup>10</sup>the sword devoureth one as well as another: <sup>11</sup>make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned<sup>1</sup> for her husband.

27 And when the mourning was past, David sent and <sup>2</sup>fetcheth her to his house, and she became his wife,<sup>2</sup> and bare him a son. But the thing that David had done <sup>3</sup>displeased the LORD.<sup>3</sup>

## CHAPTER XII.

<sup>1</sup> Nathan's parable of the ewe-lamb causeth David to be his own judge. <sup>7</sup> David, reproved by Nathan, confesseth his sin, and is pardoned. <sup>15</sup> The new-born child being stricken of God, David mourneth and prayeth for him while living. <sup>24</sup> Solomon is born, and named Jedidiah. <sup>26</sup> David taketh Rabbah, and tortureth the people thereof.

A.M. 2969. B.C. 1035.

14 ver. 15, 17, 21. 1 Sa. 22, 17. Ac. 5, 29. Pr. 29, 12.

4 Uriah must of course have been a proselyte to the Jewish religion, else, as an Hittite, he could not have been employed in the service of David, or have had a Jewess to wife.—C.

5 Joab seems to have been at least comparatively illiterate, as he sends no written despatch, but merely a verbal message.—C.

6 Pr. 19, 12; 16, 14. Ac. 12, 20.

6 Some suppose that by some rash attack on the enemy Joab had suffered loss about this time; and that he contrived to get rid of the odium by connecting the transaction with Uriah's death, which he knew would be so pleasing to the king. But the whole detail here seems rather to describe the stratagem Joab had laid for cutting Uriah off.—C.

7 Ju. 9, 53; 1. Besheth, shame, is put for Baal.

7 Amidst all the painful feelings excited by reading this chapter, it is one pleasing feature to find a military man so ready at quoting Scripture.—C.

7 The remembrance that Uriah was his servant should have awakened David's conscience, yet he receives the message with indifference, or more probably with satisfaction. Such is the blinding and hardening influence of sin!—C.

8 Heb. be evil in thine eyes.

9 Ec. 9, 1, 2; 1 Sa. 6, 9. a ch. 12, 20.

1 The mourning may have been sincere—it more probably was feigned.—C.

b Heb. rathered her. 1 Sa. 3, 19-42, with ch. 3, 2-5; 13-16.

2 Not that God was displeased with David for making her his wife—for that was doing all he could to repair the injury—but the whole transaction in relation to Uriah was abominable both in the sight of God and man.—C.

c Heb. was evil in the eyes of. He. 13, 4. Ps. 5, 6. Mal. 3, 5.

8 The fall of David is one of the most instructive and alarming recorded in that most faithful and impartial of all histories—the Bible. The transgression of one idle and ungardened moment, verbed him through! With many sorrows, and embittered the remainder of his life.—C.

## CHAP. XII.

B.C. 1034.

a Ps. li, title; 89, 35. ch. 14, 14. Is. 57, 17, 18.

b 1 Ki. 20, 35-41. ch. 14, 20. Ju. 9, 7-10. Is. 5, 16. Mat. xii. Lu. xv &amp;c.

1 This exquisitely beautiful parable has extorted universal admiration. It does not indeed carry out the comparison to the full extent, for David had not only seized the pet-lamb,

A.M. 2970. B.C. 1034.

c ch. 3, 2-5; 5, 13-16. David had many wives and children.

d ch. 11, 3. Mi. 7, 5. Pr. 5, 19. Uriah had but one wife.

1 All animals, more especially the domestic, are capable of a wonderful extent of education; and the prophet exaggerates nothing, but merely describes what frequently occurs in their history.—C.

e Job 1, 7. 1 Pe. 5, 8. Mat. 12, 43. Ja. 1, 14, 17. the devil and fleshly lust.

f ch. 11, 3, 4.

2 In eastern countries, where there are no houses of public entertainment, every man, either of his own good-will, or out of the vanity of a good name, or as an act of religious merit, is hospitable, or may be required by authority to entertain travellers.—C.

g Ge. 38, 24. Ga. 4, 18. Ro. 10, 2.

h Or, is worthy to die, Ge. 20, 3; 38, 24.

i Heb. is a child of death.

4 Is, according to the margin, a child of death, that is, is worthy to die, because of the peculiar enormity of his crime—but cannot, according to the letter of the law, be compelled to more than a fourfold restitution of the property purloined.—C.

j Ex. 22, 1. La. 15, 8. Pr. 6, 31.

k 1 Sa. 13, 17. Mat. 14, 14. Lu. 19, 26. Ro. 2, 2.

l 1 Sa. 16, 13; xviii., xxvi. ch. ii. v. 13, 15, 5, 4.

5 Eastern kings counted the wives of their predecessors their property.

m ch. 11, 4, 14. Ex. 20, 13, 14. Ps. 51, 4, 14.

n Mat. 26, 22; 7, 2. Re. 13, 10, 15, 6. Ju. 1, 7. ch. xiii., 33.

o Am. 7, 9; 2, 2. De. 28, 30. ch. xiii., xvii.; 16, 22. Mat. 7, 2. Ju. 1, 7. Ps. 9, 15, 16. Pr. 1, 31. Je. 2, 17, 19, 4; 18, 25; 25, 19.

6 The most grievous punishments that ever follow sin in this life, are such as arise from the influence of a man's neglect or evil example upon his own children. They smite as a double-edged sword, at once through the interests and the affections of men.—C.

p Ps. 51, title, 1-16. ch. 24, 10. Ac. 2, 37. Lu. 15, 21.

7 The brief sentence that records David's penitence is more emphatic than a more lengthened detail. It is godly sorrow, for it laments the sin as rebellion against God.—C.

q 1 Co. 11, 32. Pr. 28, 13. Ps. 32, 1. Mi. 7, 18. Zec. 3, 4. Is. 44, 22; 38, 17. La. 3, 39, 33.

8 Heb. caused to pass over.

9 He deserved to die as an adulterer and murderer. And though men have not sinned after the similitude of David's transgression, let them not be angry with God because

2 The rich *man* had <sup>1</sup>exceeding many flocks and herds;

3 But the poor *man* had nothing, save <sup>2</sup>one little ewe-lamb,<sup>1</sup> which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a <sup>3</sup>traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but <sup>4</sup>took the poor man's lamb, and dressed it for the man that was come to him.<sup>2</sup>

5 And <sup>5</sup>David's anger was greatly kindled against the man: and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* <sup>6</sup>shall surely<sup>3</sup> die.<sup>4</sup>

6 And he shall <sup>7</sup>restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, <sup>8</sup>Thou art the man. Thus saith the LORD God of Israel, <sup>9</sup>I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives<sup>5</sup> into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou <sup>10</sup>despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to *be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore <sup>11</sup>the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, <sup>12</sup>I will raise up evil against thee out of thine own house;<sup>6</sup> and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, <sup>13</sup>I have sinned against the LORD.<sup>7</sup> And Nathan said unto David, <sup>14</sup>The LORD also hath put <sup>15</sup>away thy sin; thou shalt not die.<sup>9</sup>



15 ¶ And Nathan departed unto his house: and the LORD <sup>1</sup>struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore <sup>2</sup>besought God for the child; and David fasted,<sup>1</sup> and went in and lay all night upon the earth.<sup>2</sup>

17 And the elders<sup>3</sup> of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David *reared* to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex<sup>4</sup> himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David <sup>5</sup>arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped:<sup>5</sup> then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is *this* that thou hast done? thou didst fast and wept for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, <sup>6</sup>While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall <sup>7</sup>go to him, but he shall not return to me.<sup>6</sup>

24 ¶ And David<sup>7</sup> comforted Bath-sheba his wife, and went in unto her, and lay with her: and <sup>8</sup>she bare a son, and he called his name<sup>8</sup> Solomon;<sup>9</sup> and the LORD loved him.

25 And he<sup>1</sup> sent by the hand of <sup>9</sup>Nathan the prophet; and he called his name <sup>10</sup>Jedidiah, because of the LORD.

A.M. 2970. B.C. 1034.

<sup>1</sup> Ge. 4. 7. Am. 3. 2. He. 12. 6. Ex. 20. 5. De. 5. 9.

<sup>2</sup> Je. 18. 8; 50. 4. Is. 26. 16, with ver. 22; ch. 13. 37. Zec. 12. 10. 11. 1 Pe. 5. 6.

<sup>3</sup> Heb. *fasted a fast*.

<sup>4</sup> Dathe translates *'went into his bed-chamber'*, and lay all night upon the ground.—C.

<sup>5</sup> The chief persons of his household or court. Whatever sustenance he might take until the child's death, was mean, scanty, and taken privately. He now penned Ps. li., in which, though assured of pardon, he greatly laments his sin. His fasting and lying on the bare floor were signs of sorrow for sin. True penitents will be most ashamed of sin when God is pacified towards them. Eze. 16. 63.—C.

<sup>6</sup> Heb. *do hurt*.

<sup>7</sup> Ru. 3. 3. Job 1. 20. 10. Ps. 39. 9; 119. 67, 71. Mi. 7. 7-9.

<sup>8</sup> *Worshipped*, in the offering of sacrifices for his sin, and prayer. But, though hungry from his fast, he waits to worship before he eats.—C.

<sup>9</sup> Jonah 3. 6, 9; 1. 6. Joel 1. 14; 2. 13. Is. 38. 1-3. Am. 5. 15. Ps. 50. 15. Ja. 4. 9, 10.

<sup>10</sup> Ge. 3. 19. Job 30. 23; 7. 10; 14. 10-12. He. 9. 27.

<sup>11</sup> He could not profit the child by his tears, but he might injure himself and neglect his duty. The child, released from sufferings, and gone before him to a better world, was no loser. How different his conduct at the burial of ungodly Absalom!—C.

<sup>12</sup> 1033.

<sup>13</sup> Mat. 7. 6. 1 Ch. 22. 9; 3. 5. 15. 9-7.

<sup>14</sup> i.e. peaceableness and perfection.

<sup>15</sup> The *peaceful* and the *perfect*—by which two names he was an eminent type of Christ. The Prince of peace by his cross—perfect God and perfect man in his person—a perfect example, a perfect Saviour.—C.

<sup>16</sup> The LORD sent this consoling name, by message, to David.—C.

<sup>17</sup> a ch. 7. 1, 2. 4; ver. 1-15. Ki. 1. 10-44.

<sup>18</sup> That is, *Beloved of the LORD*, Mat. 3. 17; 5. Col. 1. 13. [The Latin, Syriac, and Arabic repeat the word 'loved,' which makes the sense much clearer: 'Jehovah loved him, and sent by Nathan the prophet, and called his name Jedidiah (beloved of Jehovah), because Jehovah loved him.'—C.]

A.M. 2971. B.C. 1033.

<sup>19</sup> c ch. 11. 25. Ps. 127. 1.

<sup>20</sup> Perhaps in 1034.

<sup>21</sup> A city, the ruins of which still remaining, testify its former greatness. It is situated east of Jordan, and was one of the cities of the Decapolis. It is now called Aman, and is situated on the banks of the Jabbok, which rises in a pond on the south-west of the town. C.—Rabbah, or Rabbath-Ammon, called by the Greeks Philadelphia, stood on one of the upper tributaries of the Jabbok, about 25 miles east of the Jordan. It is now deserted. The ruins lie in a dreary valley, on both sides of a little stream which in winter becomes a torrent. The source of the stream is a short distance to the west, and the waters flow eastward. Another valley comes in from the north, and on its easterly side, at the point of junction, stands an isolated steep hill, on the top of which is the citadel, a fortress of great extent and strength.

Joab in his first attack took 'the city of the waters,' i.e. the lower town, which lay on the banks of the stream. But the citadel held out. Messengers were sent to David, who marched to the spot with a reinforcement, and captured the fortress.—C.

<sup>22</sup> That part where the wells and cisterns were.

<sup>23</sup> Houbigant translates it: 'I have cut off the waters from the city: by which means, where there were no other supplies, he could soon compel the garrison to surrender.—C.

<sup>24</sup> Heb. *my name is called upon it*.

<sup>25</sup> 1 Ch. 20. 2.

<sup>26</sup> Or, value, Pr. 13. 22; 24. Da. 2. 21.

<sup>27</sup> Heb. *very great*.

<sup>28</sup> Furnace of Melch, 2 Ki. 16. 3; 23. 10, 11.

<sup>29</sup> Perhaps he only made them saw wood and stones, dig iron mines, fell timber, and labour about furnaces.

<sup>30</sup> CHAP. XIII.

<sup>31</sup> B.C. 1032.

<sup>32</sup> a ch. 3. 2; 3; xiv. xviii.

<sup>33</sup> b Ge. 6. 2; 39. 6. Pr. 31. 30.

<sup>34</sup> c Ge. 34. 2; 3. Mat. 5. 28; 2 Pe. 2. 14.

<sup>35</sup> d 1 Ki. 21. 4. Job 5. 2.

<sup>36</sup> He did not see why what means he could effect his wicked purpose.—C.

<sup>37</sup> e Pr. 27. 6; 28. 23. Mi. 7. 5. with 1 Sa. 16. 9. 1 Ch. 2. 13.

<sup>38</sup> f Ps. 58. 5. Je. 4. 22. Ge. 3. 1.

<sup>39</sup> Heb. *then*.

<sup>40</sup> Heb. *morning by morning*.

<sup>41</sup> g 15. 3. 9. Je. 3. 3; 8. 12. Le. 18. 9; 20. 17.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.<sup>2</sup>

27 And Joab sent messengers to David, and said, I have fought against Rabbah,<sup>3</sup> and have taken the city of <sup>4</sup>waters.<sup>5</sup>

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name.<sup>6</sup>

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he <sup>7</sup>took their king's crown from off his head, (the <sup>8</sup>weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head: and he brought forth the spoil of the city in great abundance.<sup>7</sup>

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the <sup>9</sup>brick-kiln:<sup>8</sup> and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

## CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her out of his house. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that <sup>1</sup>Absalom the son of David had <sup>2</sup>a fair sister, whose name *was* Tamar; and Amnon the son of David <sup>3</sup>loved her.

2 And Amnon was so <sup>4</sup>vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.<sup>1</sup>

3 But Amnon had <sup>5</sup>a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very <sup>6</sup>subtile man.

4 And he said unto him, Why *art* thou, <sup>7</sup>being the king's son, lean<sup>2</sup> to <sup>8</sup>day? wilt thou not tell me<sup>3</sup> And Amnon said unto him, <sup>9</sup>I love Tamar, my brother Absalom's sister.

*whereof was a talent of gold.* According to the common calculation of the talent, this would give 125 lbs., a weight that no man could bear. Whiston, however, calculates the talent here mentioned at 7 lbs., which would give a weight that might be borne. Others think that value and not weight is indicated; this would make the crown worth about £6000. Others suppose

sense, from the expression 'cut' in 1 Ch. 20. 3, has been clearly removed by Kennicott. C.—It ought not to be forgotten that in executing these punishments on the Ammonites, David was chastising them for their own horrid cruelties. According to 1 Sa. xi. their king would only make peace with the inhabitants of Jabesh on condition that their right eyes should be put

Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the great source of all our wickedness. They must pay dear for their lusts who dare indulge them. The only way to escape the judgment which we have deserved, is by returning to God, through Jesus Christ, with



**P**ANORAMA OF JERUSALEM—AS SEEN FROM THE TOP OF THE MOUNT OF OLIVES. [II. Samuel, xii:31.]—"So David and all the people returned unto Jerusalem." We are looking toward the Holy City now from the top of the Mount of Olives. Between where we stand and Jerusalem is the valley of Jehoshaphat. To the extreme left is a cluster of minarets with a small dome. This is the tomb of David on Mount Zion. To the north of it is Zion's Gate. Coming east-

ward nearer to our point of view, almost at the bottom of the valley, you see the pillar of Absalom. The road passing it leads to Bethany. On the hillside near the Jerusalem wall is the Moslem cemetery. To the west of the extreme right of the picture is the tower of David near the Jaffa Gate. No other city on earth has had a history so interesting. More pilgrimages are perhaps made to it to-day than in any former period. This is the city of David.

5 And Jonadab said unto him, <sup>1</sup>Lay thee down on thy bed, and make thyself sick:<sup>4</sup> and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.<sup>5</sup>

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, and he was laid down. And she took flour,<sup>6</sup> and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me.<sup>7</sup> And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me;<sup>8</sup> for no such thing ought to be done in Israel: do not thou this <sup>9</sup>folly.<sup>1</sup>

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee.<sup>2</sup>

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her<sup>3</sup> exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.<sup>5</sup>

16 And she said unto him, *There is no*

A.M. 2972. B.C. 1032.

h Ps. 50.18. Pr. 19.27. Je. 9.2-6.

4 Feign thyself sick, a deception in which travellers tell us many Asiatics are still such adepts, that it is often very difficult to detect them.

5 Such childish ideas about particular kinds of food, and its being dressed by particular persons, are common in many kinds of disease, and sometimes remarkably precede convalescence. There was therefore no ground for apprehension of any evil purpose, but, on the contrary, every reason for compliance.—C.

1 Ge. 18. 6. Mat. 13. 33. Le. 26. 26. Pr. 31.13.

6 Or, paste.

1 Ps. 14. 1; 50. 23, 27. Jn. 3. 20. Je. 23. 23, 24. Job 24. 13-17. 34. 22.

7 An order exceedingly natural in that peevish irritability that sickness so frequently introduces.—C.

m Ge. 39. 12. Pr. 7. 13. Ro. 1. 27. Le. 15. 9; 20. 17. De. 27. 22.

8 Heb. humble me.

n Le. 18. 9; 20. 17. Job 31. 1.

9 Heb. it ought not to be done.

o Ge. 34. 7. De. 20. 21. Ju. 19. 23; 24. 20. 6. 10. Ps. 93. 5.

p e. 34. 7. Pr. 7. 7.

1 Folly is here 'wickedness,' and fools 'wicked men.'

There is something exceedingly tender and affecting in her remonstrance, but Amnon was a mere brute, and it would not last upon him. See how David began to be punished in his ungodly children! Adultery and murder had been his own sins, and these sins among his children form the beginning of his chastisement. He would feel it the more keenly, as no doubt his own example had encouraged them to such enormities.—C.

2 Tamar evidently desired to get away under any pretext, by any means. It must not be concluded from this statement that David would have sanctioned incest.—P.

q Pr. 18. 2. Ge. 34. 2. ch. 12. 10, 12.

r Ro. 6. 21. Je. 6. 15. Ez. 23. 17. He. 3. 13.

3 Heb. with great hatred, greatly.

4 An evil and tormented conscience, instead of leading to repentance, very frequently leads to turn that anger against others that should be turned against his own sin.—C.

5 See what deceitful pleasures these of the flesh are! how soon they pass away and turn into loathing! Inordinate lust ever ends in satiety. Let none ever expect better treatment than Tam. r from those who are capable of attempting their seduction.—C.

6 She had come—as is most probable both from her rank and the analogy of eastern customs—not on foot or unattended, but in some covered conveyance, with her servants. Now she is exposed to great indignity in being sent away without conveyance or attendance.—C.

7 Ge. 37. 3. Ju. 5. 30. Ps. 45. 14.

8 Jos. 7. 6. Ge. 37. 29. 34. Je. 2. 37. 1 Sa. 4. 12. ch. 1. 2. Job 1. 20; 2. 12. Re. 18. 19.

9 Heb. Amnon, so called in contempt.

10 Ps. 39. 9. Ro. 12. 19.

11 Heb. set not thine heart.

12 This awful picture of the evils of polygamy, of divided families, of personal lasciviousness, individual misery, and meditated revenge, forms no argument for the in- fidelity against the Bible, but an illustration of the weakness and wickedness of human nature. In reality, that truth, the whole truth, which is to be found in the Bible alone, constitutes an evidence of its divine origin, that the infidel, if he studied the laws of moral evidence, could neither gainsay nor resist.—C.

13 x ch. 12. 10, with Le. 20. 17; 18. 9.

14 y Le. 19. 17. Mat. 18. 15. Jn. 3. 15.

15 z Ge. 28. 12, 13. 1 Sa. 25. 4, 5. 2 Ki. 3. 4.

16 Ju. 7. 24; 17. 1; 19. 1, 18, or 2 Ch. 13. 19; 15. 8. Jn. 11. 54.

17 Not the tribe of Ephraim, but a city so called in the tribe of Benjamin, 2 Ch. 13. 10, about twelve miles from Jerusalem.—C.

18 Ps. 12. 2; 35. 20; 55. 21. Je. 41. 1, 2, 6, 7; 9. 3. Mi. 7. 5. Pr. 26. 24, 25.

19 d ch. 14. 22. Ru. 2. 4.

20 e Ps. 55. 21. Je. 41. 1, 6. 7. Pr. 26. 24, 25.

21 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive—but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—C.

22 f Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

A.M. 2972. B.C. 1032.

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10 Ps. 39. 9. Ro. 12. 19.

11 Heb. set not thine heart.

12 This awful picture of the evils of polygamy, of divided families, of personal lasciviousness, individual misery, and meditated revenge, forms no argument for the in- fidelity against the Bible, but an illustration of the weakness and wickedness of human nature. In reality, that truth, the whole truth, which is to be found in the Bible alone, constitutes an evidence of its divine origin, that the infidel, if he studied the laws of moral evidence, could neither gainsay nor resist.—C.

13 x ch. 12. 10, with Le. 20. 17; 18. 9.

14 y Le. 19. 17. Mat. 18. 15. Jn. 3. 15.

15 z Ge. 28. 12, 13. 1 Sa. 25. 4, 5. 2 Ki. 3. 4.

16 Ju. 7. 24; 17. 1; 19. 1, 18, or 2 Ch. 13. 19; 15. 8. Jn. 11. 54.

17 Not the tribe of Ephraim, but a city so called in the tribe of Benjamin, 2 Ch. 13. 10, about twelve miles from Jerusalem.—C.

18 Ps. 12. 2; 35. 20; 55. 21. Je. 41. 1, 2, 6, 7; 9. 3. Mi. 7. 5. Pr. 26. 24, 25.

19 d ch. 14. 22. Ru. 2. 4.

20 e Ps. 55. 21. Je. 41. 1, 6. 7. Pr. 26. 24, 25.

21 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive—but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—C.

22 f Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

23 g Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

24 h Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

25 i Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

26 j Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

27 k Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

28 l Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

29 m Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

30 n Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

31 o Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

32 p Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

33 q Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

34 r Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

35 s Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

36 t Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

37 u Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

38 v Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

39 w Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

40 x Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

41 y Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

42 z Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

43 a Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

44 b Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

cause; this evil in sending me away<sup>6</sup> is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she* had a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon<sup>7</sup> thy brother been with thee? but hold now thy peace, my sister, he *is* thy brother; regard<sup>8</sup> not this thing. So Tamar remained desolate<sup>9</sup> in her brother Absalom's house.<sup>1</sup>

21 ¶ But when king David heard of all these things, he *was* very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad:<sup>2</sup> for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years,<sup>3</sup> that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim:<sup>4</sup> and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, *but* blessed him.

26 Then said Absalom, If not, I pray thee, let *my* brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.<sup>5</sup>

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto

wrath; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let

so little consulted the honour of his God! But when men lie hardened in their lust, what evil are they not capable of committing!

REFLECTIONS.—Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their

you, smite Amnon; then kill him, fear not: have not I commanded you?<sup>2</sup> be courageous, and be valiant.<sup>7</sup>

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat<sup>8</sup> him up upon his mule,<sup>9</sup> and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons,<sup>1</sup> and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 ¶ And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.<sup>2</sup>

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said,<sup>3</sup> so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept<sup>4</sup> very sore.<sup>5</sup>

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud,<sup>6</sup> king of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

## CHAPTER XIV.

1 *Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.*

NOW Joab<sup>a</sup> the son of Zeruiah perceived that the king's heart was toward Absalom.

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6 Or, will you not, since I have commanded you?

7 Heb. sons of valour.

8 Heb. rode.

9 Ge. 36.24. 1 Ki. 33. with Le. 19.10.

10 The first time that mules are certainly mentioned in Scripture; for in Ge. 36.24 the meaning is matter of dispute. Le. 19.19 forbade the breeding of such animals—but the Jews did not consider this prohibition as forbidding their use.—C.

11 The very exaggerated form which rumour still continues to deliver her reports. Fanciful always exaggerates, and is therefore to be dreaded, whether in historian or judge.—C.

12 ver. 19; ch. 12.16. Jos. 7.6. Ge. 37.29.34. Job 1.20.

13 ver. 3-5.

14 Or, settled. Ge. 27.41. Ps. 7.14. Pr. 24.11. 12:17.14.

15 Scott thinks it is not likely that Absalom would have made Jonadab his confidant because he had been Amnon's friend; ver. 3; but a man of his character could betray a friend without scruple, and lend himself to the designs of his enemy.—I.

16 ver. 38. Am. 2.14. Je. 48.44.

17 Heb. according to the word of thy servant.

18 Heb. with a great weeping, greatly.

19 Both on account of the family sin, and that Amnon was the first-born. Whether the servants wept out of compassion or compliment to David does not appear certain. Most probably it was sincere, and that both on account of the king whom they loved, and Amnon who was killed. Amnon was a bad man; but may, notwithstanding, have been a popular favourite.—C.

20 ch. 3.3; 15.8. 1 Ch. 3.2.

21 Or, Ammihud.

22 Or, was consumed, ch. 14.1.

23 De. 3.14. Jos. 13.13. ver. 37.

24 Ge. 37.34; 38.12. ch. 12.23.

CHAP. XIV.

B.C. 1027.

a ch. 2.18. 1 Ch. 2.16.

b ch. 13.39; 18.33; 19.

c 2 Ch. 11.6. Ne. 3.5. 27. Je. 6.1.

1 A city of Judah, nine miles south of Jerusalem. It was situate on a hill, and considerable ruins are described by modern travellers, as still remaining. Why did Joab send to Tekoah for a wise woman? (1) He must bring a petitioner from a distance, so that she may be less suspected of collusion. (2) Tekoah was in Joab's own tribe, and he therefore culls his agent from his acquaintance. (3) He chooses her for her peculiar address, and ready

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d Ge. 3.1. ch. 13.3. Ps. 58.5. Je. 4.22.

e Ru. 3.3. Ps. 104.15. Mat. 6.17. Ec. 9.8.

f Ex. 4.15. Nu. 23.5.

g 1 Sa. 28.14. ch. 9.6. 8. Ru. 2.10. Ge. 19.1; 33.318.2.

h Heb. Save, Is. 1.17. De. 27.19.

i Job 20.12-14. Je. 22.16. Ps. 82.3,4.

k ch. 12.1-4. Ju. 9.8. 15. 1 Ki. 20.35-41. Is. 5.1-6.

l As Joab may have found a person whose circumstances bore some resemblance to what he wished to represent, it is possible that this woman's story may have been partly founded in truth, yet it is expressly said (ver. 2) that she feigned herself a mourner.

m Her melancholy tale, her widow's weeds, her aged person, her poetical and picturesque language, and her earnest eloquent manner, were all fitted to impress a mind like David's.—I.

n Ac. 7.26. De. 17.6; 19.15; 22.26.

o Nu. 35.19. De. 19.12.

p An evidence that not the law, but personal force or family combination, were as yet the chief means of redress for injuries. Happy is the land where individuals redress not their own wrongs, but where the law is accessible, its arm strong, and its decisions merciful and just.—C.

q Ge. 27.45. De. 25.6-10. Ru. 4.4,5. Is. 14.21,22. Job 18.16,17,19.

r A beautiful and still common figure in the East, and perhaps in all countries, for life and its distinction. We frequently speak of the spark of life, and call the soul 'vital spark'.—C.

s ver. 11; ch. 16.4. Pr. 18.13. Ac. 25.26,27.

t Mat. 27.25. Ge. 27.13. 1 Ki. 2.44,45.

u Ps. 119.49; 102.13. Ex. 34.6. Nu. 35.11,12. Mat. 5.44,48.

v Nu. 35.19,27. Jos. 20.3-6. De. 19.4-10. Ex. 21.13.

w 1 Sa. 14.45. 1 Ki. 1.52. Ac. 27.34.

x The judgment of the king was just—for the alleged quarrel implied not any premeditated design, but a casual controversy with a fatal termination.—C.

y ch. 12.7. Ro. 13.8. Le. 19.35.

z ch. 13.28, with ver. 6, 10, 11.

a So far as the tact of pleading was concerned, she was certainly a wise woman. The moment she charges the king with a fault, a statement not likely to please an absolute king, she leads him away to his son, his banished son, with whom she knew his heart was.—C.

b He. 9.27. Job 30.23. Ps. 41.

thence<sup>a</sup> a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king!

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.<sup>2</sup>

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family<sup>3</sup> is risen against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal<sup>4</sup> which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.<sup>5</sup>

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.<sup>6</sup>

14 For we trust and rely on the king's word.

yet doth he <sup>6</sup>devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid:<sup>7</sup> and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son<sup>8</sup> together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable:<sup>9</sup> for *as* an angel of God,<sup>1</sup> so *is* my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab <sup>b</sup>fell to the ground on his face, and bowed himself, and <sup>c</sup>thanked the king: and Joab said, To-day thy servant knoweth that <sup>d</sup>I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.<sup>2</sup>

23 So Joab arose and went to <sup>e</sup>Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not <sup>f</sup>see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But<sup>g</sup> in all Israel there was none to be so much praised as Absalom for his beauty: from<sup>h</sup> the sole of his foot even to the crown of

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<sup>a</sup> Ex. 21. 13. Nu. 35. 15. Jos. xx. De. 19. 1-10. Mat. 18. 35. 32

<sup>b</sup> Or, because God hath not taken away his life, he hath also devised means, &c.

<sup>c</sup> I fear they will sustain great loss, or they will be provoked to rebel against thee.

<sup>d</sup> Some have hence supposed the woman of Tekoah had a real case to plead, and that Joab took advantage of it; but this seems totally inconsistent with ver. 2, 3, 19, 20. She merely employs the words *my son* for her son in the parable, who had no other but a figurative existence.

<sup>e</sup> Heb. for rest.

<sup>f</sup> 1 Sa. 29. 9. ver. 20; ch. 19. 27. Ac. 12. 22, 23.

<sup>g</sup> This may have been the language of flattery to soothe the king, but it is more likely she felt it and spoke it as truth; for David was a man of great natural and acquired acuteness, which, as truly as supernatural endowments, is the gift of God.—C.

<sup>h</sup> ver. 4. <sup>i</sup> Heb. blessed, ch. 13. 25. Ru. 2. 4.

<sup>j</sup> Ge. 6. 8. 10. 19. 31. 107. 39. 44. 7. 50. 4. Ku. 2. 10. 1 Sa. 29. 3.

<sup>k</sup> Joab had two reasons for his anxiety for Absalom. (1) He saw the king was anxious for a good excuse for recalling Absalom. (2) To afford an additional example for the safety of a murderer, in which class he himself ranked, but was so great a favourite with the army that David could not punish him.—Note, David sinned through tender but mistaken lenity. According to the divine law, the deliberate and malicious murderer should die. But David's tenderness as a father soon punished his error as a judge.—C.

<sup>l</sup> ch. 13. 37. 3. De. 3. 14. Jos. 12. 5.

<sup>m</sup> Ge. 43. 3. ver. 28. <sup>n</sup> Heb. And as Absalom, there was not a beautiful man in all Israel to praise greatly, Pr. 31. 30. 1 Sa. 16. 7. 19. 2. Mat. 23. 27.

<sup>o</sup> 1 Sa. 16. Pr. 11. 22.

<sup>p</sup> Or, 'from time to time,' i.e. occasionally, or, as the next clause explains it, 'when the hair became heavy on him, or burdened him, then he polled it'; and this may have been at longer intervals than a year. Being vain of the abundance and beauty of his hair (of which the people of the East are very proud), he wore it as long as he could without much inconvenience; and when at length he was compelled to part with it, he made it be weighed, in order that the fame of its quantity might compensate his vanity for the temporary loss. The circumstance is noticed here, with a view to explain and give point to the fact, that these fondly cherished locks proved the

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3 lb. 2 oz. avoidupois weight. And if we recollect what Josephus tells us, that the Jews powdered their heads with gold-dust, using various unguents, the wonderfulness of the production will remain, but the difficulty of accounting for such an enormous weight will be greatly diminished. The idea that it was estimated at value, and not by weight, does not seem admissible.—C.

<sup>q</sup> ch. 18. 18. Job 18. 16. 19. 15. 14. 22. Je. 22. 30. 21. ver. 24. Ge. 43. 3.

<sup>r</sup> Heb. near my place.

<sup>s</sup> ch. 13. 28. 29. Ju. 15. 5. Pr. 29. 12.

<sup>t</sup> Joab must have so managed the court, that David was totally inaccessible, except through himself. This caution may have been partly to guard against dangers, partly for state, but most probably chiefly to secure from Joab's own desire to monopolize all access to the royal ear.

<sup>u</sup> Blessed be the name of the Lord, however difficult access may be for petitioners, to earthly potentates, the believer has no difficulty in seeing the King's face, He. 4. 16.—C.

<sup>v</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>w</sup> ver. 4. 22.

<sup>x</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>y</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>z</sup> ver. 4. 22.

<sup>aa</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>ab</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ac</sup> ver. 4. 22.

<sup>ad</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>ae</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>af</sup> ver. 4. 22.

<sup>ag</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>ah</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ai</sup> ver. 4. 22.

<sup>aj</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>ak</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>al</sup> ver. 4. 22.

<sup>am</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>an</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ao</sup> ver. 4. 22.

<sup>ap</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>aq</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ar</sup> ver. 4. 22.

<sup>as</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>at</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>au</sup> ver. 4. 22.

<sup>av</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>aw</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ax</sup> ver. 4. 22.

<sup>ay</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>az</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>ba</sup> ver. 4. 22.

<sup>bb</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>bc</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>bd</sup> ver. 4. 22.

<sup>be</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

<sup>bf</sup> Ge. 3. 12. Job 31. 33. Pr. 24. 13. Je. 8. 12. 1 Sa. 15. 13. Mat. 25. 44.

<sup>bg</sup> ver. 4. 22.

<sup>bh</sup> Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

27 ¶ And unto <sup>1</sup>Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and <sup>m</sup>saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,<sup>5</sup> and he hath barley there; <sup>n</sup>go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me to have been there still: now therefore let me see the king's face;<sup>6</sup> and <sup>o</sup>if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and <sup>p</sup>bowed himself on his face to the ground before the king: and the king <sup>q</sup>kissed Absalom.

## CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of the men of Israel. <sup>7</sup> Under pretence of a row he obtaineth leave to go to Hebron. 10 He maketh there a dangerous conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He prayeth God to defeat Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this, that <sup>a</sup>Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom <sup>b</sup>rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came<sup>1</sup> to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, <sup>c</sup>thy matters *are* good and right; but <sup>d</sup>there *is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were <sup>e</sup>made judge in the land, that every man which hath any suit or cause might come unto me, and <sup>f</sup>I would do him justice!

5 And it was *so*, that when any man came





**PANORAMA OF JERUSALEM—THE HOLY CITY IN WHICH DAVID LIVED SEEN FROM THE EAST.** [11. Samuel, xv:14.]—"And David said unto all his servants which were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom." From our point of view we now move further northward, and again look across the valley of the Kedron from the Mount of Olives upon the Holy City. The swelling domes and towers and crosses of a new Russian church are at our feet. We see

more tombs stretching along the eastward wall of the city to the extreme left. The Mosque of Omar, always the most conspicuous object in Jerusalem to-day, as the temple was in ancient times, stands with its enclosure of thirty-five acres of ground. There once stood the Jewish temple, and perhaps the tabernacle David pitched for the ark of the covenant before the temple was built. To the west and to the right of the mosque is the English church. This is the city from which David fled to escape from Absalom.



that Absalom said unto the king, I pray thee, let me <sup>4</sup>go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode<sup>1</sup> at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I<sup>m</sup> will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent <sup>2</sup>spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,<sup>5</sup> then ye shall say, Absalom <sup>3</sup>reigneth in Hebron.<sup>6</sup>

11 And with Absalom went two hundred men out of Jerusalem, *that were* <sup>2</sup>called; and they went in <sup>4</sup>their simplicity, and they knew not any thing.

12 And Absalom sent for <sup>1</sup>Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh,<sup>7</sup> while he <sup>2</sup>offered sacrifices; and the conspiracy was strong; for the people <sup>1</sup>increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, <sup>2</sup>The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee:<sup>2</sup> for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring<sup>3</sup> evil upon us, and smite the city with the edge of the sword.

15 And the king's <sup>2</sup>servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.<sup>9</sup>

16 And the king went forth, and all his household after him:<sup>1</sup> and the king left <sup>2</sup>ten women, *which were* concubines, to keep the house.

17 And the king <sup>2</sup>went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the <sup>2</sup>Cherethites, and all the Pelethites,<sup>3</sup> and all the Gittites,<sup>3</sup> six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to <sup>2</sup>Ittai the Gittite,

A.M. 2983. B.C. 1021.

\* Mat. 2.8. 1 Th. 2.5. 1 Pe. 2.16.

† ch. 13. 37. 38. 14. 23.

‡ Ge. 28. 20. Je. 9. 3. 5 Is. 28. 15. Mi. 7. 5. 2 Co. 11. 13. 15.

§ ch. 13. 28. 14. 30. Pr. 29. 12.

¶ Up till this time the state of Israel, with a few brief intervals, was a state of alarm, invasion, and war. We are therefore not to be surprised that the use of trumpets, and their various calls, should be well known to all the tribes.—C.

¶ ch. 19. 10. Job 20. 5. Ps. 73. 18.

¶ David being old, it might be thought Absalom would have been content to await his death, as he was (since Amnon and Chieab were removed) the eldest surviving son. But he might already suspect that he was to be passed over by the appointment of Solomon; and, indeed, the law of primogeniture had not yet been applied to the succession to the crown. Besides, in his present unnatural attempt he had but one rival, and that was his fondly attached father: whereas, had he waited for David's death, he might have had several formidable competitors in his brothers.—I.

¶ 1 Sa. 16. 39. 13.

¶ Pr. 15. 22. 31. 27. 12. Mat. 10. 16.

¶ ver. 31. ch. 16. 23. Ps. 55. 12. 144. 9. Mi. 7. 5. Jos. 15. 51.

¶ A town in Judah, Jos. 15. 51, situated, as would appear from the narrative, not far from Hebron.—C.

¶ Nu. 23. 1. 14. 30. Is. 1. 11. 15. 66. 3.

¶ Ps. 3. 1. 43. 1. 2. 118. 10. 122. 1. 6.

¶ ver. 6. Ju. 9. 3. Ps. 62. 9. ch. 12. 10.

¶ Ps. 3. title. Re. 12. 6. 14. Mat. 10. 23.

¶ Heb. thrust.

¶ Ex. 23. 2. ch. 19. 38. Ju. 6. 46. 69. Pr. 17. 17. 18. 24. 27. 12.

¶ Heb. choose.

1 Heb. at his feet.

2 ch. 12. 11. 16. 22.

3 Ec. 10. 7. Ps. 66. 12.

4 ch. 8. 18. 20. 7. 23. 1 Ki. 1. 38. 44. with 1 Sa. 27. 5. 6.

5 See note on ch. 8. 18.—C.

6 ch. 8. 1. 18. 2. He was a native of Gath.

7 Most probably Philistines of Gath, who had come to take military service with David on account of some religio-political persecution. That they were Philistines, and not Israelites who had been with David at Gath, appears from Ittai being called a stranger, ver. 19, and his troops

A.M. 2983. B.C. 1021.

his brethren, ver. 20. That they were politically persecuted appears from Ittai being called an exile, ver. 19. And that this political persecution had arisen from the Gittites favouring Judaism, seems probable from David's prayer, ver. 20, that *peace* and *mercy* might be with them.—C.

4 Heb. make thee wander in going.

5 2 Ti. 1. 16. 18. Ps. 23. 6. 103. 17.

6 2 Ki. 2. 2. 4. 6. 4. 30. 1 Sa. 20. 3.

7 Ru. 1. 16. 17. Pr. 17. 17. 18. 24. Ro. 8. 39. Jo. 6. 66. 69.

8 The Arabs still go to war accompanied by their whole families.—C.

9 1 Ki. 2. 37. 15. 13. 2 Ki. 23. 4. 6. 12. 2 Ch. 29. 16. 30. 14. Jn. 18. 1.

10 ch. 16. 2. Mat. 3. 1. 3. Re. 12. 14.

11 To the wilderness lying between Jerusalem and Jericho, and in the direction of the passes of Jordan.—C. The way of the wilderness is an ancient path which runs from the city across the Kidron, and straight over the summit of Olivet to the wilderness which lies between Olivet and the valley of the Jordan.—P.

12 Nu. 4. 4. Jos. 3. 3. 6. 1 Ch. 15. 2. 15.

13 Zadok and the Levites had come down to the valley of Jehoshaphat, and having passed the Kidron, set down the ark. But Abiathar stayed and went up, most probably to pray, until the exodus of the people was completed.—C.

14 1 Sa. iv. vi. Ps. 3. 3. 8.

15 The tent made for it, ch. 6. 17. 7. 2. Is. 38. 22.

16 Ju. 10. 15. 1 Sa. 3. 18. Job 1. 20. Ps. 39. 9. Ac. 21. 14.

17 A beautiful example of that resignation that acknowledges whatever God does to be good, Lu. 22. 42.—C.

18 1 Sa. 9. 9. ch. 24. 11.

19 ch. 17. 17.

20 ver. 23; ch. 16. 2. Mat. 3. 1. 3.

21 ver. 35. 36. ch. 17. 21.

22 Zec. 14. 4. Mat. 21. 1. 24. 31. 26. 30. Lu. 21. 37. Ac. 1. 12.

23 Heb. going up and weeping.

24 ch. 19. 4. Est. 6. 12. Je. 14. 3. 4. 25. Is. 20. 3. 4. Lu. 19. 41.

25 David wept, not from unmanly grief, but from paternal feeling. Covering the head was an eastern mode of mourning. A relic of the custom may still be seen in hat-crapes and the peculiar head-dress often worn by widows.—C.

Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou comest *but* yesterday, should I this day make thee go up and down<sup>4</sup> with us? Seeing I go whither I may, return thou, and take back thy brethren: <sup>2</sup>mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones<sup>5</sup> that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the <sup>2</sup>brook Kidron, and all the people passed over, toward the way of <sup>1</sup>the wilderness.<sup>6</sup>

24 ¶ And lo Zadok also, and all the Levites *were* with him, <sup>2</sup>bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,<sup>7</sup> until all the people had done passing out of the city.

25 And the king said unto Zadok, <sup>2</sup>Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and show me *both* it and <sup>1</sup>his habitation:

26 But if he thus say, I have no delight in thee; behold, <sup>2</sup>where am I, let him do to me as seemeth good unto him.<sup>8</sup>

27 The king said also unto Zadok the priest, *Art not* thou <sup>2</sup>a seer? return into the <sup>1</sup>city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the <sup>2</sup>plain of the wilderness, until there come <sup>1</sup>word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of <sup>2</sup>mount Olivet, and wept <sup>1</sup>as he went up,<sup>9</sup> and <sup>2</sup>had his head covered;<sup>1</sup> and he went barefoot:

sons, and flourishing families, are to little purpose, while sin reigns in our heart, and the curse of God bovers over our head. But with what art and perseverance do wicked men pursue their carnal schemes! Often they obtain, but their insensance, what Abiathar

with precipitous banks; but here and there its banks have an easy slope, and along its bottom, especially north of the city, are strips of land capable of cultivation. It runs close past the east side of Jerusalem, between Mount Moriah and Olivet. In some places

the plague, if not the murderers, of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and

and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, 'Ahitophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, "turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the "top of the mount, where he worshipped<sup>1</sup> God,<sup>2</sup> behold, 'Hushai the Archite<sup>3</sup> came to meet him with "his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* "there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's "friend, came into the city, and Absalom came into Jerusalem.

## CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai innuendeth himself into Absalom's counsels. 20 Ahithophel's counsel.

AND when David was a little past "the top of the hill, behold, "Ziba, the servant of Mephibosheth, met him, "with a couple of asses saddled, and upon them two hundred loaves of bread,<sup>1</sup> and an hundred bunches of raisins, and an hundred of summer-fruits,<sup>2</sup> and a bottle<sup>3</sup> of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to "ride on; and the bread and summer-fruit for the "young men

A.M. 2983. B.C. 1. 21.

1 ver. 12. Ps. 41. 9. 55. 12-14. Mat. 26. 14. 15. 2 ch. 16. 23; 17. 14. 23. Job 12. 17. 20. 12. 13. 2 Lu. 19. 29. 1 Ki. 11. 7. ver. 30.

3 1 Ki. 8. 44. Job 1. 20. Ps. 139. 15. 15. 2 The Hebrew signifies, 'Where worship was paid to God.' The construction shows that there was some 'high place' or sanctuary on the summit of Olivet, and that David stopped there to pray. P.—There is a characteristic beauty in David's feignings and conduct. He prays not against Ahithophel personally, but to God to frustrate his malicious talent. He hastens no way from the pressing danger till he pauses on the summit of the mountain to worship God.

2 ch. 16. 16-19; 17. 6-15. Jos. 10. 2.

3 The gentile designation *Archite* is probably identical with that mentioned in Jos. 10. 2. The city of *Arch*, from which the name was derived, appears to have stood on the northern border of Benjamin between Bethel and Ataroth, and thus about seven miles north of Jerusalem.—P.

4 ch. 1. 2; 13. 19. Ge. 37. 29. 34.

5 Ge. 28. 14. 14. ver. 31. Mat. 4. 7. with Ac. 27. 31. ch. 17. 14. 23.

6 ver. 27. ch. 17. 17; 18. 19. 29.

7 Ru. 1. 16. Pr. 17. 17; 13. 24. ch. 16. 16. 17.

## CHAP. XVI.

1 ch. 15. 30. 32.

2 ch. 9. 29. 31.

3 Pr. 18. 16. 24. 45.

4 The Jewish bread was formed into thin cakes, so that the two hundred would not with all the other parts of the present form an unmanageable load.—C.

5 The Septuagint translates the word 'dates.' The Targum, Grotius, &c., suppose it 'apples, plums,' &c. The quantity, 'an hundred,' forbids this conclusion. Clark's suggestion of pomegranates, large cucumbers, or water-melons, seems best to agree both with the quantity brought, besides they are very important articles of food in eastern countries.—C.

6 It will be recollected that the eastern bottles were of skin, so that they could easily be carried. The use of them may still be found in Europe, in the mountains of Biscay.—C.

7 ch. 19. 18. 26. Ju. 5. 10. 10. 10. 25. 27.

A.M. 2983. B.C. 1021.

1 ch. 19. 24-30. Ps. 15. 3. Pr. 1. 10. 16. 28. 28.

2 Ex. 21. 8. Pr. 18. 13. 16. 17. 18. 19. 10. 11. 12. 13.

3 David had therefore no dread of final deposition, but expected to be restored to Jerusalem and the throne so soon as the popular ferment was over.—C.

4 Heb. *how myself down*.

5 ch. 3. 16. 17. 18. 19. 16. 6 A city of Benjamin, evidently not far from Mount Olivet. The Targum considers it identical with Alemeth, 1 Ch. 6. 60. C.

6 ch. 19. 16-23. 1 Ki. 2. 8. 25. 26. 27. 28.

7 Mat. 5. 12. Ju. 16. 33. Ex. 22. 28. Ps. 66. 26; 55. 3. 57. 4. 58. 3. 120. 3. 120. 3.

8 Ut, *he still came forth and cursed*.

9 Heb. *man of blood*. ch. 1. 14. 11. 12. with 12. 6. Ps. 5. 6.

10 Come out from the guards 'on the right and left; that I may smite thee—a charge of cowardice to provoke David to expose himself—or 'get out, get out' of the land.—C.

11 De. 13. 13. 1 Sa. 2. 12. 17. 17.

12 Out, out, thou man of blood, and worthless man.—P.

13 Ps. 12. 14. ch. 1. 19. Pr. 18. 10. 18. Ju. 9. 24.

14 Heb. *behold thee in thy evil*.

15 Like the charges of passionate men in general, this of Shimei was false. The blood of the house of Saul was upon the Philistines, and not upon David.

16 False accusers and false witnesses may readily rise against David for they afterwards rose against a greater—even Christ.—C.

17 Sa. 24. 14. 15. ch. 3. 8. 2. 8. 13. 13.

18 1 Sa. 26. 8. 9.

19 David was one of those who held firm authority over their followers; even in his flight, his valiant friend does not move without asking permission.—C.

20 ch. 19. 22; 39. Lu. 9. 55. 12. 50.

21 Ki. 18. 25. La. 3. 38. Ge. 50. 20. 1 Sa. 3. 18. 18. 10. 5. Ps. 39. 10. 28.

22 Ki. 22. 22. Ju. 11. 11.

23 The Lord hath said—not by command, which were to make him the author of sin, but by that providence which being employed to punish David, affords thus an occasion to Shimei's evil temper and tongue.—C.

24 ch. 12. 11. 12. Job 1. 21. with 1 Ki. 2. 9. La. 3. 39.

25 See note on ver. 10. As it was a sin, it was of Shimei's evil heart; as an affliction, it was of God. God leaving Shimei to follow his own evil inclinations. Ro. 1. 24.—C.

26 Ge. 32. 33. Ex. 24. 25. 37. 6.

to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And "where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for "he said, 'To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, "thine are all that *pertained* unto "Mephibosheth. And Ziba said, I humbly<sup>5</sup> beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to 'Bahurim,<sup>6</sup> behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and "cursed still as he came.<sup>7</sup>

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou "bloody man,<sup>8</sup> and thou "man of Belial!<sup>9</sup>

8 The LORD hath "returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief,<sup>1</sup> because thou *art* a bloody man.<sup>2</sup>

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this "dead dog curse my lord the king? "let me go over, I pray<sup>3</sup> thee, and take off his head.

10 And the king said, "What have I to do with you, ye sons of Zeruiah? "so let him curse, because the LORD hath said unto him,<sup>4</sup> Curse David. "Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? Let him alone, and let him curse; for the LORD hath bidden him.<sup>5</sup>

12 It may be that the LORD will "look on

our intimates, yea, almost all beside, go over to our enemy. Our severest strokes often come from hands which we least suspected: and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great encumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than the hired servants of the house.

Lord shall perish. Often our friends, and especially our Jesus, help us most when unseen. It is not the craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

it. Wicked revilers are fond of interpreting God's righteous judgments as a patronizing of their malice: and innocence is no protection from a malicious and lying tongue. But no provocation can warrant our revenging ourselves, and returning evil for evil. The vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in our trials is the first step to our deliverance.

mine affliction, and that the LORD will "requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and "cast dust.<sup>6</sup>

14 And the king, and all the people that were with him, came weary,<sup>7</sup> and refreshed themselves "there.<sup>8</sup>

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.<sup>9</sup>

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with "thy friend?

18 And Hushai said unto Absalom, Nay; but "whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? "should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give<sup>a</sup> counsel among you what we shall do.

21 And Ahithophel said unto Absalom, "Go in unto thy father's concubines,<sup>1</sup> which he hath left<sup>7</sup> to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon "the top of the house;<sup>2</sup> and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the "counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle<sup>3</sup> of God: so was all the counsel of Ahithophel both with David and with Absalom.

## CHAPTER XVII.

<sup>1</sup> Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provisions.

**M**OREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men,<sup>1</sup> and I will arise and pursue after David this<sup>a</sup> night:

A. M. 2983. B. C. 1021.

<sup>a</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>b</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>c</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>d</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>e</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>f</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>g</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>h</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>i</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>j</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>k</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>l</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>m</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>n</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>o</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>p</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>q</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>r</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>s</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>t</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>u</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>v</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>w</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>x</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>y</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>z</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aa</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ab</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ac</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ad</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ae</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>af</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ag</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ah</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ai</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aj</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ak</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>al</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>am</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>an</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ao</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ap</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aq</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

A. M. 2983. B. C. 1021.

<sup>a</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>b</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>c</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>d</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>e</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>f</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>g</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>h</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>i</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>j</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>k</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>l</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>m</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>n</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>o</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>p</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>q</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>r</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>s</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>t</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>u</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>v</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>w</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>x</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>y</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>z</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aa</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ab</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ac</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ad</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ae</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>af</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ag</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ah</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ai</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aj</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ak</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>al</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>am</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>an</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ao</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>ap</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

<sup>aq</sup> De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

2 And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and "I will smite the king only:

3 And I will bring back all the people unto thee; the man whom thou seekest is as if all returned:<sup>2</sup> so all the people shall be "in peace.

4 And the saying "pleased<sup>3</sup> Absalom well, and all the elders of Israel.<sup>4</sup>

5 Then said Absalom, Call now "Hushai the Archite also, and let us hear likewise what he saith.<sup>5</sup>

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying?<sup>6</sup> if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given<sup>7</sup> is "not good at this time.

8 For, said Hushai, thou knowest thy "father and his men, that they be "mighty men, and they be chafed in their "minds, "as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he "is hid now in some pit, or in some other place: and it will come to pass, "when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

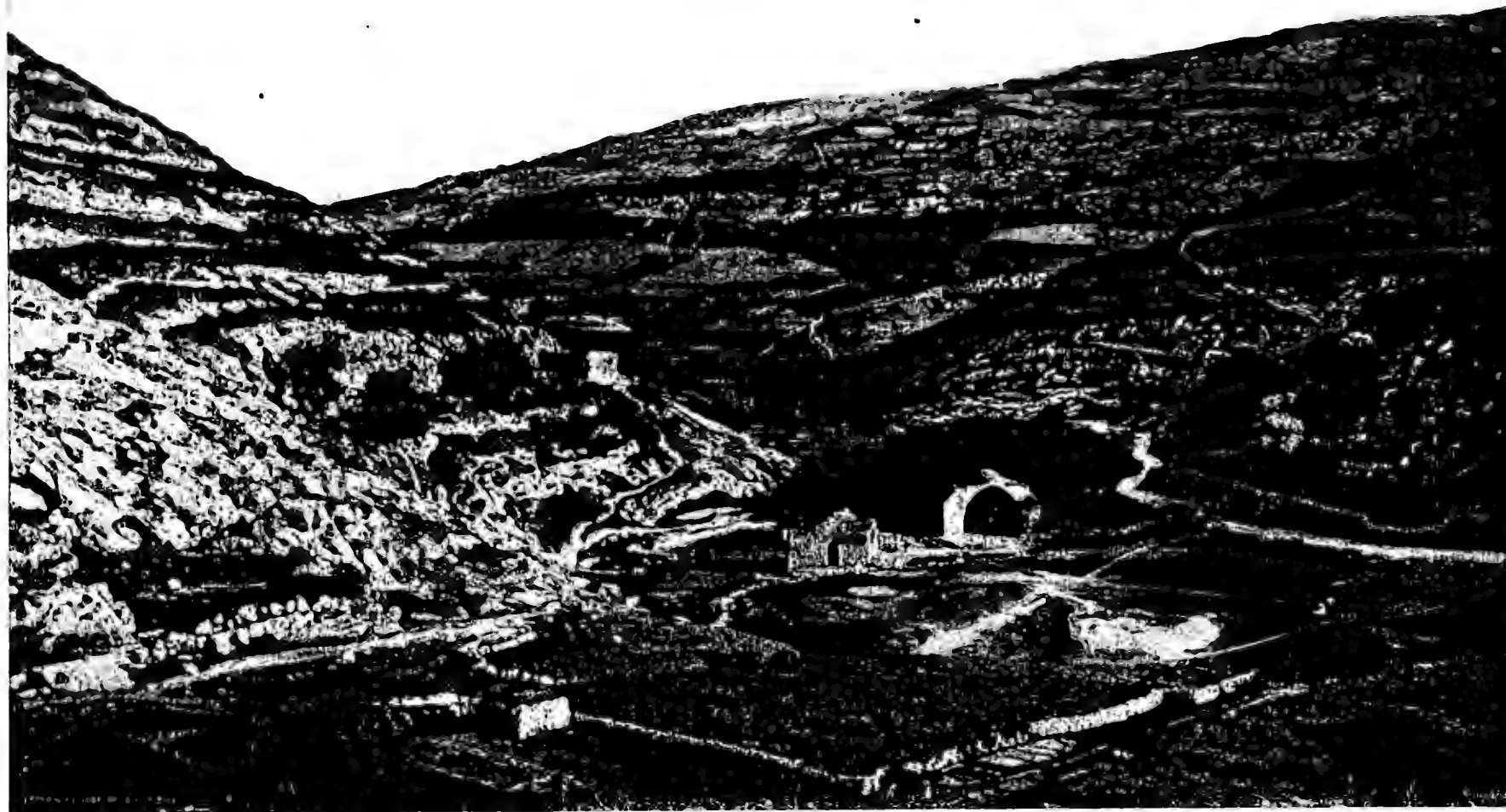
10 And he<sup>9</sup> also that is "valiant, whose heart is as the heart of a lion, shall "utterly melt: for all Israel knoweth that thy father is "a mighty man, and they which be with him are valiant men.

11 Therefore I counsel, that "all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as "the sand that is by the sea for multitude, and "that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew<sup>1</sup> falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will "draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is



**JOAB'S WELL, WHERE JONATHAN AND AHIMAAZ WAITED FOR NEWS ABOUT ABSALOM.** [II. SAMUEL, XVIII; 17.]—"Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David." This well is situated in the valley of Kedron, near where it unites with the valley of Hinnom. Here David's servants waited for news from Hushai during Absalom's rebellion in order to gather

and send unto their king. Here also Adonijah, David's son, assembled his friends when he aspired to be king in his father's place. The well is 125 feet deep. It is walled up with large rocks with an arch above of great antiquity. There is a large chamber at a depth of 113 feet, from the bottom of which a shaft leads to a rock-hewn chamber below. The people of Siloam sell this water in Jerusalem.

better than the counsel of Ahithophel:<sup>a</sup> for the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.<sup>b</sup>

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness,<sup>c</sup> but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel;<sup>d</sup> (for they might not be seen to come into the city:) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water.<sup>e</sup> And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water:<sup>f</sup> for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order,<sup>g</sup> and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

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<sup>a</sup> The speech of Hushai is an astonishing specimen of simple eloquence. It is remarkable first for suggesting every topic of fear, and then for touching every spring of Absalom's vanity while it carefully seems to consult for the general safety of his followers, and the certain success of his schemes.—C.

<sup>b</sup> Heb. commanded. Ps. 33:9, 11; Job 1:8, 5; Am. 6:1, 19, 3; Na. 1:14.

<sup>c</sup> ch. 15:31, 34; Ps. 33:10, 11; Job 1:17, 7; 1 Co. 1:19, 20; 3:19; Job 5:11, 12; Pr. 21:30, 19, 21; Is. 8:9, 10.

<sup>d</sup> The counsel of Ahithophel was good, not in principle, but for the purpose to be accomplished. God, who works by means of men and instruments, defeats it by a counsel, not in itself so well suited to the end, but better suited to the feelings and principles of the vain prince and his wicked conspirators and fellow-rebels.—C.

<sup>e</sup> ch. 15:27, 36.

<sup>f</sup> Jos. 15:7, 18, 16, 1; Ki. 1:9, i.e. the fuller's well.

<sup>g</sup> En-rogel is in the valley of the Kidron where it is joined by the ravine of Hinnom. It is only a few hundred yards outside the city.

<sup>h</sup> ch. 3:10, 16, 5, 19, 16.

<sup>i</sup> Jos. 2:4, Ps. 37:5.

<sup>j</sup> Jos. 2:4, 5; Ex. 1:19.

<sup>k</sup> Jos. 4:8, 25; Col. 3:2; Ec. 8:16.

<sup>l</sup> The well may have been a subterranean brook—a thing very common, especially in limestone ranges—and therefore it is most probable the woman considered herself as literally speaking truth in one sense, though she expected or knew she would be understood in another.

<sup>m</sup> Every word that is in the intended sense, untrue, is sin. The sacred writer, however, states the fact, not to approve, but to record. For the quality of the fact we are left to the unchanging judgment of the divine law.—C.

<sup>n</sup> That is, over the Jordan. The king appears to have intended to have spent the night on the west side of the river.—P.

<sup>o</sup> ver. 1-3.

<sup>p</sup> Tr. 27, 12; Mat. 10:16; Ac. 27:31; ver. 24; ch. 18:6; Nu. 31:49; Ju. 17:12, 20, 27-29.

<sup>q</sup> Pr. 10:18, 20.

<sup>r</sup> Heb. gave charge concerning his house, ch. 15:22, 2 Ki. 20:1.

<sup>s</sup> He deliberately made his will; his worldly wisdom remaining till the last. Thus Satan triumphs over Ahithophel through his ambition and the love of power, as he triumphed over Judas through avarice and the love of money.—C.

<sup>t</sup> Job 2:2; Ps. 50:12.

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<sup>1</sup> Perhaps he had not married her.

<sup>2</sup> A second name for Jesse the father of David. See 1 Ch. 2:13, 16.—C.

<sup>3</sup> Nu. 32:1, 40; Ju. 5:16, 17; 10:17, 11; 5:29, 12; 7: De. 3:10-15; Jos. 13:25, 31.

<sup>4</sup> 1 Sa. 11:1. ch. 10:1; 12:30.

<sup>5</sup> ch. 9:4.

<sup>6</sup> See note on ch. 9:4.

<sup>7</sup> ch. 19:31; 1 Ki. 2:7; Ezr. 2:61.

<sup>8</sup> Pr. 11:25; Mat. 5:7.

<sup>9</sup> Skins, or carpets, or mats—the ordinary beds of the East.—C.

<sup>10</sup> Or, cups.

<sup>11</sup> The basins being distinguished from earthen vessels, signify most probably such wooden bowls as the Arabs still use for kneading their dough.—C.

<sup>12</sup> C. 22:14; Ps. 34:8; 108:4, 11; Is. 33:16; De. 33:26.

<sup>13</sup> Is. 21:14; 58:7. Ec. 11:1, 2.

CHAP. XVIII.

<sup>a</sup> Ex. 17:9; Ps. 37:3-5; 1 Sa. 8:12.

<sup>b</sup> In every department of human affairs success is, under Providence, largely the result of order. David therefore seizes the first moment after his hurried and irregular flight, to arrange his followers in the most efficient form.—C.

<sup>c</sup> Ju. 7:20, 9, 43.

<sup>d</sup> ch. 10:9, 10; 15:19.

<sup>e</sup> ch. 17:11; Ps. 3:6.

<sup>f</sup> ch. 21:17; 17:2, 1 Ki. 22:31.

<sup>g</sup> Heb. set their heart on us.

<sup>h</sup> Heb. as ten thousand of us, La. 4:20.

<sup>i</sup> This was no flattering compliment. Their liberties—for David was a just king; their prosperity, for he was a wise one—all depended upon his success over an unprincipled young man, and an unnatural wicked rebellion.—C.

<sup>j</sup> Ex. 17:10-12; Ps. 3:1-8; 50:15, 17, 15.

<sup>k</sup> De. 32:12; Ps. 3:6-8.

<sup>l</sup> In modern phrase he renewed his troops at the gate.—C.

<sup>m</sup> De. 21:20, 21; ch. 12:10, 11; Lu. 23:34; Ps. 103:13.

<sup>n</sup> Ju. 12:5, 8, near to which Jephthah slew the Ephraimites.

<sup>o</sup> Rosenmüller, in his Bibl. Geography, Winer, in his Bibl. Dictionary, and other German writers, maintain that this was in the tribe of Ephraim, on this side Jordan; but English writers hold it to have been beyond Jordan, near Mahanaim. It is certain that Absalom and his army did cross the Jordan and pitch in the land of Gilead (ch. 17:26), and as there is no mention of that river having been recrossed either by them or by David's men previous to the battle, the inference is that it was fought beyond Jordan. If we suppose that the Ephraimites, who lived on the Jordan,

a man's son, whose name was Ithra an Israelite, that went in<sup>9</sup> to Abigail the daughter of Nahash,<sup>1</sup> sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought<sup>2</sup> beds,<sup>3</sup> and basons,<sup>4</sup> and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

## CHAPTER XVIII.

1 David viewing the armies in their march giveth them charge of Absalom. 6 The men of Israel are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushite bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains<sup>1</sup> of thousands and captains of hundreds over them.

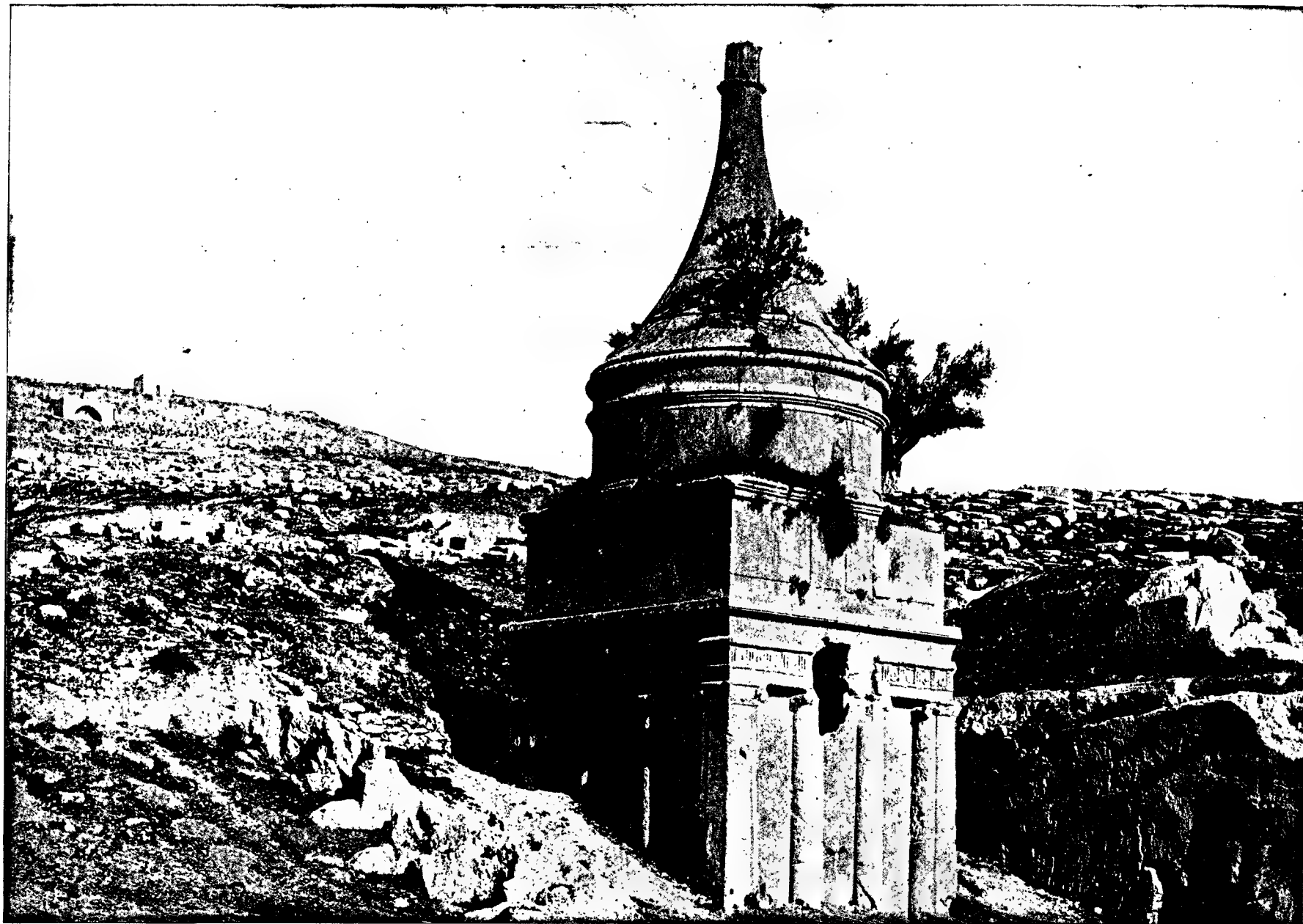
2 And David sent forth<sup>a</sup> a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us;<sup>2</sup> neither if half of us die, will they care for us; but now thou art worth ten thousand of us:<sup>3</sup> therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds and by thousands.<sup>4</sup>

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood



**TOMB OF ABSALOM.** [II. Samuel, xviii:18.]—"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's place." This tomb of Absalom is in the valley of Kedron. It is generally called the Pillar of Absalom. It is cut out of solid

rock. Each side measures 22 feet. Over the columns is a dark frieze, and an Egyptian cornice above this. The height above the surface is 54 feet. It is not absolutely known that this is the pillar Absalom had reared for himself during his lifetime in the king's dale. It is a strange fact, however, that it answers to what is said in the 18th verse of the 18th chapter of II. Samuel, "And it is called unto this day, Absalom's place."



before the servants of David; and there was there a 'great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and <sup>m</sup>the wood <sup>n</sup>devoured<sup>e</sup> more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David: And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.<sup>7</sup>

11 And Joab said unto the man that told him, And, behold, thou sawest *him*; and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver,<sup>8</sup> and a girdle.

12 And the man said unto Joab, Though I should receive<sup>9</sup> a thousand *shekels* of silver<sup>1</sup> in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king <sup>2</sup>charged thee, and Abishai, and Ittai, saying, Beware<sup>2</sup> that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood <sup>3</sup>against mine own life: for there is no matter hid from the king, and thou <sup>4</sup>thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee.<sup>3</sup> And he took three darts<sup>4</sup> in his hand, and <sup>5</sup>thrust them through the heart of Absalom, while he *was* yet alive in the <sup>6</sup>midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab <sup>7</sup>blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and <sup>8</sup>laid a very great heap of stones<sup>5</sup> upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, <sup>9</sup>which *is* in the king's dale: for he said, <sup>10</sup>I have no son to keep my name in remembrance: and he <sup>11</sup>called the pillar *his name*.

A.M. 2983. B.C. 1021.

1 Pr. 11. 21, 24, 21, 22.

m Ps. 3. 7, 43. 1. Ju 5.

20, 21. Ex. 15. 10 Jos 10.

14. n Heb. multiplied

to devour, Ps. 77. 47.

6 From ignorance

of the nature of the

ground, we cannot

tell how the wood

devoured so many;

but precipices, pits,

morasses (see ver.

17), or even prickly

shrubs and trees,

many of which are

sufficient to empha-

size either man or beast,

may well account for

such destruction in a

fleeing army. Some,

however, attribute

the 'devouring' to

wild beasts, which

may also be partly

true.—C.

o ch. 14. 26, 17. 23. De.

21. 23. Job 18. 9, 10. Pr.

30. 17. Je. 48. 44.

7 The special notice

formerly taken of

Absalom's hair

now receives its ex-

planation. That or-

nament of which he

was so vain, now oc-

casioned his ruin.—C.

8 About 23s.

9 Heb. weigh upon

mine hand.

1 About £115.

p ver. 5.

2 Heb. Beware

whosoever ye be of.

&amp;c. q Ex. 20. 13; 21. 12, 14.

Ge. 9. 5, 6. Nu. 31. 33.

8 Heb. before thee.

4 Three javelins,

such as Saul usually

carried when he as-

saulted David and

Jonathan. Most pro-

bably he took the

darts instead of a

sword, that he might

throw them from a

distance, that so the

evidence of his know-

ing Absalom might

be renewed uncer-

tain, should the king

call him to account

for his disobedience.

—C.

r Ju. 5. 31. Ps. 45. 5.

with ver. 5.

s Heb. heart. De.

4. 11. Mat. 12. 40.

t ch. 2. 28; 20. 22.

u De. 21. 21-23. Je.

22. 18, 19. Jos. 7. 26; 8. 29;

10. 27.

5 This mode of

marking a grave has

been practised in

many nations. The

Celtic cairns in Ire-

land and Scotland,

and the barrows or

tumuli in many

parts of England, are

of the same descrip-

tion.—C.

x Ge. 14. 17.

y ch. 14. 27. Job 18. 17.

Is. 14. 20, 21. Je. 22. 30.

z Ps. 49. 11. 1 Sa. 15.

12. 6 The words literally

signify 'Absalom's

hand'; and it is pro-

bable that it was so

called from being

surmounted by a

hand. Niebuhr in-

forms us, that the

mosque of Ali, in-

stead of the Turkish

crescent, has at top a

hand; and in Euro-

pean heraldry, a

hand, or hand and

arm, armed or un-

armed, may be seen

as the crest of the

armorial bearings of

different families.

Absalom's pillar was

standing in the time

of Josiah. A build-

ing known by that

name is still shown in

the valley of Jehi-

shah, but in all

probability is either

A.M. 2983. B.C. 1021.

a ch. 15. 36, 17. 17.

b Heb. judged him

from the hand, &amp;c.

Ju. 2. 16. De. 32. 35. 40.

Ps. 9. 4.

c Heb. be a man of

tidings, ch. 4. 4.

d The Ethiopian,

Je. 13. 23. Nu. 12. 1.

6 Heb. be what

may.

7 He had continued

with David since

bringing tidings from

Hushai, and was pre-

sent in the battle,

perhaps sounding

one of the sacred

trumpets. Having

accompanied David

for the express pur-

pose of conveying to

him information, he

was anxious to be

the first to communi-

cate the tidings of

the victory.

Joab was unwilling,

out of regard both to

David and Ahimaaz,

to make so respect-

able a person the

bearer of the intelli-

gence of Absalom's

death. With a deli-

cacy we should

scarcely have expect-

ed from his charac-

ter, he felt that to

carry these sad tid-

ings would have been

unseemly to the

young priest's pious

and friendly design,

and made them

doubly welcome to

the afflicted father.

He therefore selects

for the message a

man whose name in-

timates that he was

perhaps an Ethio-

pian and a slave.—I.

8 Or, convenient!

e ver. 4. 7. Sa. 4. 13.

9 Mahanaim was a

walled city. The en-

trance was by an

archway, with a gate

at each end, between

which the king sat,

the whole surmount-

ed by a flat-roofed

tower, from which

the watchman made

his observations.—C.

f De. 22. 8.

1 David, as an ex-

perienced general,

drew this conclusion

correctly. The mes-

senger, being alone,

must either come

with a demand for

succour, ver. 3, or

news of victory. Had

there been a defeat,

many would have

been running.—C.

2 Heb. I see the

running.

g 1 Ki. 1. 42. Ro. 10.

15.

3 Or, Peace be to

thee.

4 Heb. Peace.

h ch. 14. 4, 22.

i Heb. shut up, Ps.

44. 3; 115. 1. 1 Sa. 24. 18;

20. 8.

8 Heb. Is there

peace to, &amp;c.

6 See note on ch

17. 20. Ahimaaz most

probably tells truly

about the tumult and

his ignorance of its

cause, and thereby

evades David's ques-

tion; but he conceals

the unwelcome truth

which he well knew,

ver. 26, and thereby

incurs the penalty of

falseness. The sa-

cred historian, how-

ever, merely records,

but does not reprove

the suppression, that

being sufficiently

plain, he either

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath <sup>1</sup>avenged him of his enemies.

20 And Joab said unto him, Thou shalt not <sup>2</sup>bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But, howsoever,<sup>6</sup> let me, I pray thee, also run after Cushi.<sup>7</sup> And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?<sup>8</sup>

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 ¶ And David sat <sup>9</sup>between the two <sup>9</sup>gates: and the watchman went up to the <sup>9</sup>roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth.<sup>1</sup> And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king *said*, He also bringeth tidings.

27 And the watchman said, Methinketh the running<sup>2</sup> of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, <sup>3</sup>He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, <sup>3</sup>All is well.<sup>4</sup> And he <sup>5</sup>fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath <sup>6</sup>delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?<sup>5</sup> And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.<sup>6</sup>

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

hath 'avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, *Is the young man Absalom safe?* And Cush answered, *The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man<sup>8</sup> is.*

33 ¶ And the king was much moved, and went up to the chamber over the gate,<sup>9</sup> and wept; and as he went, thus he said, *O my son Absalom! my son, my son Absalom! 'would God I had died for thee, O Absalom, my son, my son!*<sup>1</sup>

## CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to invite the men of Judah.* 16 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed; Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the "victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king *covered* his face, and the king cried with a loud voice, *O my son Absalom! O Absalom, my son, my son!*<sup>1</sup>

5 And Joab came into the house to the king, and said, *Thou hast 'shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;*

6 In that thou lovest<sup>2</sup> thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants:<sup>3</sup> for this day I perceive, that if Absalom had lived, and all we had died this day, "then it had pleased thee well.

7 Now therefore arise, go forth, and 'speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there 'will not tarry one with thee this night;<sup>4</sup> and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and *sat* in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all

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A ver. 19, 28. Ps. 55:18; 2<sup>a</sup> 2, 3; 118. 20-12. De. 32. 36.

8 There was both discretion and delicacy in this announcement. Without mentioning Absalom's name, or the tragical manner of his death, Cush with much address does not deny its having occurred, but dwells solely upon the fact of its being the death of an enemy and a rebel.—*L.*

9 Over the gate there was a tower, the principal apartment in which was used sometimes as a state-room, and sometimes as a private parlour. "In most cases this room has a window towards the street; which in Egypt and Turkey projects forward, and is called a *kiosk* (*Kitto*).—*L.*

1 ch. 19. 4. with ch. 12. 10, 23. Pr. 10. 1; 17. 25.

1 A father only could have so lamented—a renewed spirit only could have so forgiven. Yet how low is our admiration of David weeping over his lovely son, when compared with Jesus weeping over his enemies, Lu. 19. 41.—*C.*

## CHAP. XIX.

a Heb. *salvation or deliverance*, Ps. 3:8; 18. 32-50; 118. 10-12.

b Ps. 16. 15; 19. 12. Ec. 3. 4. Ne. 8. 9.

c ch. 15. 30; 1. 2; 18. 33. 1 Sa. 4. 12. Pr. 10. 1; 17. 25.

1 Why is the conduct of David, in the case of Bathsheba's child, ch. 12. 23, and in the case of Absalom, so different? There are two reasons for the difference. (1) Young children are less endeared to parents than they afterwards, by association, generally become. (2) David was lamenting Absalom, not merely as a rebel son, but a lost sinner; a thought, of all thoughts, the most grievous to a parent's heart.—*C.*

d ch. 18. 43.

2 Heb. *By loving*, &c.

3 Heb. *that princes or servants are nothing to thee.*

e Pr. 19. 9. Job 34. 18.

f Heb. *to the heart of thy servants*, Ge. 34. 3. Ho. 2. 14.

g Pr. 14. 28. 2 Ti. 1. 15.

4 The advice was wise, the manner cruel. David, who was willing to have headed his own army against Absalom, could not have felt as Joab alleges. He merely wished, what was perfectly practicable, to have his rebellious and wicked son spared, to afford him space for repentance.—*C.*

A Ru. 4. 1. ch. 18. 4. 24.

f 2 Ki. 14. 12. 1 Ki. 12. 16. ch. 18. 7.

g Ge. 3. 12, 13. Is. 8. 21. Ro. 6. 21.

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1 ch. v. viii. x. 1 Sa. xviii. xviii.

2 ch. 15. 12, 13; 18. 14, 15. Ho. 3. 4; 13. 10.

3 Heb. *are ye silent*, Ju. 18. 9. Ro. 12. 11.

4 'It might seem the obvious consequence of his victory, that David should re-pass the Jordan at the head of his conquering army, and resume his throne at Jerusalem. But the mass of the people had chosen another for their king, and by that act had virtually, to the extent of their power, deposed David; and it would appear that the civil principles of the constitution required that he should, in a certain sense, be re-elected to the crown.—*K'tto*.

5 ch. 8. 17; 15. 24, 29, 35. 2 Co. 5. 20.

6 David was still at Mahanaim, on the east of Jordan, Zadok and Abiathar in Jerusalem, on the west. But the presence of Amasa, ver. 13, whom Absalom had made general of his army, ch. 17. 25, prevented an expression of public opinion in the capital in favour of David's return. Amasa was nephew to David, by his sister Abigail, as Joab was by Zeruah. Amasa's advancement was therefore well calculated to bring back the discontented of Judah.—*C.*

7 Mat. 5. 16. 1 Co. 10. 12. Phi. 1. 17. 2 Th. 3. 9. 1 Pe. 2. 21.

8 ch. 5. 1; ver. 13. Ge. 2. 23. Ju. 9. 2. Ep. 5. 29, 30.

9 ch. 17. 25. 1 Ch. 2. 16, 17; 12. 18.

10 Ru. 1. 17. 1 Ki. 19. 2. Ac. 23. 12.

11 ver. 6; ch. 3. 29, 39; 18. 14, with 8. 16; 20. 23.

7 That is, Amasa being brought over to David, the promise of being made commander-in-chief, brings over all his adherents to David's interest. David, as a wise and merciful king, does not attempt to remove by aid of his army, but by peaceful negotiation.—*C.*

12 Ju. 20. 1. Ac. 2. 46. 4.

13 Jos. 4. 19; 5. 9. 1 Sa. 11. 14, 15.

14 ch. 16. 5-9. 1 Ki. 2. 8, 10-46. Job 2. 4. Mat. 5. 25.

15 ch. 16. 1-4; 9. 2, 10, 11; ver. 26, 27.

8 Josephus says they prepared a bridge. The true meaning of the original is doubtful. Boothroyd translates it, "And there went over and performed the service of bringing over the king's household"—which the rabbins understand of carrying them over.—*C.*

9 Heb. *the good in his eyes*.

10 ch. 16. 5-9. Pr. 28. 13. Mat. 5. 45. Job 2. 4.

11 Mat. 5. 25. Ho. 5. 13. Ps. 78. 34-37. Is. 7. 2. Je. 22. 23; 31. 9.

1 The house of Ephraim and Manasseh—why then does not Shimei rather speak of Benjamin to which he belonged? The reference is most ingenious. He calls up to David's mind the

king 'saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we *anointed* over us, is dead in battle: now therefore why "speak ye not a word of bringing the king back?<sup>5</sup>

11 ¶ And king David sent to "Zadok and to Abiathar the priests,<sup>6</sup> saying, *Speak unto the elders of Judah, saying, Why are ye the 'last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.*

12 *Ye are 'my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?*

13 And say ye "to Amasa, *Art thou not of my bone, and of my flesh? 'God do so to me, and more also, if thou be not captain of the host before me continually 'in the room of Joab.*

14 And he bowed the heart of all the men of Judah,<sup>7</sup> even "as *the heart of one man*; so that they sent *this word* unto the king, *Return thou, and all thy servants.*

15 So the king returned, and came to Jordan. And Judah came to "Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And "Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and "Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat<sup>8</sup> to carry over the king's household, and to do what he thought good.<sup>9</sup> And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, *Let not my lord impute iniquity unto me, neither do thou remember "that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.*

20 For thy servant doth know that I have sinned: therefore, behold, I am come *the first* this day of all the house of Joseph<sup>1</sup> to go down to meet my lord the king.

with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? <sup>a</sup>shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto <sup>a</sup>Shimei, Thou shalt not die: and the king <sup>a</sup>swore unto him.

24 ¶ And <sup>a</sup>Mephibosheth the son of Saul came down to meet the king, and had neither dressed<sup>1</sup> his feet, nor trimmed his beard,<sup>1</sup> nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And <sup>a</sup>he hath slandered<sup>2</sup> thy servant unto my lord the king; but my lord the king *is* as an <sup>a</sup>angel of God: do therefore *what is* good in thine eyes.

28 For <sup>a</sup>all of my father's house were but dead men<sup>3</sup> before my lord the king; yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou<sup>a</sup> and Ziba divide the land.<sup>4</sup>

30 And Mephibosheth said unto the king, Yea,<sup>a</sup> let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And <sup>a</sup>Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old; and <sup>a</sup>he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, <sup>a</sup>Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, <sup>a</sup>How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day <sup>a</sup>fourscore years old: and can I discern between good and evil?

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e 1 Sa. 11. 13.

f At this time, 1 Ki. 2. 9. 10.

g Ge. 14. 22. He. 6. 16.

h Sa. 30. 15.

i ch. 4. 4; ix. 16. 3. 1

Ch. 9. 40-44.

j De. 27. 12. Ro. 12.

15. He. 13. 3.

1 The dressing of the feet, in a country where they were usually bare, was as common as washing the hands.

The trimming of the beard may refer either to combing, clipping, or perfuming.—The deshabille of Mephibosheth was emblematic of deep mourning.—C.

k ch. 16. 3. Ps. 15. 3.

2 As a proof of the sincerity of Mephibosheth's joy at the king's return, we are told (ver. 24) how he mourned for the king's banishment.

He now complains of Ziba his servant, who should have been his friend, but had been his enemy.

How much mischief it is in the power of a wicked servant to do to the best of masters, more especially in the way of defaming their characters! —

l ch. 14. 17. 20. 1 Sa. 29. 9.

m Ge. 32. 10. ch. 9. 7.

8. Lu. 17. 10.

n Heb. *men of death*.

o De. 19. 19. Ps. 82. 2; 101. 5. Pr. 29. 4.

4 Some think the decision signifies—divide the land, as directed, ch. 9. 3. 10.

Mephibosheth (to speak in modern terms) holding as landlord, Ziba as tenant: others think both title and occupancy were divided between the parties.

The former seems more consonant with justice, as Mephibosheth had committed no fault. But if so, why is Ziba continued in office?

David had purposed not to give cause of sorrow on the day of his joyous restoration, ver. 22.

Besides Ziba had been an active, though not the most faithful, servant—he had also aided David in his difficulties; and to offend a man with such a family and connection would have been very imprudent.—Note.

Extr. tremity of deserved punishment is seldom wise, and where mercy can be exercised with safety, it is always the best policy.—C.

p 1 Sa. 18. 1. 3. ch. 1. 26.

q ch. 17. 27. 1 Ki. 2. 7.

Ezr. 2. 61. Ne. 7. 63.

r ch. 17. 27, with Job 1. 4.

s With Mat. 25. 34.

35 Lu. 22. 28, 30.

t Heb. *How many days are the years of my life?* Job 14. 14.

Ps. 39. 5; 90. 4; 89. 47.

48. 1 Co. 7. 29. J. 4. 14.

u Ps. 90. 10, 12.

v Ec. 12. 1, 3, 4.

w David being himself an adept in music, had rendered his court in Jerusalem celebrated for that accomplishment. He had, however, employed its attractions not for the banquet, or the revel of the court, but for the service of God.—Note.

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x 1 Ki. 2. 7. Je. 41. 17.

ver. 38. 40.

y Heb. *choose*.

z Ge. 29. 11; 31. 55.

Ru. 1. 14.

a ch. 18. 13. 25. Ge. 14. 10.

b ver. 12, 14, 15. Mat. 21. 9. Ac. 2. 41. 47. 7.

c Most probably those who had gathered around him here, the battle in the wood, and since his victory; the other half were the adverse party who still adhered to the ruined cause of Absalom.—C.

d Ju. 8. 1; 12. 1. Ge. 31. 26, 27.

e The whole of the ten tribes now coalesced, evidently offended at the exclusive claims of loyalty exhibited by Judah, and probably at some presuming arrogance of manner founded on their relation to the king.—Note.

David is here more endangered by his friends than by his enemies—a point upon which all successful men need to be watchful and prayerful. Even in spiritual enjoyments we are often in more danger than in desertions.

Lest Peter should be 'exalted,' God required in wisdom to allow a messenger of Satan to buffet him.—C.

f By comparing men in this verse with people in ver. 39. 40. it will be seen that they are equivalent terms for the same parties.—C.

g ver. 12. 1. Ch. 2. 3-17.

Mat. 1. 3-6. Lu. 3. 31-33.

h A bad reason—because a king should be a common father to all his subjects, and not the patron of a favourite few, claiming no merit but kindred origin.—C.

i ch. 5. 1. Mat. 21. 9, with 27. 23. Ju. 12. 1. Pr. 15. 10; 15. 1.

j It therefore seems most probable that Benjamin, swayed by David's kindness to Mephibosheth, and merry to Shimei (see ver. 16. 17), had not yet joined this movement, and that only ten tribes were originally concerned in the expostulation.

Benjamin seems subsequently to have joined in the defection. See ch. 20. 1, 2, 4.—C.

k Heb. *set us at light*.

l Ju. 8. 1; 12. 1, 2. Ac. 15. 39.

m In which there was presumptive proof that the men of Judah were wrong—loudness and violence being proof of passion, not of reason.—C.

n CHAP. XX.

o ch. 12. 10; 19. 41. Ps. 34. 10.

p De. 15. 15. Ju. 19. 22.

1 Sa. 2. 12. ch. 16. 7.

1 Whenever the passions of men are in a ferment, it requires little to guide them. Here the counsel of one vain bad man produces the death of many, and goes near to dismember, and thereby weaken and barbarize the Jewish kingdom, which David had rescued from slavery, and advanced to greatness.

thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant <sup>a</sup>Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require<sup>6</sup> of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king <sup>a</sup>kissed Barzillai, <sup>a</sup>and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and <sup>a</sup>all the people of Judah conducted the king, and also half the people of Israel.<sup>7</sup>

41 ¶ And, behold, <sup>a</sup>all the men of <sup>a</sup>Israel came to the king, and said unto the king, Why have our brethren the men of Judah<sup>9</sup> stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, <sup>a</sup>Because the king *is* near of kin to us:<sup>1</sup> wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, <sup>a</sup>We have ten parts<sup>2</sup> in the king, and we have also more *right* in David than ye: why then did ye despise us,<sup>3</sup> that our advice should not be first had in bringing back our king? And <sup>a</sup>the words of the men of Judah were fiercer than the words of the men of Israel.<sup>4</sup>

## CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's great officers.

AND there <sup>a</sup>happened to be there a <sup>b</sup>man of Belial,<sup>1</sup> whose name *was* Sheba, the son of Bichri, a Benjamite; and he <sup>a</sup>blew a trumpet.

David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.<sup>2</sup>

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.<sup>4</sup>

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.<sup>5</sup>

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.<sup>6</sup>

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.<sup>7</sup>

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.<sup>8</sup>

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.<sup>9</sup>

12 And Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pur-

A.M. 2983. B.C. 1021.  
1 Ki. 12. 17, 20. Jn. 6. 66-68.

2 That is, they conducted him from the place where he crossed the Jordan till he arrived in Jerusalem. This was all the more necessary as the road ran along the border of the warlike tribe of Benjamin, and an attack might easily have been made upon the monarch amid the wild doles of the wilderness. P

g ch. 15. 16; 16. 22.  
h Heb. a house of ward, Ge. 40. 3.

i Ge. 6. 4; 28. 26.

j Heb. bound.

k Heb. in widowhood of life.

l ch. 10. 13, with Jn. 13. 27. Ec. 9. 10. Ro. 12. 11.

m Ps. 118. 9; 52. 9.

n We are not informed as to the cause of Amasa's delay: it however cost him his life, by giving occasion for the appointment of Abishai at the head of Joab's favourite troops. See ver. 7.—C.

o ch. 18. 2; 23. 18. i Ch. 2. 10.

p ch. 11. 13; 15. 18.

q Heb. deliver himself from our eyes.

r ver. 23; ch. 8. 18; 15. 18; 23. 8-39. i Ki. 1. 38.

s Jos. 10. 27.

t Most probably such a short sword as is still found in Carthaginian and other ancient relics, and which might readily fall by what is called accident, or, as is more likely, be of purpose thrown out by Joab. C.—Or, 'he let it fall out,' for it was not by mere accident; but it was part of Joab's murderous design, that he might have it in his hand when saluting Amasa; and the farther to lull suspicion, it was in his left hand.—I.

u ch. 3. 27; 17. 25. Ps. 12. 2; 55. 21. Mat. 26. 46, 49. In 7. 3. Mt. 7. 2, 6. Jc. 9. 4, 5.

v He held the sword in the left hand, which would prevent Amasa from attending to the circumstance. C.—Or rather 'in,' i.e. the beard, for it would be reckoned an affront to lay hold on it unless for that purpose. Among the Arabs, to kiss the beard is a mark of respect to an equal or superior.—I.

w ch. 3. 27; 2. 23. i Ki. 2. 5.

x Heb. doubled not his stroke, i Sa. 26. 8.

y i Ki. 9. 32, with De. 20. 5.

z This was his proclamation to the army. Joab is now again commander-in-chief, and has never, like Amasa, deserted David; let all David's friends then follow him.—I.

aa ch. 17. 25. Ps. 55. 23. Re. 16. 5, 6.

ab Sheba, ver. 4.

ac i Ki. 15. 20. 2 Ch. 16. 4. i Ki. 15. 20. Jos. 13. 25. ver. 15.

ad Sheba fled northward and took refuge in the city of Abel, which stood on a con-

A.M. 2983. B.C. 1021.  
2 Ki. 1. 19. 32. Jc. 32. 24; 33. 4.

1 Or, it stood against the utmost wall.

2 They cast a bank against the city, which stood opposite the outward wall. So Boothroyd translates the passage, which renders it much more intelligible.—C.

3 Heb. married to throw down.

a Ec. 9. 14; 18. i Co. 1. 27.

b Or, They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end, De. 20. 11. Jos. 9. 14.

c Proverbial expressions founded upon local circumstances or peculiarities must necessarily be more or less obscure. But does not the obscurity of the text arise principally from the insertion of the word 'counsel'? Instead of the word 'questions'? Is not the object of the wise woman to excuse her questions by pleading the inquisitive character of her town? Her first question, ver. 17, is very artful: 'Art thou Joab?' As much as to inquire—The hero of whom we have heard so much? Her second, ver. 19, 'Why wilt thou swallow up the inheritance of the Lord?' is an irresistible appeal to mercy, generosity, patriotism, and piety, and had Joab been a worse man than he was, we could not be surprised at its success.—I.

d Ge. 18. 23. Ro. 13. 4.

e She was probably the governess of the city, or the daughter or widow of a chief. C.

f i.e. a chief city. Nu. 21. 25. Eze. 16. 46, 49.

g Nu. 16. 22. Ps. 124. 3. Ex. 15. 17. i Sa. 26. 19.

h ver. 1. 14.

i 2 Ki. 10. 7.

j Ec. 9. 14-18.

k ch. 2. 28; 18. 16; 15. 10. Pr. 24. 21; 25. 8. 30.

l ch. 8. 16, 18. i Ch. 18. 15, 17.

m See note on ch. 8. 16.—C.

n ch. 8. 16. i Ki. 4. 36; 12. 18.

o Or, remembrance.

p See note on ch. 8. 16.—C.

q See note on ch. 8. 17.—C.

r ch. 8. 17. Nu. 3. 32. i Ch. 18. 16.

s ch. 23. 38. Ju. 10. 4.

t Or, a prince.

# CHAP. XXI.

B.C. 1018.

a i.e. 26. 10. i Ki. 18. 21; 17. 1.

b Heb. sought the face, &c. Nu. 7. 21. Ju. 1. 1. i Sa. 23. 7, 4. 11. ch. 5. 19, 23. Ps. 50. 15; 101. 15.

c Jos. 7. 1, 2. i Sa. 22. 16. Ec. 6. 10. Ec. 20. 5.

d This slaughter of the Gibeonites, though not before expressly mentioned in Scripture, is never-theless clearly alluded to in

of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.<sup>3</sup>

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel:<sup>4</sup> and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel:<sup>5</sup> thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites.<sup>6</sup>

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder.<sup>8</sup>

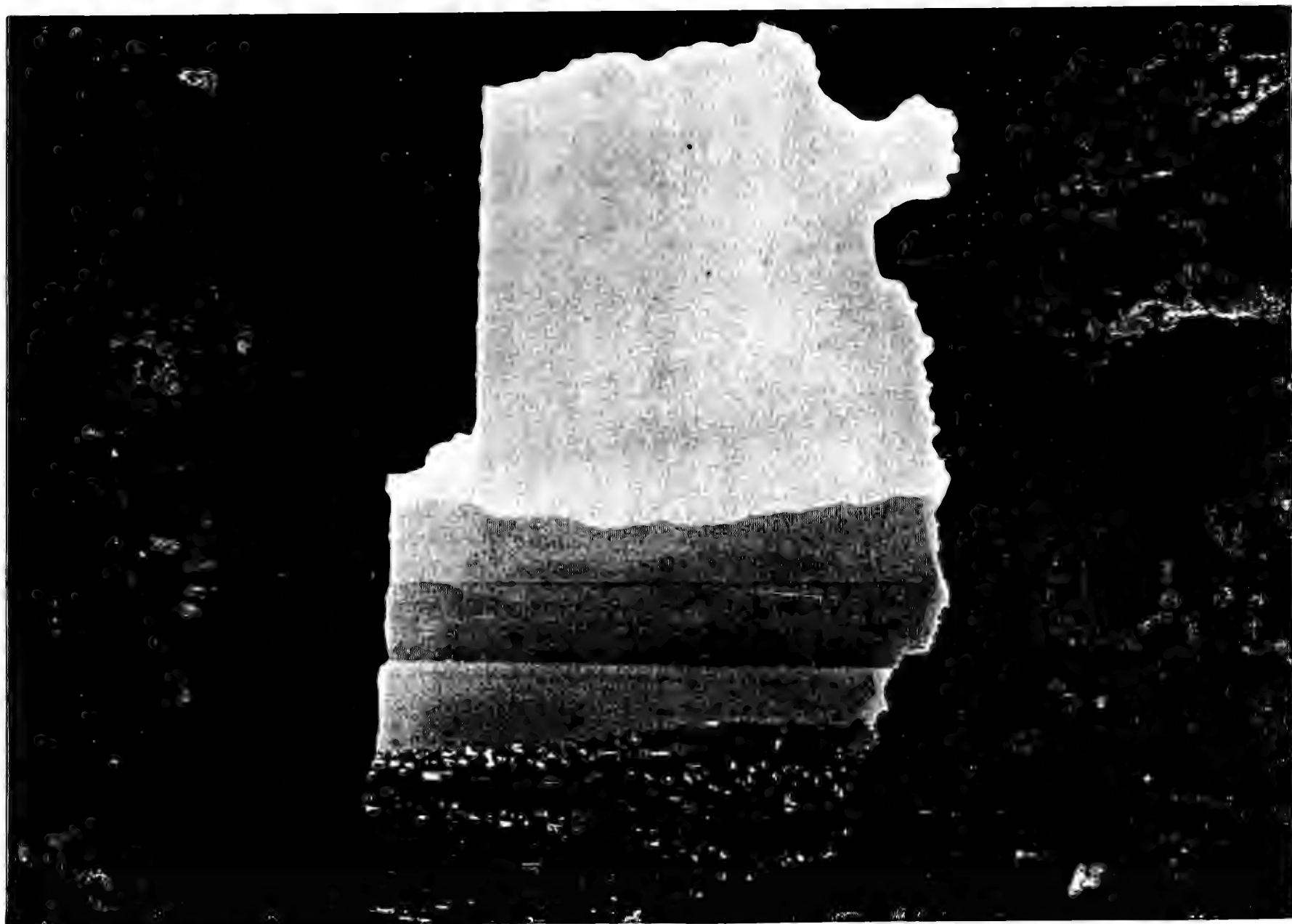
25 And Sheva was scribe:<sup>9</sup> and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler<sup>1</sup> about David.

## CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four mighty men of David slay four giants.

THEN there was a famine in the days of



**S**MYRNA THROUGH A BREACH IN THE CASTLE WALL—A MODERN CITY FILLED WITH THE DESCENDANTS OF GOD'S ANCIENT PEOPLE ISRAEL. [11. Samuel, xxi.]—About the time that the events recorded in this chapter were taking place in Palestine, away over on the coast of Asia Minor, the city of Smyrna was being founded by the Aeolian, Ionian and Dorian colonies. Smyrna in after years was to be the seat of one of the seven churches of Asia. It was the home of Polycarp, and this picture was taken from

near the martyr's grave. There are more Jews here in proportion to population perhaps than in any other city. Smyrna's relation to the people of God, 1000 B. C., is not geographical but chronological. So we think it helps the mind to understand better the history of God's people to take a look occasionally into the lands around the great blue sea that washes the shores of Palestine. It is doubtless true that the history of Palestine was very much influenced by the ideas and movements of surrounding people.

of the children of Israel, but <sup>4</sup>of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them<sup>2</sup> in<sup>c</sup> his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may <sup>1</sup>bless the inheritance of the LORD?

4 And the Gibeonites said unto him, <sup>9</sup>We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that <sup>2</sup>devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let <sup>1</sup>seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, <sup>2</sup>whom the LORD did choose.<sup>3</sup> And the king said, I will give them.<sup>4</sup>

7 But the king spared <sup>1</sup>Mephibosheth, the son of Jonathan, the son of Saul, because of the <sup>2</sup>LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of <sup>2</sup>Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of <sup>3</sup>Michal<sup>5</sup> the daughter of Saul, whom she brought up<sup>6</sup> for Adriel, the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them <sup>2</sup>in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, <sup>3</sup>in the beginning of barley harvest.<sup>7</sup>

10 ¶ And <sup>2</sup>Rizpah the daughter of Aiah took sackcloth, and spread it for her<sup>8</sup> upon the rock, from the beginning of harvest until water dropped upon them<sup>9</sup> out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.<sup>1</sup>

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the <sup>2</sup>bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the

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d Jos. 9. 3, 16, 17. Ju. 11. 35. Pr. 20. 25. He. 6. 16.

2 In violation of the national faith he sought to extirpate them, ver. 5, to satisfy the hereditary and unappeasable prejudices and hatred of the people, thus offering a bloody sacrifice to popularity, not even under pretence of justice.—C.

e De. 7. 16. 1 Sa. 14. 44. with 15. 8. Ga. 4. 18. Ro. 10. 2.

f Le. 20. 7. Ex. 20. 24. with De. 32. 9. Ps. 135. 4. 14. Ex. 19. 5, 6. Ge. 17. 7.

g Or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &amp;c. Es. 9. 10. 16. Nu. 35. 31–33.

h Or, cut us off. Mat. 7. 2. Pr. 3. 29. Es. 9. 24.

i Es. 9. 10. De. 21. 22. Nu. 25. 4, 5. Pr. 21. 3.

k 1 Sa. 10. 1; 9. 16, 17. Ac. 13. 21.

l Heb. the chosen of the LORD.

m Not as innocent persons to be an execution, but as guilty encouragers and coadjutors of Saul in the violation of the national oath to the Gibeonites.—C.

n 1 Ch. 8. 34. ch. 4. 4; ix. 19, 24. 30.

o 1 Sa. 18. 3; 20. 8, 47; 23. 18.

p ch. 3. 7. Ex. 20. 5. Is. 14. 20, 21.

q Or, Michal's sister. 1 Sa. 18. 19.

r As Michal had no children of her own, ch. 6. 23, some consider her name an error of a transcriber, and some translations ascribe the children to Merab. Others think Michal merely educated the children of whom Merab was mother; while some consider the name of the one Michal, and of the other Michal Merab, and by abbreviation Michal. We adopt the latter view, which is perfectly consonant with Hebrew practice, inasmuch as the word translated brought up seems to us to signify bare as a mother.—C.

s Heb. bare to Adriel.

t ch. 6. 17. He did not thus extirpate Saul's family, and so kept his oath, 1 Sa. 24. 21.

u Ru. 1. 17, 22.

v At the time of the passover, in the month of April.—P.

w ch. 3. 7. Being not properly malefactors, but a kind of expiation, they were left hanging on the gibbets till the LORD marked his reconciliation, Nu. 25. 4, 5. 1 Ki. 18. 40, 41.

x Made it a tent for her. A beautiful instance of woman's constitutional courage, where tenderness forms its support.—C.

y In countries approaching the tropics, the times of the periodical rains are very regular, and it is probable the sentence of the king was that the dead bodies should hang till the rain came.—C.

z 1 Sa. 31. 1, 8–13. ch. 2. 5–7. 1 Ch. 10. 1, 2.

1 Some have sup-

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posed she must have had assistants to effect this. It may have been so. But little worth of the sleeplessness of the Philistines who doubt the possibility of one being able to effect the work described. A fire, occasionally revived, would itself become a sufficient night-watch against the beasts.—C.

t ch. 2. 5, 6; 3. 32, 14. 12. u Jos. 18. 28. 1 Sa. 10.

v Hence we see the probability that David may have removed the body of Absalom from the wood of Ephraim to the valley of Jehoshaphat, where his tomb is now shown. See note on ch. 18. 18. C.

w David showed by these funeral honours that he had not acted out of personal disrespect to Saul or his family, but solely with a view to fulfil the desire of the Gibeonites by God's command.—f.

x ch. 24. 25. Jos. 7. 26. Zec. 6. 8. Es. 8. 10. Jonah 1. 15. Nu. 25. 13. 1 Ki. 18. 40, 41.

y Or, Rapha, Ge. 6. 4. 1 Sa. 17. 5.

z Who was of the sons of Rapha. Rapha was the tribe-father, the progenitor of the gigantic Raphaim, who formed part of the aboriginal inhabitants of Palestine. Only a few families of them remained in the days of Moses, and these appear to have settled among the Philistines.—C.

4 Heb. the staff or the head.

5 i.e. 9½ pounds avoirdupois.

6 Ge. 22. 14. Ps. 46. 1. ch. 22. 19.

a ch. 18. 3.

b ch. 14. 7. 1 Ki. 11. 36; 15. 4. Ps. 132. 17.

c Heb. candle or lamp.

d 1 Ch. 20. 4; 11. 29. 7 R.C. 1019.

e As also near Gezer.

f Or, Rapha.

g 1 B.C. 1018.

h 1 Ch. 20. 5; 11. 26.

i This warrior's specific name was Lahmi, 1 Ch. 20. 5, but Goliath was either an assumption of his dead brother's name, or a common family title.—C.

j 1 Ch. 20. 6, 7.

k Or, reproached.

l 1 Sa. 16. 9. Sham-mah or Shamma, 1 Ch. 2. 13.

m 1 Sa. 17. 50. 1 Ch. 20. 4–8. Is. 14. 20, 21. Je. 9. 23. Ec. 9. 11. 1 Co. 1. 27. Ro. 8. 31, 37.

n CHAP. XXII.

B.C. 1017.

a Ps. 18. title; 50. 14; 40. 3–6; 116. 1–18. Ex. 15. 1–22.

b There are two editions, so to speak, of this psalm, viz. here and Ps. xviii. and there are two occasions correspondent: first, the deliverance from Saul; secondly, from all his enemies. Both are descriptive of the greater deliverance of Christ, David's great Son and Lord.—C.

c Ps. 34. 10. 2 Ti. 4. 18.

d Co. 1. 10. Is. 46. 4. Job

Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And <sup>2</sup>the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, <sup>3</sup>in the sepulchre of Kish his <sup>4</sup>father; and they performed all <sup>5</sup>that the king commanded: and after that <sup>6</sup>God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of <sup>2</sup>the giant,<sup>3</sup> (the weight of whose <sup>4</sup>spear weighed three hundred<sup>5</sup> shekels of brass in weight,) he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah <sup>2</sup>succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, <sup>3</sup>Thou shalt go no more out with us to battle, that thou <sup>4</sup>quench not the light<sup>6</sup> of Israel.

18 And<sup>c</sup> it came to pass after this, that there was again<sup>7</sup> a battle with the Philistines at <sup>8</sup>Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.<sup>9</sup>

19 And there was again<sup>1</sup> a battle in Gob with the Philistines, where <sup>2</sup>Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of Goliath*<sup>2</sup> the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And <sup>2</sup>there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied<sup>3</sup> Israel, Jonathan the son of <sup>4</sup>Shimeah the brother of David, slew him.

22 These<sup>9</sup> four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

## CHAPTER XXII.

A psalm of thanksgiving for God's mighty deliverances, and manifold blessings.

AND David <sup>2</sup>spake unto the LORD the words of this song<sup>1</sup> in the day *that* the LORD had



delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, "The LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I<sup>a</sup> will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When<sup>a</sup> the waves<sup>a</sup> of death compassed me, the floods of ungodly<sup>2</sup> men made me afraid;

6 The sorrows of hell<sup>3</sup> compassed me about; the snares of death prevented<sup>4</sup> me.

7 In<sup>a</sup> my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then<sup>a</sup> the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There<sup>a</sup> went up a smoke out of his nostrils, and fire out of his mouth devoured: coals<sup>5</sup> were kindled by it.

10 He<sup>a</sup> bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made "darkness pavilions round about him, dark<sup>6</sup> waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The "LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And "the channels of the sea appeared, the foundations of the world were discovered,<sup>7</sup> at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He<sup>a</sup> sent from above, he took me; he drew me out of "many waters:

18 He<sup>a</sup> delivered me from my strong enemy, and from them that hated me; for they were too strong for me.

19 They<sup>a</sup> prevented me in the day of my calamity: but the LORD was my stay.

20 He "brought me forth also into a large place:<sup>8</sup> he delivered me, because he delighted

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righteousness:<sup>9</sup> according to the cleanness of my hands hath he recompensed me.

22 For I have "kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his "judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I "was also upright before<sup>1</sup> him, and have kept myself from mine iniquity.<sup>2</sup>

25 Therefore<sup>b</sup> the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 With<sup>c</sup> the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With<sup>d</sup> the pure thou wilt show thyself pure; and with the froward thou wilt "show thyself unsavoury.

28 And "the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my "lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have "run through a troop: by my God have I leaped over a wall.

31 *As for* God, "his way is perfect: the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For "who *is* God, save the LORD? and who *is* a rock, save our God?

33 God<sup>i</sup> *is* my strength *and* power; and he maketh my way perfect.<sup>3</sup>

34 He "maketh my feet like hinds' feet;<sup>4</sup> and setteth me upon my high places.

35 He<sup>n</sup> teacheth my hands to war; so that a bow of steel<sup>5</sup> is broken by mine arms.

36 Thou<sup>o</sup> hast also given me the shield of thy salvation: and thy gentleness hath "made me great.

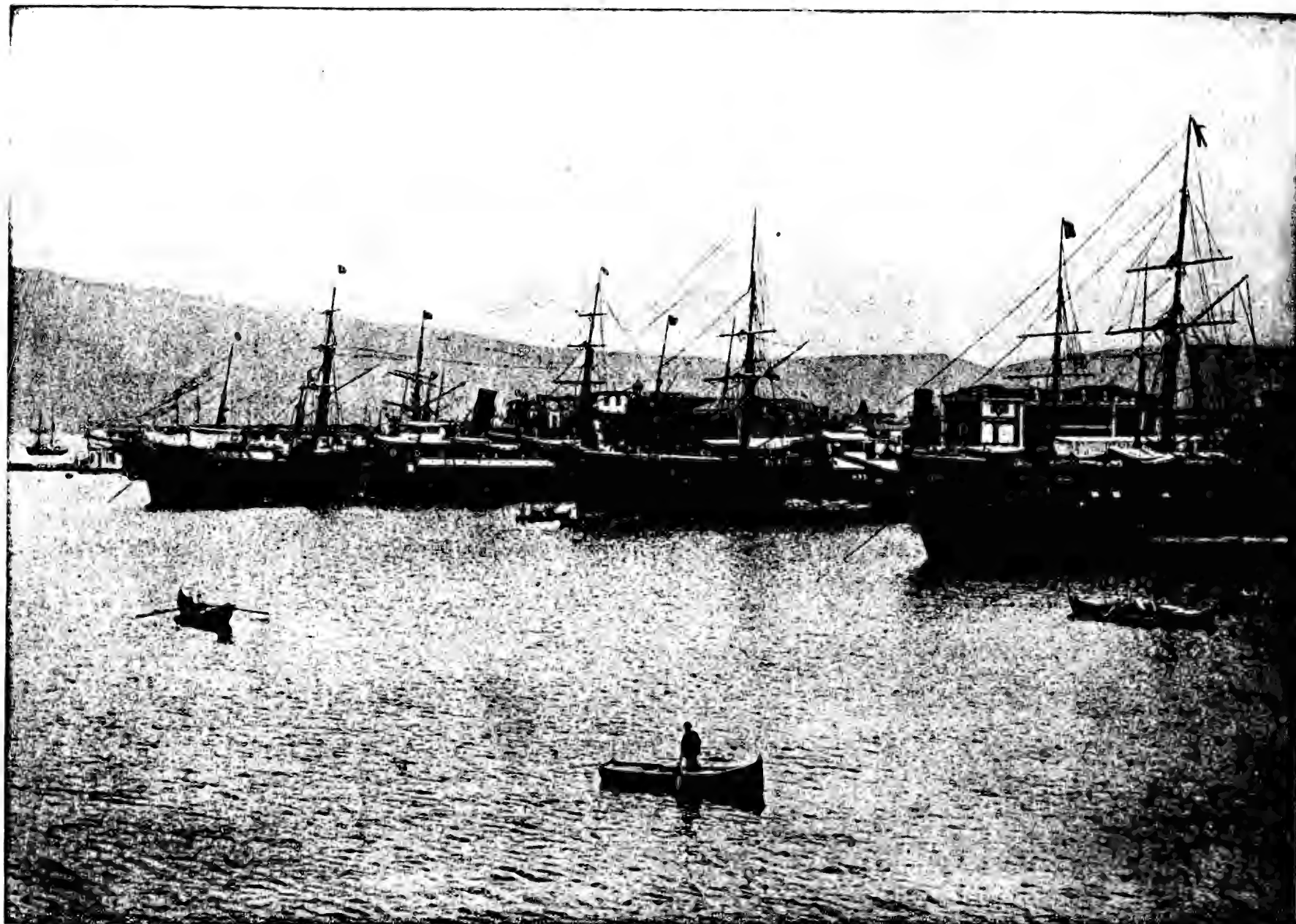
37 Thou<sup>a</sup> hast enlarged my steps under me; so that my feet<sup>6</sup> did not slip.<sup>7</sup>

38 I<sup>r</sup> have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And "I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For "thou hast girded me with strength to battle: them that rose up against me hast thou subdued<sup>8</sup> under me.

41 They "about me, and I have



**S**TEAMERS AT SMYRNA—WHERE HOMER WAS BORN, WHO WROTE AT THE SAME TIME DAVID DID. [II. Samuel, xxii.]—The 22d chapter of Samuel contains a Psalm of David praising God for his powerful deliverance and manifold blessings. It is a sublime specimen of poetry, and about the same time that this was written, Homer lived who was born in Smyrna. Other cities claim to be the birth-place of Homer, but the inhabitants of Smyrna confirm the opinion that

their city was the place of his birth by not only paying him divine honors but by showing the place which bore the poet's name. It is interesting to compare the writings of the two poets, David and Homer, living as they did in the same age about 1000 B. C. Such a comparison reveals the infinite difference between the rational conception which the Hebrews had of God and the mythological and puerile ideas of the divine held by the Greeks.

42 They <sup>a</sup>looked, but *there was none to save; even unto the LORD*, but he answered them not.

43 Then <sup>a</sup>did I beat them as small as the dust of the earth; I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou <sup>a</sup>also hast delivered me from the strivings of my people; thou hast kept me *to be* head<sup>a</sup> of the heathen: a people *which* I knew not shall serve me.

45 Strangers<sup>a</sup> shall <sup>b</sup>submit<sup>1</sup> themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be <sup>a</sup>fraid out of their close places.

47 The <sup>a</sup>LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* <sup>a</sup>God that avengeth me, and that bringeth<sup>7</sup> down the people under me,

49 And that bringeth me forth from mine enemies: <sup>a</sup>thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore <sup>a</sup>I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.<sup>2</sup>

51 *He* <sup>a</sup>is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

## CHAPTER XXIII.

<sup>1</sup> David, in his last words, professeth his faith in God's promises to be beyond sense or experience, and the different state of the wicked. <sup>8</sup> A catalogue of David's mighty men.

**N**OW these *be* <sup>a</sup>the last words<sup>1</sup> of David. David the son of Jesse said, and <sup>b</sup>the man *who was* raised up on high, the anointed of the God of Jacob, and the <sup>c</sup>sweet psalmist of Israel, said,

2 The <sup>a</sup>Spirit of the LORD spake<sup>2</sup> by me, and his word *was* in my tongue.

A.M. 987. B.C. 1017.

x 1 Sa. 26.6. Pr. 1. 28. Mi. 3.1.4.

y Ps. 118. 10-12. Da. 2. 35. Mal. 4. 1. Is. 41. 2. 3. 15. Mi. 7. 10.

z ch. iv. v. xviii. xx. Ps. 18. 43.

a ch. v. viii. x. Ps. 60. 8. 2. 8. Da. 7. 14.

b Heb. Sons of the stranger.

c Or, yield feigned obedience, Ac. 8. 13. 18.

1 Heb. lie.

c Heb. arm themselves, 1 Ki. 20. 11.

d De. 32. 39. 40. Ps. 144. 19. 2. Lu. 1. 47. Job 19. 25.

e Ps. 94. 143. 135. 1.

f 2 Co. 1. 9. 10. ch. v. viii. x. xviii. xx. 1 Sa. xviii. xxxi. Ep. 2. 5. 6.

g Ps. 18. 48. 113. 7. 8. 43. 1. 2. 140. 173. 7. 1 Sa. 2. 8. ch. 5. 127. 4. 9.

h Ps. ciii. cxvi. cxviii. cxli. Ro. 15. 9. Is. xli. xxv. xxvi.

i 2 Paul (Ro. 15. 9) applies this passage distinctly to Jesus the Messiah. And while ver. 51 speaks of David, let it be recollected that David in the Hebrew signifies *beloved*, so *'beloved'* is one of the titles of Christ ascribed to him both on earth and from heaven. See Mat. 3. 17. Ep. 1. 6.—C.

j Pr. 18. 10. ver. 2. 3. Ps. 18. 50. 3. 31. 91. 2. 80. 28. 29. ch. 7. 12. Je. 30. 9. Ro. 1. 3.

k Or, *Joshababassebet the Tachmonite, head of the three*, 1 Ch. 11. 12. The worthies were typical of the apostles, evangelists, and teachers.l Kennicott has shown how the text here has been corrupted, and must be corrected from 1 Ch. 11. 12. The words *'sat in the seat'* should be the proper name *'Joshababassebet'*, and *'Adino the Ezrite'* should be *'lift up his spear'*.—J.

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n Ju. 5. 22. 18. 1 Sa. 17. 8-10.

o With Mar. 14. 50. 16. 6. 25. 32. 24. 33. 53. 12. Ps. 68. 18.

p 1 Ch. 11. 27. 13. 14. Or, Shammoth.

q Ex. 20. 219. 5. 6. De. 32. 4. 30. ch. 22. 2. 3. 1 Co. 10. 4.

r Ps. 82. 3. 4. 5. 6. 7. 72. 2. Ro. 13. 1. 4. Mi. 5. 1. 2. Is. 1. 4. 5. 32. 1.

s <sup>a</sup>He shall be a just (*man or one*) ruling over men in the fear of God.—a clear prophecy of Messiah; interpretation, the whole psalm degenerates into egotistical bombast, but with which the whole becomes natural, simple, and intelligible.—C.

t Ju. 5. 31. Pr. 4. 18. Ps. 72. 10. 3. Lu. 1. 68. Mal. 4. 2. Ju. 1. 7. 9.

u Is. 11. 1. 4. 2. Je. 23. 5. Ec. 3. 8.

v ver. 3. 4. ch. 7. 18.

w <sup>a</sup>For shall not my house be so with God?—that is, so rising, shining, prospering.—C.

x ch. 7. 12-17. Je. 31. 37. 33. 21. Is. 6. 6. 7. Ps. 89. 3. 4. 28. 35. Mat. 16. 18. Ro. 4. 10.

y Ps. 16. 5. 6. 73. 25. 26. 142. 5. 1. Co. 2. 2. Ga. 6. 14. Phil. 3. 8.

z Is. 4. 2. 7. 14. 9. 6. 7. 11. 1.

a <sup>a</sup>For he is all my salvation and all my desire, though he spring not up speedily, that is, David saw Christ's day afar off, and was glad.—C.

b De. 13. 13. 1 Sa. 2. 12. Lu. 10. 14. 17. Is. 27. 4. Ps. 21. 8-10. 68. 1. 2. 110. 2. 5. 6. 92. 7. 91. 58. 9. 37. 17. 20. 38.

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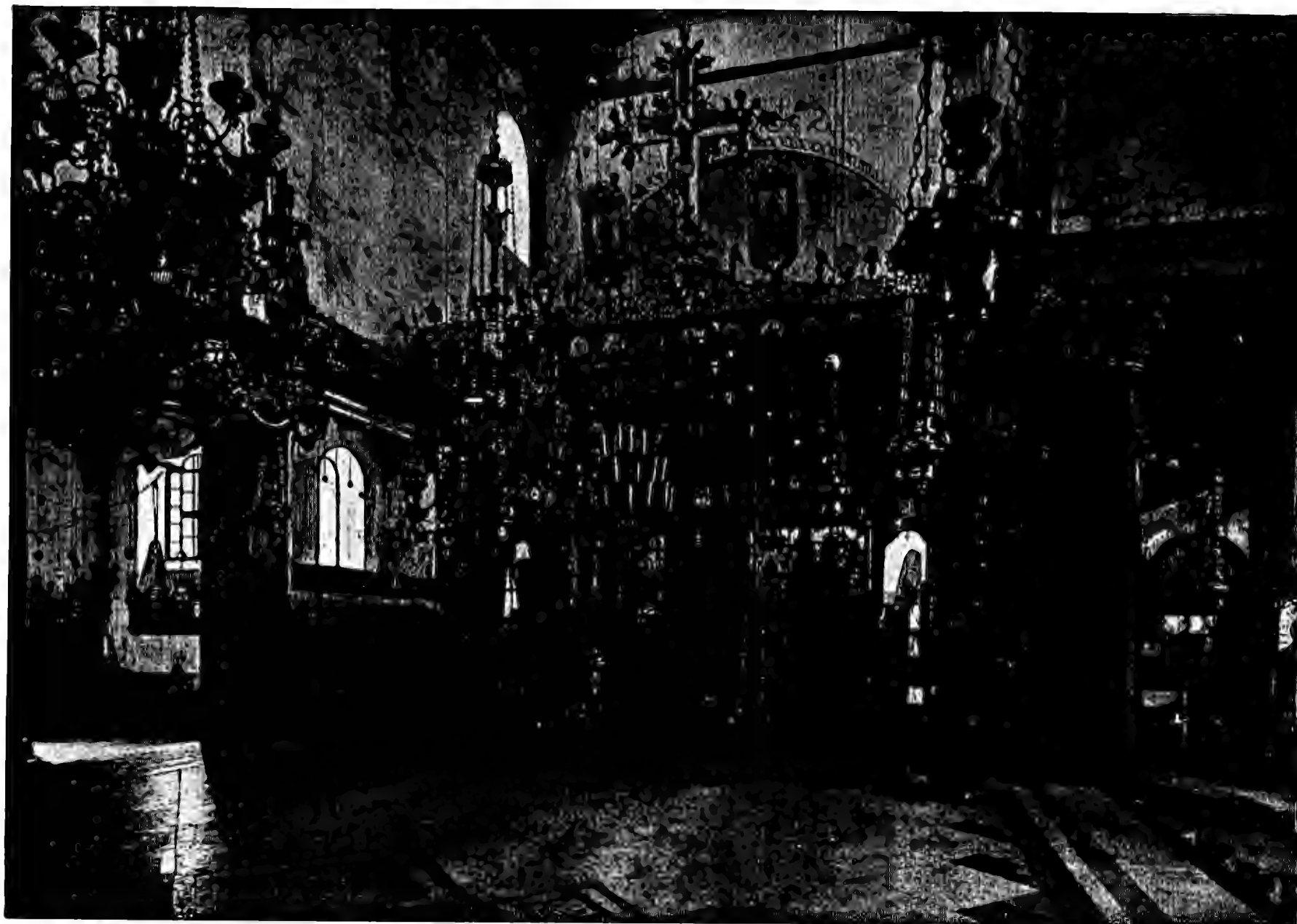
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**THE ALTAR OF THE CHURCH OF THE NATIVITY—OVER THE PLACE WHERE CHRIST WAS BORN.** [II. Samuel, xxiii:16.]—"And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord." Bethlehem is celebrated because of its relation to Boaz and Ruth, and because it was the birth-

place of David; but most of all it holds its place in the affections of the human race because here was the advent of the Savior. Here the angels announced his birth to the shepherds as they minded their flocks by night. The Church of the Nativity stands over the Inn where our Savior was born. The traditional well of David from which the men drew water at the peril of their lives, is in a yard through a narrow passage on the left as we enter Bethlehem.

23 He was more honourable<sup>3</sup> than the thirty, but he attained not to the *first* three: and David set him over his <sup>4</sup>guard.<sup>5</sup>

<sup>6</sup> Heb. at his com-  
mand || 31.ch.3.10; 17.xi. Ju.20.  
1.x Ki.4.25.

## CHAPTER XXIV.

2 For the king said to Joab the captain of the host, which *was* with him, <sup>b</sup>Go now through all the tribes of Israel, from <sup>c</sup>Dan even to

his atone-  
ment is the  
that oppose  
distributes,  
its even in

*against them to say, Go, number Israel and Judah.* By comparing this passage with I Ch. 21. 1, it will be seen that 'Satan stood up against Israel, and provoked David' to this census. How is it then, in this passage, ascribed to the Lord? Let us

Ver. 15. [The cave or fold of Adullam was in the wilderness of Judah, a little to the south-east of Beth-

in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end, of those that oppose him and the interests of his church. God distributes, in a most gracious manner, his endowments even in

against them to say, Go, number Israel and Judah. By comparing this passage with I Ch. 21. 1, it will be seen that 'Satan stood up against Israel, and provoked David' to this census. How is it then, in this passage, ascribed to the Lord? Let us ask the Jews.



Beer-sheba, and number ye the people, <sup>a</sup>that I may know the number of the people.

3 And Joab said unto the king, <sup>a</sup>Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in <sup>a</sup>Aroer, on the right side of the city that lieth in the midst of the river<sup>1</sup> of Gad, and toward <sup>b</sup>Jazer:

6 Then they came to <sup>c</sup>Gilead, and to the land of Tahtim-hodshi,<sup>2</sup> and they came to Dan-jaan,<sup>3</sup> and about to <sup>d</sup>Zidon,

7 And came to the strong hold of <sup>e</sup>Tyre, and to all the cities of the Hivites, and of the Canaanites;<sup>4</sup> and they went out to the south of Judah, even to Beer-sheba.

8 So, when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And <sup>f</sup>Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.<sup>5</sup>

10 ¶ And David's heart <sup>g</sup>smote him<sup>6</sup> after that he had numbered the people. And David said unto the LORD, <sup>h</sup>I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the LORD came unto the prophet Gad,<sup>7</sup> David's seer, saying,

12 Go<sup>8</sup> and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, <sup>i</sup>that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, <sup>j</sup>Shall seven years of famine<sup>9</sup> come unto thee in thy land? or wilt thou flee

A.M. 2987. B.C. 1017.

d De 8. 13, 14. Hab. 2. 4. Pr. 16. 18; 29. 23; 18. 12.

e Ps 115. 14. Is. 26. 15.

f Ex. 1. 17. Ac. 5. 29; 4. 19.

g De 2. 36. Jos. 13. 16. Nu. 32. 1, 3.

h Or, valley.

i Nu. 32. 35. Is. 16. 8.

j Ge. 31. 21, 47. Nu. 32. 1, 39.

k Or, netherland newly inhabited.

l Ge. 14. 14. Jos. 19. 47. Ju. 18. 29.

m Dan-jaan was different from Dan, the northern border city, but it may perhaps have been identical with the Dan mentioned in Ge. xiv. — P.

n Jos. 11. 8, 19. 28, with Ge. 10. 15.

o Jos. 10. 29. 1 Ki 5. 1. Is. xxiii. Eze. xxvii. — xxviii.

p The Hivites here include the mountain tribes of Lebanon (see Ju. 3. 3); and the Canaanites were the Phoenicians who inhabited the sea-coast — P.

q Ge. 21. 31. 31. Ju. 20. 1. ver. 2.

r Ch. 21. 5; 27. 23, 24, with Ge. 12. 2; 13. 15.

s 5. 22. 17. The 288,000 of the trained bands are not included in this number, as in 1 Ch. 21. 5, 6.

t See note on 1 Ch. 21. 5, 6. — C.

u 1 Sa. 24. 5. Pr. 12. 14.

v This seems to have occurred before Gal came with his message. It indicates sincere repentance, for it admits fully the greatness and the extreme folly of the sin, an acknowledgment that nothing but the Spirit of God can induce the sinner to make — C.

w Ch. 12. 13. 1 Ch. 21. 9. Ps. 25. 11; 32. 5; 38. 4. 18. 40. 11. 12. 51. 2. Pr. 28. 13. 1 Ju. 1. 9. Mi. 7. 5, 9, 18. 19.

x 1 Sa. 22. 519. 9. 2 Ch. 29. 29. 22. 9.

y 1 Ch. 21. 12. 1 Ki. 12. 24. Ac. 15. 28. 20. 27. Eze. 3. 17.

z He. 12. 6-10. Ro. 3. 19. Pr. 3. 12. Ps. 94. 12.

aa Ch. 21. 1. 1 Ch. 21. 12. i.e. three years of famine, added to those in ch. 21. 1, with the present year between them.

ab Seven years of famine — the judgment of Egypt without the preparation of Joseph. 'Three months of light' — the judgment of God upon David's military pride, and contemplated conquests.

ac Three days of pestilence — the wasting of that numerous population that had first excited the nation's pride, and tempted them to long for military glory and foreign conquest.

ad Note. 'Be sure thy sin will find thee out' Nu. 32. 23, and punishment will usually be in conformity to guilt. — C.

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x2 Ki. 6. 15. Ju. 12. 27. Mi. 7. 8, 9. He. 12. 5, 8.

y Or, many. Ps. 103. 11-14. 86. 5. 151. 145. 9. 140. 5. Ex. 34. 6, 7.

z Pr. 12. 10. Is. 47. 6. Ze. 13. 2. Ki. 13. 3-7. 2 Ch. 28. 6, 9.

aa Is. 37. 36. Nu. 16. 49; 25. 9. 1 Sa. 6. 19.

ab The time appointed has been variously interpreted. The most probable meaning is the time of the evening sacrifice, and assembling of the people for worship. If this be correct, then the plague only lasted part of a day. Its ravages were so sad and so terrible that all must acknowledge it to be a signal mark of the divine displeasure. — P.

ac He had been proud of the numbers of his people, and therefore the judgment must be such as will make them fewer. What makes the matter of our pride, it is just with God to take from us, and to make the means of our punishment. He had chosen the pestilence, because he and his family would be as much exposed to it as the poorest Israelite, and he would continue for a shorter time under the divine rebuke, however severe it might be. — P.

ad Perhaps there was more wickedness, especially more pride (and that was the sin now chastised), in Jerusalem, than elsewhere, and therefore the hand of the destroyer is stretched upon that city; but then the Lord repented him of the evil, changed not his mind, but his way. 'Jerusalem shall be spared for the ark's sake, for it is the place God hath chosen to put his name there.' — P.

ae Ge. 6. 6. Ps. 78. 38; 94. 14. 106. 45; 135. 14. 190. 1. La. 2. 2. He. 11. 8. Hab. 3. 2. 1 Ch. 21. 15.

af See note on Ex. 32. 14. — C.

ag Or, Ornan, 1 Ch. 21. 15.

ah 1 Ch. 21. 16, 17.

ai ver. 10. 15. 6. 5; 64. 6. Ps. 25. 11. Job 7. 20.

aj Ki. 22. 17. Ps. 44. 11. Je. 12. 3.

ak David is here a beautiful type of Christ, delivering himself up, but stipulating to let the disciples go. — C.

al 1 Ch. 21. 18. Ge. 22. 14. 2 Ch. 20. 12. Ps. 46. 1. 2 Co. 5. 19, 21. Col. 1. 20. ver. 25.

am 1 Ch. 21. 19. De. 12. 32. Ps. 119. 60.

an 1 Ch. 21. 20, 21.

ao Ge. 18. 2; 19. 1. ch. 9. 8. Nu. 2. 10.

ap 1 Ch. 21. 22. Ge. 23. 8-10. Je. 32. 6-14.

aq Nu. 16. 48. Ps. 106. 30.

ar Ge. 27. 11. 1 Ki. 19. 21. 1 Ch. 21. 23.

three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, <sup>a</sup>I am in a great strait: let us fall now into the hand of the LORD, (for his mercies are <sup>b</sup>great,) and let me not fall into the hand of <sup>c</sup>man.

15 ¶ So the LORD sent a <sup>d</sup>pestilence upon Israel from the morning even to the time appointed:<sup>8</sup> and there died of the people, from Dan even to Beer-sheba, seventy thousand <sup>e</sup>men.

16 And when the angel stretched out his hand upon Jerusalem<sup>1</sup> to destroy it, <sup>b</sup>the LORD repented<sup>2</sup> him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the thrashing-place of <sup>c</sup>Araunah the Jebusite.

17 And David spake <sup>a</sup>unto the LORD, when he saw the angel that smote the people, and said, <sup>b</sup>Lo, I have sinned, and I have done wickedly; but <sup>c</sup>these sheep, what have they done? Let thine hand, I pray thee, be against me,<sup>3</sup> and against my father's house.

18 ¶ And Gad came <sup>a</sup>that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, <sup>b</sup>as the LORD commanded.

20 And <sup>a</sup>Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and <sup>b</sup>bowed himself before the king on his face upon the ground.

21 And Araunah said, <sup>a</sup>Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that <sup>b</sup>the plague may be stayed from the people.

22 And Araunah said unto David, <sup>a</sup>Let my lord the king take and offer up what seemeth good unto him: behold, <sup>b</sup>here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen, for wood.

23 All these <sup>a</sup>things did Araunah, as a king,

his interest, and was thereby generally too strong for David. But he dreaded such addition of new troops as might enable David to overpower him or depose him from the chief command. Next, what was the sin of David and Israel, for which they are delivered over to the tempter and punished with the plague? Their sin was the appetite for military glory beyond the purposes of defence, and of foreign conquest beyond the

The route taken by the king's messengers was first eastward to Moab; then northward through Gilead; then <sup>a</sup>to the land of Tahtim-hodshi, and on to Dan-jaan and Zidon. The land of Tahtim-hodshi was thus manifestly a section of the upper valley of the Jordan, probably the 'netherland' or 'lowland,' now called *Ard el-Huleh*, lying deep down at the western base of Hermon. P.

called the *Gordian Canon*, is charged to the error of a transcriber. But as there is great danger in this violent criticism, so there is no need of it. On examination the two accounts will be found to have been delivered at different times—that in Chronicles the last; and in it the *interrogative seven* are reduced to the *positive three*. [C.] Ver. 23. [This is one of the most remarkable and



give unto the king: and Araunah said unto the king, 'The LORD thy God accept thee.

24 And the king said unto Araunah, 'Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me

on paying the full price. An altar was erected; and the spot which had been originally consecrated by the sacrifice of Abraham, and called *Moriah*, 'the vision of Jehovah,' was now again dedicated to God. In a few years more the spot became the site of the great altar of Solomon's temple. To this day the site of Araunah's thrashing-floor is one of the holiest shrines of Mohammedanism. P.]

REFLECTIONS.—It is very dangerous when the sins of subjects provoke God to permit Satan to tempt their kings. He exactly discerns our pride, and detests it and everything leading to or produced by it. And

it is cause of great shame to the saints, when monsters of wickedness are made to put them in mind of the promises of God and of their own duty. The pleasures obtained by sinful methods are quickly turned into the gall of asps within us: and bitter are the griefs and great the straits, when we have no choice but of destructive judgments allowed us by God. Alas! our sin, our folly, makes it so! But let a sense of guilt put an edge of importunity upon our prayers;—it may be the Lord will be gracious. He often smites where he means not to destroy. And though in his just judgment he will abase our pride by smiting our idol, he

nothing. So David bought the thrashing-floor and the oxen for 'fifty shekels of silver.'

25 And David 'built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was 'entreated for the land, and the plague was stayed from Israel.

will mingle mercy with judgment. While, therefore, we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have neighbours, and especially a Saviour, suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to as the means of our reconciliation to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.

## THE FIRST BOOK OF KINGS.

Perhaps this and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about 427 years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Le. xxvi.; De. xxviii. xxxii.

Forty years the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described, i. —xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years under nineteen kings, descended from nine different families; viz. Jeroboam I., Nadab;—Baasha, Elah;—Zimri;—Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II., Zechariah;—Shallum;—Menahem, Pekahiah;—Pekah;—Hoshea: all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years under nineteen kings of the line of David; viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah (Athaliah was an usurper), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoikim, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah were pious, and Manasseh a penitent. The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject-matter of these books. The scope is to show how righteousness exalts a nation, and sin is the reproach of any people.

[The First and Second Books of Kings were originally only one book. They are so still in Jewish manuscripts. They were divided in the Septuagint version, and printed so for the first time in Hebrew in the Bible edited by Bomberg. In the Septuagint and Vulgate they are called the Third and Fourth Books of Kings, First and Second Samuel being counted as First and Second Kings. The reason of this is obvious. The history in the four books is continuous, forming in fact a complete outline of the whole Israelitish monarchy from the anointing of David till the captivity.

There can be little doubt that Jeremiah was the author of the Books of Kings. Jewish tradition affirms the fact, and the language and style fully corroborate it. The last chapter bears evidence that the writer of it was an eye-witness of the triumph of the Babylonish arms and the capture of the Jews, while he himself remained in Judea. This exactly accords with the history of Jeremiah. The sources from which he derived his information were doubtless national records and other authentic documents. The latter part of the history came under the author's own observation; and accordingly we find that the narrative of the appointment of Gedaliah as governor, of his murder, and of the flight of the Jews to Egypt, is just an abridgment of the Book of Jeremiah, ch. xl.—xliii. Several works are mentioned by the writer as sources of information:—*The Book of the Acts of Solomon*, 1 Ki. 11. 41; *The Book of Jonah*, 2 Ki. 14. 25. Others are named in Chronicles; such as *The Acts of David*; *The Book of Nathan*; *The Prophecy of Ahijah the Shilonite*; and *The Visions of Iddo the Seer*, &c. These were doubtless accessible to Jeremiah; and formed part of the materials from which, under divine inspiration, he composed the Books of Kings. P.]

### CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 B. the counsel of Nathan. 15 Bathsheba moveth the king on Solomon's behalf. 22 and Nathan secondeth her. 28 David reneweth his oath to Bathsheba. 32 Solomon is David's

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CHAP. I.

a 2 Sa. 5. 4. Ps. 90. 10.

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as David's concubine is evident from ch. 2. 22. A 'Shunammite' means a native of Shunem, in the tribe

there be sought for my lord the king a young virgin; and let her 'stand before the king, and let her cherish<sup>1</sup> him, and <sup>2</sup>let her lie in thy bosom.

5 ¶ Then Adonijah the son of Haggith exalted<sup>a</sup> himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father<sup>m</sup> had not displeased him at any time<sup>1</sup> in saying, Why hast thou done so? and he also *was* a very<sup>n</sup> goodly man: and his mother<sup>o</sup> bare him after Absalom.<sup>2</sup>

7 And he<sup>p</sup> conferred with<sup>q</sup> Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,<sup>3</sup> and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by En-rogel,<sup>4</sup> and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.<sup>5</sup>

11 ¶ Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm<sup>r</sup> thy words.

15 ¶ And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:<sup>6</sup>

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<sup>1</sup> 2 Sa. 3.4.1 Ch. 3.2.  
<sup>2</sup> Lu. 14.11. Pr. 16.18;  
18.12. 2 Sa. 12.11. Ju. 2.  
2 De. 17.15.1 Ch. 22.9.  
<sup>3</sup> 2 Sa. 15.1. De. 17.  
16. Ps. 20.7.

<sup>m</sup> Pr. 23.13. 29.15.1  
Sa. 3.13. Le. 19.17.

<sup>1</sup> David's weakness seems to have been over-fondness, and consequent indulgence, of his children. For such a line of education, it is no excuse to call it 'a falling that leans to virtue's side'; however amiable the over-fond parent may be, 'he that spareth the rod (when it is deserved) hateth the child.'—C.

<sup>n</sup> 2 Sa. 14.25. 1 Sa. 9.  
2.10.23.

<sup>o</sup> 2 Sa. 3.4.1 Ch. 3.2.  
2 Absalom's mother was Maacah, Adonijah's Haggith, 2 Sa. 3.4. the words therefore mean that Haggith bare Adonijah after Maacah had born Absalom.

<sup>p</sup> Ps. 2.2. Eze. 38.10.

<sup>q</sup> 2 Sa. 8.16.17. ch. 2.  
28.35.

<sup>r</sup> 2 Sa. 8.17.18.7.2;  
12.1.15.16.5.

<sup>3</sup> It is by no means probable that this is Shimei of Bahurim, but one of David's 'mighty men' of the same name, whom we find distinguished under Solomon, ch. 4.18.—C.

<sup>4</sup> 2 Sa. 23.8-39. 1 Ch.  
11.10-47.

<sup>5</sup> Nu. 23.1. Pr. 15.8.  
15.11.13.

<sup>6</sup> 2 Sa. 15.17.17.17.  
i.e. the fuller's well,  
Is. 7.3.

<sup>7</sup> In the bottom of the Kidron, a short distance south of Jerusalem.—P.

<sup>8</sup> This was a very significant exception, for he doubtless knew that the crown had been assigned to Solomon, though a younger brother. Feeling that this was his best opportunity of asserting his claim, he, in imitation of Absalom, set up a splendid retinue, and courted popularity.

<sup>9</sup> 2 Sa. 7.12.13.24.  
1 Ch. 22.9.13.5. Ps. 37.3.

<sup>10</sup> Pr. 17.21.11.14.24.6;  
12.15.20.15.22.27.9.

<sup>11</sup> ver. 21. Ge. 19.17.  
Ac. 27.31.

<sup>12</sup> 2 Ch. 22.9.10. 2 Sa.  
12.24.25.

<sup>13</sup> De. 17.18. 1 Ch. 29.  
23.28.5.22.9.10.

<sup>14</sup> Heb. fill up, ver.  
17-27.

<sup>15</sup> ver. 14.

<sup>16</sup> Ge. 18.21.19.1. Ru.  
2.10.2 Sa. 9.6.14.4.22.  
33.

<sup>17</sup> Pe. 3.6. Ge. 18.12.  
Ep. 5.31.

<sup>18</sup> 2 Sa. 7.13. 1 Ch. 29.  
1.9.22.9.10. ver. 13.

<sup>19</sup> As Saul and David had been divinely designated to the throne, so was Solomon, as appears from 1 Ch. 22.8-11, and not by any undue influence of Bathsheba, or paternal partiality of David.—Note. In this respect Solomon was a type of Christ, who became 'prince of peace,' not by the will of man, but by the election and appointment of God the Father, Is. 42.1. Mat. 12.18.—C.

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<sup>1</sup> ver. 11.13.25.

<sup>2</sup> ver. 7.9.10.25.

<sup>3</sup> It appears that David's right to nominate which of his sons he pleased to succeed him was recognized by his subjects.

Michaelis thinks that he had secured this right by the terms of his covenant with the people. But it rather seems to have been a right which needed no stipulation, being sanctioned by general usage; as we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. The right of the eldest son was in general recognized, but with a reserved right in the father to give the preference to a younger son if he saw occasion. Oriental kings still enjoy this power. The late King of Persia, for instance, publicly recognized his second son (Abbas Mirza) as his successor, to the exclusion of the eldest, who, however, took no pains to conceal his intention to put the matter to the arbitrament of the sword.—A. W.

<sup>4</sup> Heb. sit down.

<sup>5</sup> De. 31.16. Is. 57.2. Ge.  
15.15.47.30.

<sup>6</sup> Heb. sinners, Ge.  
43.9. Jos. 2.19.

<sup>7</sup> ver. 14.

<sup>8</sup> He had come into the anteroom, but not yet to the king's private chamber. See ver. 28.—C.

<sup>9</sup> ver. 16.

<sup>10</sup> ver. 7.9.29.

<sup>11</sup> Heb. let king Adonijah live, 1 Sa.  
10.24. ver. 34. Re. 13.4.

<sup>12</sup> ver. 8.19.

<sup>13</sup> 2 Sa. 7.21. 12.24.25.  
ver. 20.

<sup>14</sup> This should rather be in the direct interrogative form, like the preceding clause: 'Hast thou not shown to thy servant?' insinuating, but in a delicate and respectful manner, that he had done so.

<sup>15</sup> According to the abbreviated style of Scripture narrative, the retirement of Bathsheba, on the entrance of Nathan, is not noticed, but is clearly to be inferred from her recall.—C.

<sup>16</sup> Heb. before the king.

<sup>17</sup> Ju. 8.18.19.2 Sa. 12.  
5. ch. 17.1.

<sup>18</sup> Ps. 34.19.22.71.23.  
2 Sa. 4.9. Ge. 48.16.

<sup>19</sup> The true believer loves to review his past experience, and to remember all the way in which he has been led in the wilderness. The grateful recollection of the distresses out of which the Lord has redeemed him enhances his joy, and animates him to his duty, even under the decays of nature and the approach of death.—I.

<sup>20</sup> ver. 13.17.

<sup>21</sup> ver. 16.23. Ge. 12.2;  
19.1.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne<sup>7</sup> of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.<sup>8</sup>

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

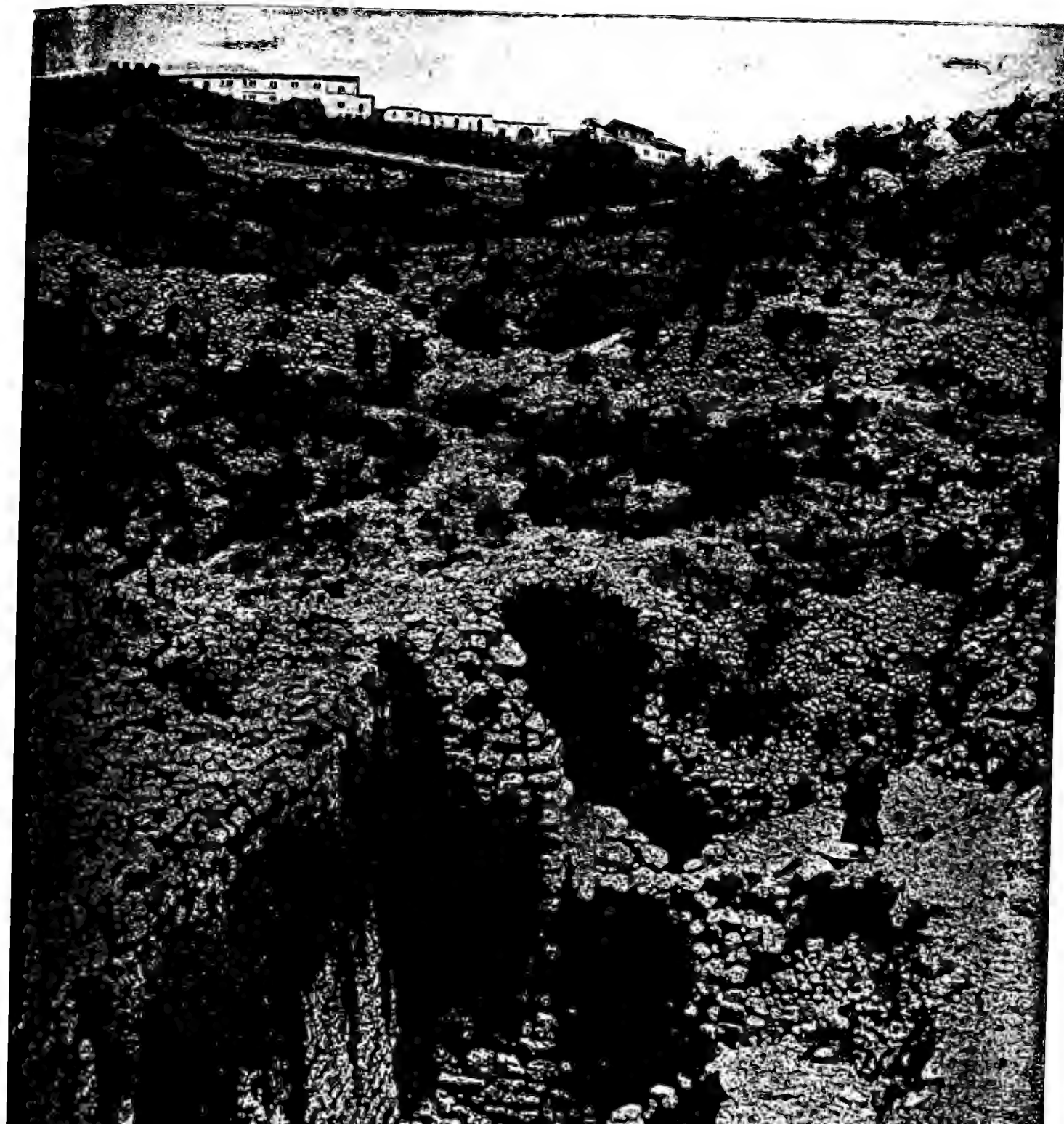
27 Is this thing done by my lord the king and thou hast not showed<sup>9</sup> it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bathsheba:<sup>1</sup> and she came into the king's presence,<sup>2</sup> and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,<sup>3</sup>

30 Even as I swear unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bathsheba bowed with her face to



the earth, and did reverence to the king, and said, 'Let my lord king David live for ever.'

32 ¶ And king David said, Call me 'Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to 'ride upon mine own mule,' and bring him down to 'Gihon.'

34 And let Zadok the priest and Nathan the prophet, 'anoint him there king over Israel: and' blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and 'I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, 'Amen: the LORD God of my lord the king say so too.

37 As<sup>s</sup> the LORD hath been with my lord the king, even so be he with Solomon, and 'make his throne greater than the throne of my lord king David.

38 ¶ So 'Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an 'horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And 'all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent<sup>7</sup> with the sound of them.

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end<sup>m</sup> of eating.<sup>8</sup> And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, 'Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a<sup>o</sup> valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, 'Verily our lord king David hath made Solomon king.

44 And<sup>a</sup> the king hath sent with him Zadok

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y Ne.2.3. Da.2.4. 6. 21.

4 Not a form of mere conventional ceremony or courtly adulation, but a prayer—a sincere and humble prayer—not that he might 'live for ever' on earth, in the feebleness and misery of old age, but that he might attain to 'glory, and honour, and immortality, eternal life' with God.—C.

2 ver. 8, 26, 38.

a Ge. 41.43. Es. 6.8.

5 Adonijah and his friends were now at the fountain of En-rogel, ver. 9, a place of public resort, well suited to give publicity to his assumption of royalty. This is generally admitted to have been on the east of Jerusalem. Solomon is sent to the fountain of Gihon, a place of similar publicity on the west, so that all collision of parties might be avoided, and his inauguration peaceably consummated.—C.

b 2 Ch. 32.30 ver. 45.

6 The pool of Gihon lay at the head of the valley of Hinnom, nearly half a mile west of the city. From it an aqueduct was made to the city. The flat ground round the pool was an admirable place for public assemblies.—P.

c 1 Sa. 10.1. 16.13. 2 Ki. 9.31. 11.2. 23.30. Ps. 43.7. Ac. 10.36. 1 Jn. 2.27.

d 2 Ki. 9.13. 11.12-14. 2 Sa. 15.10. ver. 25. Ps. 97.1. 72.17. Mar. 11.9. 10.

e Ps. 2.6. 2 Sa. 19.41. ch. 12.19.

f Je. 11.6. De. 27.15-26. Ps. 33.9. Mat. 6.13.

g Jos. 1.5. 17. 2 Ki. 2.9. He. 13.5. 1 Sa. 10.1. Ch. 22.16.

h ver. 47. Ps. 72.8. 2 Ki. 2.9. Da. 7.14. Mat. 28.18. Phi. 2.10, 11.

i ver. 8, 26, 32, 33, 44. 2 Sa. 15.18, 38.

k 1 Sa. 10.1. 11.6. 1. Ex. 25.6. 1 Ch. 22.22.

l 1 Sa. 10.24. 11.15. 2 Ki. 11.20. 1 Ch. 12.38. Zec. 9.9. Ps. 97.1. 47.5. 9. Re. 11.15-18.

7 This is not a mere figure, but may be a matter of fact. In several parts of the Alps, the guides will not permit the traveller to speak above a whisper for fear of disengaging the avalanche. The rejoicing of the multitude may have produced a similar effect on the looser parts of the rocky cliffs around Jerusalem.—This is synonymous with our expression, 'They rent the air with their cries.'—J.

m 1 Th. 5.2. Pr. 14.18. Job 20.5. Lu. 17.36. Phi. 3.19. Ac. 21.21, 22.

8 Adonijah and his guests had wasted much time upon this magnificent feast, when far more important concerns were waiting their attention, and when run hung over their heads.—J.

n 2 Sa. 15.36. 17. 2 Sa. 18.25. 1 Ki. 2.26.

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r 1 Ch. 11.5. 2 Ch. 5.2.

2 2 ver. 13. Ps. 132.11. 1 Ch. 22.10. 28.5. 29.23. 12 Sa. 8.10. 21.3. Ex. 12.32.

u ver. 37.

x Ge. 24.26. 47.31. He. 11.21. Ps. 103.1-6.

y Ps. 72.18. 19. 1 Ch. 20.10-20. 27.17. 5.

z Pr. 28.1. Ps. 53.5. Job 20.5. Da. 5.4-6. Ac. 12.23.

a Ex. 38.21. 21.14. ch. 2.28. Ps. 118.27.

9 There is no precept in the law directing a culprit to take hold of the horns of the altar. Yet it seems to be an act admitted as testimony of an appeal to the legal but temporary protection afforded to certain culprits in the cities of refuge. It is not said where this altar was, but as Gibeon was a city of refuge, and as an altar was still there, ch. 3.4, it is most likely Adonijah would flee to it, if he might fear to be ranked, if not with actual, yet still with intentional manslaughter, according to that principle of European jurisprudence, which condemns even the imagining the death of a king. C.—The altar erected on the threshing-floor of Araunah, 2 Sa. 24.25. The altar of the Hebrews seems to have been a refuge till a man's case was heard, or till pardon was obtained; though there is no precept in the law to make it a privileged place, as it was among the Greeks and Romans. The murderer was to be taken from the altar and slain. Ex. 21.12-14. Adonijah acknowledged Solomon as king both by word and deed, and received a conditional pardon; but Solomon gave him far warning that he was put upon his good behaviour. He also required him to go to his house and live a retired life, not affecting the splendour and state that he had done before. (Scott).—J.

b 1 Sa. 14.45. 2 Sa. 14.11. Ac. 27.34.

c Le. 19.15. De. 1.17. 2 Ch. 19.7.

d Future plotting against Solomon's government.—C.

e Pr. 24.21. Ezr. 7.13. 14. Jn. 15.14. 1 Co. 7.20.

## CHAPTER II.

B.C. 1015.

a Ge. 47.20. 27.1. De. 32.1. Jos. 24.29. XXIV. 1. 1 Ki. 13.14.

b Jos. 23.14. He. 9.27. Job 30.23.

c Jos. 1.7. 23.6. 1 Ch. 20.20. Pr. 16.32. 1 Th. 4.2. 7.1. 2.1. 1 Co. 9.15.

d Jos. 2.7. De. 4.1. 19.20. 21.17. 18. Mal. 4.1. 1 Ch. 22.9-16. 28.9-21.

1 Keep his charge, i.e. what he has given him to keep; walk in his ways and not in thine own; keep his statutes, receiving all his appointments as holy, just, and good; keep his commandments, doing what he bids, avoiding what he forbids; keep his judgments

the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come 'up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon 'sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to 'bless our lord king David, saying. 'God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king 'bowed himself upon the bed.

48 And also thus said the king, 'Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And 'all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, 'and caught hold on the horns of the altar.<sup>9</sup>

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there 'shall not an hair of him fall to the earth: but if 'wickedness<sup>1</sup> shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, 'Go to thine house.

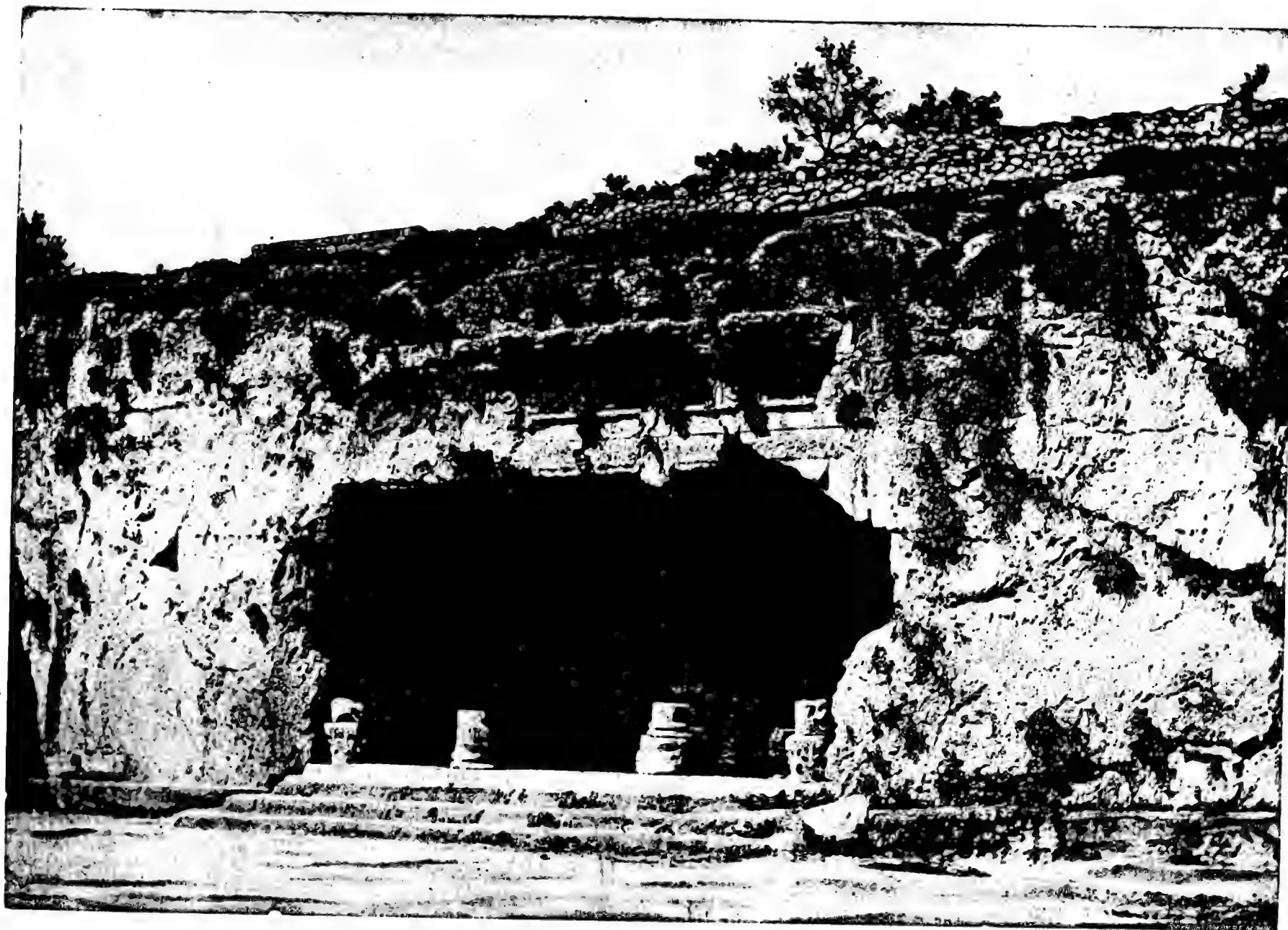
## CHAPTER II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth him. 13 Adonijah, moving Bathsheba to sue unto Solomon for Abiathar, is put to death. 26 Abiathar, having his life spared, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath in defiance of the king's orders, is put to death.

NOW the days of David drew nigh 'that he should die; and he charged Solomon his son, saying,

2 I go 'the way of all the earth: 'be thou strong therefore, and show thyself a man;

3 And 'keep the charge<sup>1</sup> of the LORD thy



**TOMBS OF THE KINGS, JERUSALEM—WHERE THE KINGS OF ISRAEL ARE REPUTED TO BE BURIED.** [1 KINGS, ii: 10.]—"So David slept with his fathers and was buried in the city of David." The tombs of the kings are surrounded by a wall. They are entered from the west side. Twenty-four steps are cut out of the solid rock, nine yards wide. These lead down into the tombs in an easterly direction. These tombs are held in high esteem by the Jews. They call them the cavern

of Zedekiah, or the tomb of the rich Kalba Sabua. It is supposed that Queen Helena of Adiabene was also buried here. This queen with her son Izates became converted to Judaism in her own country, and after the death of her husband moved to Jerusalem to live. She returned home, but after her death was brought to Jerusalem and buried. They are called the tombs of the kings, but there is no definite information by which we can know whether any of the kings of Judah are buried here.



his testimonies,<sup>2</sup> as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 That the LORD may 'continue his word<sup>3</sup> which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also 'what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore 'according to thy wisdom, and let not his hoar head go down to the grave in peace.<sup>4</sup>

7 But 'show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee 'Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous<sup>5</sup> curse in the day when I went to Mahanaim: 'but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore 'hold him not guiltless: for thou *art* a 'wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.<sup>6</sup>

10 ¶ So 'David slept with his fathers, and was buried in the city of David.

11 And 'the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then<sup>7</sup> sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And 'Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou 'peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

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<sup>2</sup> Testimonies, these chiefly signify those various forms in which God has borne witness to his Son Jesus Christ, whether by prophecy, miracle, type, declaration, or promise, 1 Jn. 5. 9.—C.

<sup>3</sup> 2 Sa. 7. 25, 11-16. Ps. 132. 11, 12. 1 Ch. 22. 13. 28. 9. 2 Ti. 4. 5. 1 Ti. 6. 13. 2. 10. 2. 10.

<sup>4</sup> His word of promise.—C.

<sup>5</sup> 2 Sa. 19. 5, 6, 37; 18. 14, 15; 20. 10.

<sup>6</sup> ver. 9; ch. 3. 12. Pr. 20. 26. Ec. 11. 13. Is. 65. 20.

<sup>7</sup> 4 Joab, it will be remembered, was always 'too strong' for David. Being at the head of the army, David was never able to bring him to justice for his murders. He does not now, therefore, revengely seek his destruction, but to his mightier successor commends the legal investigation and punishment of his crimes. —C.

<sup>8</sup> Hales says, 'David did not advise Solomon to put Joab to death absolutely or unconditionally. His words imply, Though you have now pardoned Joab through policy, and as I was compelled to do myself by the exigency of the times, and the predominate influence of the sons of Zeruiah, yet should he offend again, act according to your discretion, and then punish him as a hoary murderer and confirmed traitor with death.'—J.

<sup>9</sup> 2 Sa. 19. 31-38; 20. 10; 17. 28. 29. Lu. 22. 30-31. Pr. 27. 10.

<sup>10</sup> 2 Sa. 16. 5-8. ver. 36-40.

<sup>11</sup> Heb. strong.

<sup>12</sup> 2 Sa. 19. 16-23, with He. 6. 10. Is. 4. 2.

<sup>13</sup> Ex. 20. 7; 22. 28. Job. 9. 28. 2 Sa. 10. 23.

<sup>14</sup> ver. 6; ch. 3. 12.

<sup>15</sup> By rendering literally, and not idiomatically, the translators here have misrepresented the meaning, and thereby exposed the character of David. When the first member of a sentence in Hebrew contains *not*, it is frequently omitted, while implied and required in the second. For examples, see Ps.

2. 20. 18; 38. 1. According to the charge should stand, 'but his hoar head bring thou *not* down to the grave with blood.' And it is evident that Solomon so understood him: for while he sentenced Joab to death, ver. 31, he merely confined Shimei to Jerusalem, ver. 36, where his conduct might be under the royal surveillance, and his seditious spirit restrained. —C.

<sup>16</sup> ch. 1. 27. Ac. 2. 20; 13. 36. 2 Sa. 5. 7. 1 Ch. 29. 28.

<sup>17</sup> 2 Sa. 5. 42. 11. 1 Ch. 29. 28-30. 3. 4.

<sup>18</sup> ch. 1. 46. 2 Sa. 7. 12. 12. Ps. 132. 1. Ch. 29. 25.

<sup>19</sup> ch. 1. 5. 51-53.

<sup>20</sup> 1 Sa. 16. 4. 1 Ch. 12. 17, 18.

<sup>21</sup> 1 Sa. 16. 4. 1 Ch. 12. 17, 18.

<sup>22</sup> 1 Sa. 16. 4. 1 Ch. 12. 17, 18.

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<sup>1</sup> ch. 1. 11-40. 1 Ch. 22. 10. 8. Ps. 12. 25, 21.

<sup>2</sup> Heb. *thou art not away my face*, ver. 17.

<sup>3</sup> ch. 1. 2. 4. 2 Sa. 12. 8. 37. 21. 21.

<sup>4</sup> Pr. 14. 15; 22. 3. Mat. 10. 10.

<sup>5</sup> Ex. 20. 12. Le. 19. 32. Pr. 23. 23; 25. 28.

<sup>6</sup> Ps. 45. 9; 110. 1. Mat. 25. 3. 1. 0. 21.

<sup>7</sup> She saw nothing important involved in the request, and the law, Le. 18. 8, did not seem to apply where the woman had only acted as a nurse. Bathsheba, however, might have suspected something from the manner in which Adonijah had spoken to her of the loss of the succession, 'when all Israel had set their faces on him that his should reign,' ver. 25. Solomon was at no loss to discover his latent motive, and acted accordingly.—C.

<sup>8</sup> If it be proper to grant it.

<sup>9</sup> Did Solomon break or keep his word on this occasion? He kept it. Ask on, my mother, I will not say thee (as a mother loving her son, and therefore seeking his good), 'I will not say thee nay.' But she spoke as one deceived, over-reached, and rendered an unintentional accomplice in seeking his hurt—to the *king's* mother, he would not say *no*—to the *deceived* intercessor she refuses.—C.

<sup>10</sup> ch. 1. 2. 4, with 2 Sa. 3. 7. 1. 8. 10. 21.

<sup>11</sup> 2 Sa. 3. 7; 12. 8; 16. 21.

<sup>12</sup> To get the late king's wife, or concubine, was a step to the throne.

<sup>13</sup> Solomon was doubtless cognizant of a plot amongst the parties to render Adonijah's marriage with the Shunammite the first step to the throne. So far, however, as the narrative reveals the facts, we are unable to justify the severity of Solomon. But while ignorant of all the circumstances of the conspiracy, and the guilty intentions and acts of the parties (see ver. 26), neither can we unreservedly condemn him.—C.

<sup>14</sup> Ru. 1. 17. 1 Sa. 14. 44. 2 Sa. 3. 2. 19. 13. ch. 20. 10. 2. 10. 31.

<sup>15</sup> ch. 1. 20; ver. 12.

<sup>16</sup> ch. 10. 9. 1 Ch. 22. 10; 28. 20; 29. 23.

<sup>17</sup> Ex. 1. 21. 1 Sa. 25. 28. 2 Sa. 7. 12, 13; 27. Ps. 127. 1.

<sup>18</sup> Pr. 21. 30. Ec. 11. 13.

<sup>19</sup> 2 Sa. 1. 15; 4. 12. Ju. 8. 20. 21. ver. 34, 46.

<sup>20</sup> Probably being attended by guards. Death was often inflicted by military officers and not by common executioners. 'When a great man,' says Thevenot, 'is decapitated by the sultan to die, the *capituli*, or officer who executes such orders, is sent with him with some assistants, and showing his orders, strangles him and cuts off his head.'—J.

<sup>21</sup> ch. 1. 53. Jos. 21. 18. Je. 1. 1.

<sup>22</sup> 2 Sa. 12. 5. Mat. 26. 66.

<sup>23</sup> 2 Sa. 15. 24. 29. 1.

dom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for 'it was his from the LORD.

16 And now I ask one petition of thee, 'deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me 'Abishag the Shunammite to wife.

18 And Bath-sheba said, 'Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king 'rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his 'right hand.

20 Then she said, I desire<sup>1</sup> one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not<sup>2</sup> say thee nay.<sup>3</sup>

21 And she said, 'Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him 'the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.<sup>4</sup>

23 Then king Solomon sware by the LORD, saying, 'God do so to me, and more also, if Adonijah have not spoken this word against his own life.

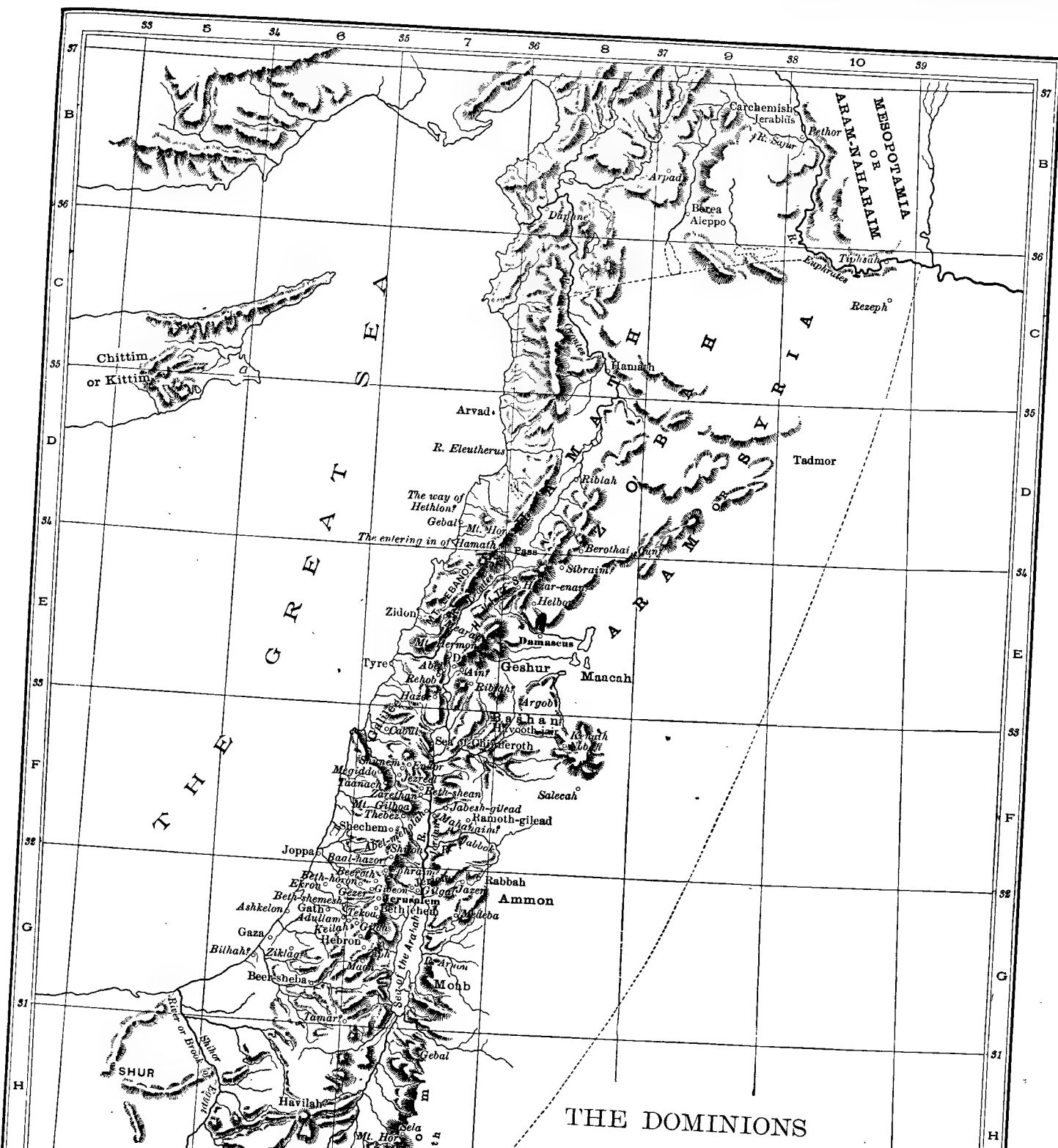
24 Now therefore, 'as the LORD liveth, which hath established me, and 'set me on the throne of David my father, and who hath 'made me an house, as he promised, Adonijah shall be 'put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he 'fell upon him<sup>5</sup> that he died.

26 ¶ And unto Abiathar the priest said the king, Get 'thee to Anathoth, unto thine own fields; for thou *art* 'worthy of death: but I will not at this time put thee to death, because thou 'barest the ark of the LORD God before David my father, and 'because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar the priest, and he went to Anathoth.





fulfil<sup>o</sup> the word of the LORD which he spake concerning the house of Eli in <sup>2</sup>Shiloh.<sup>3</sup>

28 ¶ Then tidings came to Joab; (for <sup>1</sup>Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and <sup>2</sup>caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon <sup>3</sup>sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here.<sup>4</sup> And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and <sup>5</sup>fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall <sup>6</sup>return his blood upon his own head, who fell upon <sup>7</sup>two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood <sup>8</sup>shall therefore return upon the head of Joab, and upon the head of his seed for ever: but <sup>9</sup>upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So <sup>10</sup>Benaiah the son of Jehoiada went up, and fell upon him, and slew him:<sup>5</sup> and he was buried in his own house in the <sup>11</sup>wilderness.<sup>6</sup>

35 ¶ And the king <sup>12</sup>put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei,<sup>4</sup> and said unto him, Build thee an house in <sup>13</sup>Jerusalem, and dwell there, and go not forth thence any whither.<sup>7</sup>

37 For it shall be, *that* on the day thou goest out, and passest over the <sup>14</sup>brook Kidron, thou shalt know for certain that thou shalt surely die: <sup>15</sup>thy blood shall be upon thine own head.

38 And Shimei said unto the king, <sup>16</sup>The

A.M. 2989. B.C. 1015.

o 1 Sa. 2.33-36; 3.12-14. Mat. 13.35. Jn. 12.38.

p Jos. 18.1. Ps. 78.60. Je. 7.12.14.

q Thus was fulfilled the prophetic threatening. 1 Sa. 2.30-36. Abiathar was the last priest descended from Ithamar. Zadok, his successor, was of the family of Eleazar.—C.

r ch. 1.7. with 2 Sa. 18.2.14.15.

s ch. 1.50. Ex. 21.14.

t ver. 25. 46. 2 Sa. 1.15.4.12. Ju. 8.20.21.

u There is something very striking in so bad a man taking refuge in the tabernacle, not as a sanctuary where he might escape punishment, but as a place where he might die. Similar instances, however, are still common. A point of fact—when wicked men superstitiously seek refuge in rites and ceremonies, and to avoid condemnation by purchase, not by grace and conversion to the Lord. Mat. 18.3. Ro. 5.1; 8.1. Ep. 2.8.—C.

v Ge. 9.5,6. De. 19.12,13. Ex. 21.14. 2 Ki. 9.26,34. Nu. 35.33.

w Ps. 7.16; 9.15. 16.140.11. Ge. 4.11; 9.6. Ju. 9.24.27. ver. 44.

x 2 Sa. 3.27; 10.10.

y 2 Sa. 3.29. 2 Ki. 5.27. Ps. 109.6-19.

z ver. 4. 2 Sa. 3.28. Pr. 16.7; 25.5. Ho. 2.13. Je. 33.21. 20.13. Is. 9.5,7. 11.6. Lu. 2.14. Ro. 5.1. Phil. 4.7.

a ver. 25.46.

b God decreed (Ex. 21.12-14) that the presumptuous murderer who had taken refuge at his altar should be dragged thence and put to death.—I.

c Mat. 3.1. Jos. 15.61.

d 'It is usual now,' says Roberts, 'in some parts of the East, for parents or children to build a house, often a splendid one, in some lonely spot, for the purpose of there depositing their dead.'—I.

e Ps. 109.8. Nu. 25.11,13. 1 Sa. 2.35. 1 Ch. 9.24.3. ver. 27. But Abiathar was still called priest, ch. 4.4.

f 2 Sa. 16.5-9. ver. 8.

g Pr. 20.8.26; 21.3.

h 2 Sa. 15.23.2 Ki. 23.6. Ju. 18.1.

i Jos. 2.10. 2 Sa. 2.16. Eze. 18.13. Mat. 27.25.

k ch. 20.4. 2 Ki. 20.19.

l 'No doubt Solomon suspected that Shimei's influence would be dangerous upon his own estate, and among his numerous dependants in different parts of the land, and therefore he proposed to him, as the condition of his indemnity for former crimes, that he should live in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, and solemnly swore to observe, and for three years he lived unmolested and in affluence. But growing

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of Solomon's authority and of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him, in order that every ringleader of opposition to Solomon's kingdom might be crushed, and others be intimidated by their examples; and that his throne might be established in peace as the type of the Redeemer's kingdom of peace and righteousness.—Scott.

m From 2 Sa. 19.17 it is evident that Shimei was a powerful prince in Benjamin, for his followers were a thousand warriors. His confinement to Jerusalem was therefore a prudent precaution, and Jerusalem being in the neighbourhood of his own tribe and estate, the sentence was most lenient and favourable.—C.

n B.C. 1012.

o 1 Sa. 27.21; 31.10.

p 2 Pr. 15.27. Lu. 12.15.

q 1 Ti. 6.16.10.

r ver. 36-38. Ps. 15.4. He. 6.10. Ju. 11.35. Pr. 20.25.

s Ex. 22.11. Ec. 8.2. Eze. 17.18,19.

t Perjury and disobedience were two heinous crimes—but Shimei seems to have been an actual conspirator against Solomon, as well as against David, for it is not until after his death that the tranquillity of Solomon's reign seems to have been established. See ver. 46.—C.

u Jn. 8.9. Ro. 2.15.

v 2 Sa. 16.5-9. ver. 8.

w ver. 33. Pr. 5.22; 1.31; 13.21.

x Nu. 25.11. 12. Ps. 139.15.9.6,7. ver. 33.

y 2 Ch. 1.1. ver. 12,33. 45. Pr. 5.5; 20.4.

# CHAP. III.

a ch. 7.8. Jos. 2.1-14. Ru. 4.10.

b 2 Sa. 5.7. 1 Ch. 11.7.

c ch. 7.1; 6.37,38; 9.15.

d ch. 15.14; 22.42. 2 Ki. 12.3; 14.4; 15.4,35. ver. 3.4. 2 Ch. 33.17. Le. 20.30.

e De. 12.5. ch. 5.3. Ps. 76.1.

f It would seem from this and similar statements that the Lord had specially sanctioned the offering up of sacrifices in certain of the high-places in Palestine—such as Shiloh, Shechem, Bethel, Gibeah, and Gilgal. This was a provisional arrangement continued only until the temple was dedicated. 'The great high-place' at Gibeon was apparently the same round which the Israelites assembled when called together at Mizpah. Gibeon and Mizpah were within a very short distance of each other—the latter on the top of the hill, and the former in the valley.

saying *is* good: as my lord the king hath said, so will thy servant do.<sup>8</sup> And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years,<sup>9</sup> that two of the servants of Shimei ran away unto <sup>1</sup>Achish, son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei <sup>2</sup>arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, 'Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept <sup>3</sup>the oath of the LORD, and the commandment that I have charged thee with?<sup>1</sup>

44 The king said moreover to Shimei, 'Thou knowest all the wickedness which thine heart is privy to, <sup>4</sup>that thou didst to David my father: therefore the LORD shall <sup>5</sup>return thy wickedness upon thine own head;

45 And king Solomon *shall be* <sup>6</sup>blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that *he* died. And the <sup>7</sup>kingdom was established in the hand of Solomon.

## CHAPTER III.

1 Solomon married Pharaoh's daughter. 2 High places being in use, Solomon sacrificed at Gibeon. 3 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour. 4 His judgment between the two karlots maketh his wisdom renowned.

AND Solomon<sup>a</sup> made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into <sup>1</sup>the city of David, until he had made an end of <sup>2</sup>building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only<sup>a</sup> the people sacrificed in high places, because there <sup>3</sup>was no house built unto the name of the LORD in Jerusalem.



**THE SPHINX—STANDING 2,719 YEARS WHEN SOLOMON TOOK PHARAOH'S DAUGHTER AND BROUGHT HER TO THE CITY OF DAVID.** [I. Kings, iii:1.]—"And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In this verse we see God's people brought through their king into relation with Egypt again. So we present here one of the most interesting pictures of the Sphinx that has ever been taken to illustrate

this fact. This monument stood where it appears to-day 3733 B. C., and had been standing here 2,719 years when Solomon took Pharaoh's daughter, and brought her into the City of David. The Sphinx represented among the Egyptians the God Harmachis, "Horus in the horizon, or Rising Sun, the Conquerer of Darkness, the God of the Morning." The Sphinx is hewn out of the living rock. The body is 153 feet long, paws 50 feet, the head 30 feet long, the face 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it

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stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women, that were harlots, to the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, (for her bowels were yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared

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## CHAPTER IV.

1 Solomon's princes. <sup>1</sup> His twelve officers who provided for his household. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His extraordinary wisdom.

SO king Solomon was king over all Israel.

2 And these were the princes which he had: Azariah the son of Zadok the priest;<sup>1</sup>

3 Elihoreph and Ahiah, the sons of Shisha, scribes;<sup>2</sup> Jehoshaphat the son of Ahilud, the recorder;<sup>3</sup>

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests;<sup>3</sup>

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend;<sup>4</sup>

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.<sup>5</sup>

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.<sup>6</sup>

8 And these are their names: The son of Hur,<sup>7</sup> in mount Ephraim.

9 The son of Dekar,<sup>8</sup> in Makaz, and in Shaalbim,<sup>1</sup> and Beth-shemesh, and Elon-beth-hanan.<sup>9</sup>

10 The son of Hesed,<sup>1</sup> in Aruboth; to him pertained Sochoh, and all the land of Hopher:<sup>2</sup>

11 The son of Abinadab,<sup>3</sup> in all the region of Dor;<sup>4</sup> which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach, and Megiddo, and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:<sup>5</sup>

13 The son of Geber,<sup>6</sup> in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars:<sup>7</sup>

14 Ahinadab the son of Iddo had Mahanaim.<sup>8</sup>

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

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CHAP. IV.

a 2 Sa. 5:5. 1 Ti. 6:15.

Mat. 28:18.

b Ex. 18: 21. 1 Co. 12:

28.

1 Or, the chief

officer.

c Or, Sheva, or Sham-

sha, 2 Sa. 8: 16; 20: 24.

25; 1 Ch. 18: 16.

d Or, remembrance.

e 2 Sa. 8: 16; 20: 24.

f 2 Sa. 8: 18. ch. 2: 35

1 Ch. 18: 16.

g 2 Sa. 8: 17; 20: 25. ch.

2: 27; 35; 1 Ch. 18: 16.

h There can be no

doubt that between

the accession of Solo-

mon, ch. 1: 39, the

complete consolida-

tion of his authority,

ch. 2: 12, and the

second and covert

attempt of Adonijah

upon the throne, ver.

22, a considerable

period of time must

have elapsed. And

as Abiathar was not

banished to Anath-

oth, and removed

from being high-

priest, ver. 25, till

after this period, the

historian inserts his

name, not as being

second in dignity in

the Aaronic family,

but as having been

actually in the first

rank during a part

of the reign of Solo-

mon.—C.

g 2 Sa. 7: 2; 2 Ch. 1:

10: 40.

h 2 Sa. 15: 37.

i The title of 'king's

friend' seems not to

indicate a special

office, nor yet to con-

vey the unpopular

idea of 'favourite,'

but seems, most pro-

bably, to be in Solo-

mon a natural and

affectionate imitation

of David's special

friendship for Jona-

than.—C.

j ch. 5: 14.

k Or, Jezreel.

l See note ver. 19.

m Or, Ben-hur.

n Jos. 17: 18. Ju. 17: 1;

19: 1.

o Or, Ben-dekar.

p Jos. 19: 41, 42.

q This district in-

cluded a large sec-

tion of the tribe of

Dan, along the west-

ern slopes of the

mountains, with the

plain at their base.—

P.

r Or, Ben-hesed.

s Jos. 15: 35, 46; 12:

17: 17.

t Aruboth was the

southern part of the

plain of Philistia.—P.

u Or, Ben-abin-

adab.

v Jos. 12: 23; 17: 11.

w Jos. 17: 27.

x The region of

Dor embraced the

northern division of

the plain of Sharon,

up to the base of

Carmel.—P.

y Jos. 17: 11. Ju. 5: 19;

7: 22.

z Jos. 3: 16. ch. 7: 46;

18: 46.

aa Jos. 31: 10. ch. 19:

10.

b The great and

rich plain of Esdrae-

lon from the Bay of

Acre to the Jordan.

—P.

c Or, Ben-geber.

d ch. 22: 3. Nu. 32: 41.

e De. 3: 4. Jos. 21: 38.

f These provinces

included only a part

of northern Gilead

and Bashan.—P.

g Or, to Maha-

naim, Ge. 32: 1. 2 Sa.

2: 8; 17: 24.

h Jos. 19: 32—39.

i ver. 11. 1 Sa. 18: 18.

j Jos. 19: 24—31.

k Mahanaim was a

strong city, and ca: 1:

A.M. 2990. B.C. 1014.

CHAP. IV.

a 2 Sa. 5:5. 1 Ti. 6:15.

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e 2 Sa. 8: 16; 20: 24.

f 2 Sa. 8: 18. ch. 2: 35

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w Jos. 17: 27.

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y Jos. 17: 11. Ju. 5: 19;

7: 22.

z Jos. 3: 16. ch. 7: 46;

18: 46.

aa Jos. 31: 10. ch. 19:

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b The great and

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f These provinces

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naim, Ge. 32: 1. 2 Sa.

2: 8; 17: 24.

h Jos. 19: 32—39.

i ver. 11. 1 Sa. 18: 18.

j Jos. 19: 24—31.

k Mahanaim was a

strong city, and ca: 1:

1.

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.<sup>9</sup>

20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river<sup>1</sup> unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures<sup>2</sup> of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.<sup>3</sup>

24 For he had dominion over all the region on this side the river, from Tiphshah<sup>4</sup> even to Azzah,<sup>5</sup> over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.





**D**AM, ABANA RIVER—A SCENE IN THE OLDEST CITY IN THE WORLD, INCLUDED IN THE KINGDOM OVER WHICH SOLOMON REIGNED. [I. KINGS, iv:21.]—"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." In the first chapter of Joshua, the Lord spake unto Joshua, saying, "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses from the wilderness, and this Lebanon even unto the

great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards the going down of the sun shall be your coast." The promise made to Joshua was practically confirmed and realized at the conclusion of David's reign. Solomon came into possession of this great inheritance, but by forgetting God he prepared the way for the dismemberment of his great kingdom. The Abana river is a scene near Damascus, at this time embraced within the dominions of Solomon.



31 For he was <sup>1</sup>wiser than all men; than Ethan<sup>2</sup> the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol:<sup>3</sup> and his fame was in all nations round about.

32 And he <sup>4</sup>spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.<sup>5</sup>

34 And there came <sup>6</sup>of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

## CHAPTER V.

<sup>1</sup> Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. <sup>7</sup> Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with timber. <sup>13</sup> The number of Solomon's workmen and labourers.

AND Hiram<sup>a</sup> king of Tyre<sup>1</sup> sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram<sup>b</sup> was ever a lover of David.

2 And <sup>c</sup>Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could<sup>d</sup> not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD <sup>e</sup>put them under the soles of his feet.

4 But now the LORD my God <sup>f</sup>hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I <sup>g</sup>purpose <sup>h</sup>to build an house unto the name of the LORD my God,<sup>3</sup> as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me <sup>i</sup>cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will <sup>j</sup>I give hire for thy servants, according to all that thou shalt appoint:<sup>4</sup> for thou knowest that there is not among us any that can skill to hew timber like unto the <sup>k</sup>Sidonians.<sup>5</sup>

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,

A.M. 2990. B.C. 1014.

o ch. 12. Col. 2. 3.

Jn. 3. 34.

p Ps. 89. title: 88. title.

1 Ch. 15. 17, 19, 20.

It appears from

1 Ch. 9 that Ethan,

Heman, Chalcol, and

Darda were all sons

of Ezra or Zerah.

The Hebrew words

therefore rendered

'sons of Mahol' sig-

nify 'sons of music'

—men of high mus-

ical talent. This is

proved from 1 Ch.

15. 16, 17, 19; 25. 4. Ps.

lxxxviii. lxxxix. —P.

q Eccl. 2. 9. Pr. 1. 1. Ca.

1. 1.

9 There is no need

to speculate about

the supposed loss of

any of Solomon's

writings, as it is not

said he wrote, but

spoke on these sub-

jects.—C.

r ver. 21. 31; ch. 10. 1-

8, 24. 2 Ch. 9. 22, 23. Is. 2.

255-5.

## CHAP. V.

a 2 Sa. 11. 15. 30. 1.

1 There were two

cities called Tyre—

the one on the conti-

nent, the other on an

island. The former

was, most probably,

the residence of Hi-

ram, the latter is the

Tyre of prophecy;

and its grandeur and

destruction continue

to furnish a striking

evidence of the divine

origin of the Holy

Scriptures, in which

its fates were predict-

ed.—C.

s 1 Ch. 14. 1. 2 Sa. 5.

11. Am. 1. 9.

c 2 Ch. 2. 3. Huram.

d 2 Sa. 7. 5-11. 1 Ch.

22. 8, 23.

e Jos. 10. 24. Ps. 8. 6;

110. 1. Mal. 4. 3. Ep. 1.

22.

f 1 Ch. 22. 9, 18. Mat.

11. 28-30. Ac. 9. 31.

g Heb. say.

h 2 Sa. 7. 12, 13. 1 Ch.

22. 10, 28. 5, 20, 21. Mat.

16. 18. 2 Ch. 2. 1.

i The religious char-

acter of this em-

bassy forms one of

the most beautiful

episodes in the his-

tory of human diplo-

macy. And is it not

an emblem of Christ

calling the Gentiles

to join with him in

building up his

church, the true and

holy temple where

the Lord dwells?—C.

k Ps. 29. 5; 92. 12. Ca.

5. 15. ch. 6. 9, 10, 16, 20.

l Ro. 12. 17. Phil. 4. 8.

m Heb. say.

n Ezr. 3. 7. Ge. 10. 15.

o Almost every

country has some

peculiar productions

for beneficial ex-

change, and these

peculiar arts and

manufactures in

which it excels. Thus

God binds nations

together by mutual

necessities and bene-

fits, provides for the

extension of the gos-

pel, and overrules

the tendencies of men

for war.—C.

A.M. 2990. B.C. 1014.

l ch. 10. 9. 2 Ch. 2. 10.

De. 32. 31. 2 Ki. 5. 10. Ps.

58. 11. Da. 3. 28.

m Hiram was evi-

dently no idolater,

but a devout wor-

shipper of the true

God.—C.

n Heb. heard.

o ch. 6. 15, 34. 2 Sa. 6.

5. 1 Ch. 3. 5.

p De. 3. 25. Ju. 3. 3.

Jos. 11. 17.

q Heb. send.

r 1 Ti. 5. 8. Ac. 12. 20.

Ezr. 3. 7. Eze. 2. 17.

s Sidon being a

large commercial

city, built on the

coast, and having

near it onl' a narrow

plain, required a

large supply of pro-

visions. Food for

his household<sup>1</sup> was

consequently the

most acceptable re-

turn Solomon could

make to Hiram for

his services.—P.

t B.C. 1012.

u Heb. cost 2 Ch. 2.

10. 1. c. about 45,500

tolls.

v About 166 gal-

lons, wine measure.

w In 2 Ch. 2. 10 we

find mention of 20,000

baths of oil. But this

does not necessarily

contradict the 20

measures in the text

—as the oil as accord-

ing to the text may

refer to oil of com-

mon quality—the

text to pure oil for

Hiram's own house-

hold.—C.

x ch. 4. 29; 3. 12. 2 Ch.

1. 12.

y ch. 15. 19. Ge. 21. 32.

Am. 1. 9.

z ch. 9. 15.

a ch. 4. 6.

b 2 Ch. 2. 2, 17, 18. ch.

9. 20-22.

c 2 Ch. 2. 2. ch. 9. 23.

d ch. 7. 9, 6, 7. 1 Co. 3.

10. 11. 1 Pe. 2. 7. 15. 26.

16. Re. 21. 14, 27.

e As an illustration

of what is meant by

great stones, it may

be remarked that in

the ruins of Baalbec,

generally ascribed to

Solomon, 100 and

Mangles measured

one 66 feet long and

12 feet deep and

breadth; and Wood

found one in a neigh-

bouring quarry, pre-

pared for removal,

which was 70 feet

long by 14 feet 5

inches in breadth,

and 14 feet in depth,

which, estimated as

Portland stone, would

weigh 1135 tons.—C.

f Or, Giblites; as

Eze. 27. 9. Ps. 83. 7.

g This clause ought

to be translated as

follows:—And Solo-

mon's builders, and

Hiram's builders, and

the Giblites hewed.

The Giblites were the

inhabitants of Gebai,

a small city situated

on the shore of the

Mediterranean, be-

neath Lebanon, and

eighteen miles north

of Beirut. It is a

remarkable fact that

the masonry of the

ancient walls of Ge-

bai bear a close re-

semblance to those

of the temple-wall at

Jerusalem.—P.

and said, 'Blessed be the LORD this day,'<sup>6</sup> which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered<sup>7</sup> the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning <sup>m</sup>timber of fir.

9 My servants shall bring *them* down from <sup>n</sup>Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint<sup>8</sup> me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire in <sup>o</sup>giving food for my household.<sup>9</sup>

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon<sup>1</sup> gave Hiram twenty thousand <sup>p</sup>measures of wheat for food to his household, and twenty measures<sup>2</sup> of pure oil:<sup>3</sup> thus gave Solomon to Hiram year by year.

12 And the LORD <sup>q</sup>gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two <sup>r</sup>made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was <sup>s</sup>thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and <sup>t</sup>Adoniram was over the levy.

15 And Solomon had threescore and <sup>u</sup>ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which were over the work, <sup>v</sup>three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they <sup>w</sup>brought great stones,<sup>4</sup> costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the <sup>x</sup>stone-squarers:<sup>5</sup> so they prepared timber and stones to build the house.

where they (the *horses*, not the *officers*) were—each man in his turn.' The word rendered 'dromedaries' means a swift animal, or an animal accustomed to perform journeys. P.]

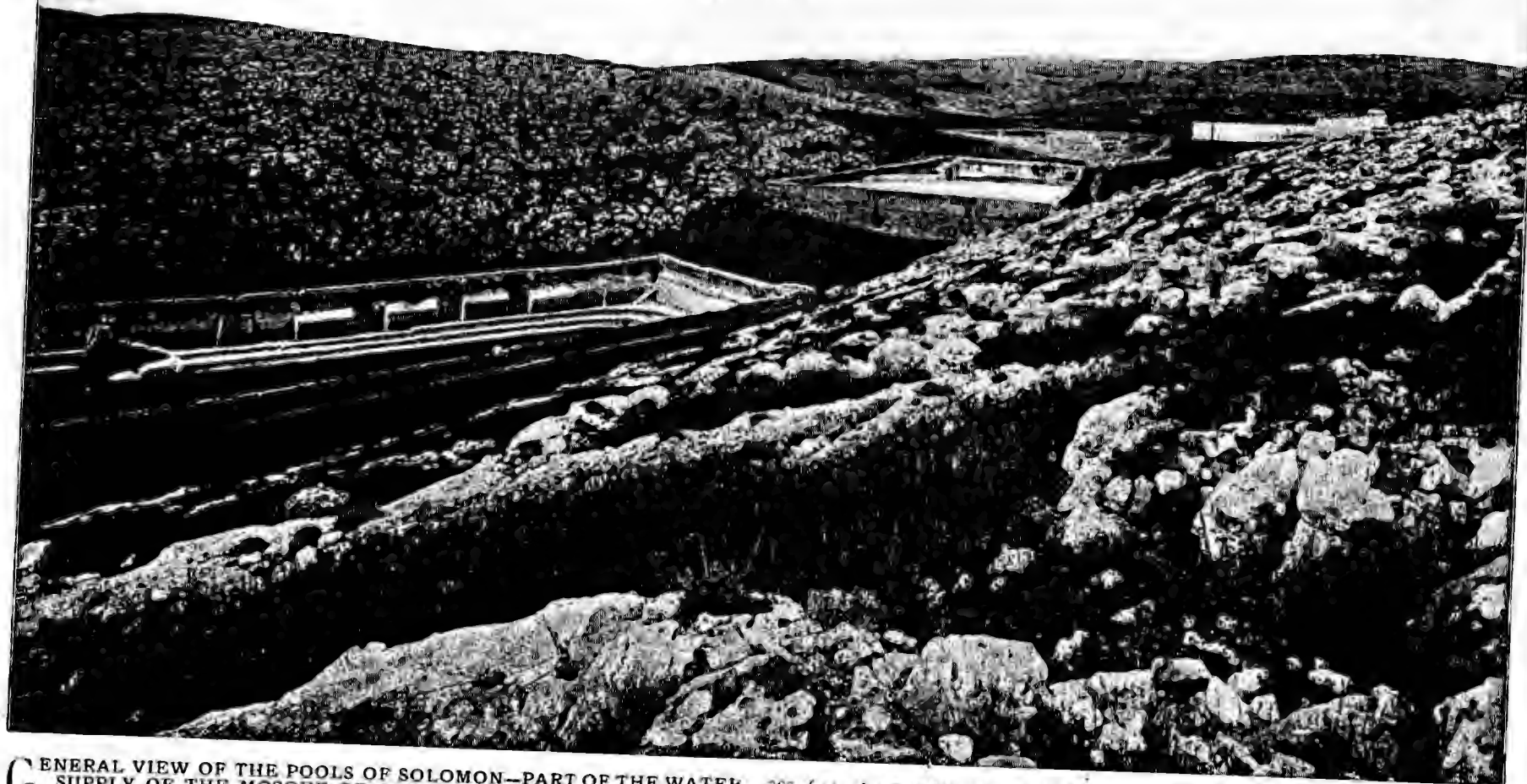
REFLECTIONS.—Great men should appear great, answerably to their stations. And it is often prudent

the treasures of wisdom and knowledge, let us receive, and grace for grace.

CHAPTER V. [Ver. 6. The skill of the Sidonians in hewing timber was owing to two causes: 1. The cedar forests were in the mountains of Lebanon, within

to be dragged along by strength of arm. Thousands were thus required to do work which as many scores could now do by the aid of machinery. The bearers of burdens and hewers spoken of in this verse were employed in the mountains around Jerusalem. It appears from 2 Ch. 2. 17, 18, that there





**G**ENERAL VIEW OF THE POOLS OF SOLOMON—PART OF THE WATER SUPPLY OF THE MOSQUE OF OMAR. [1. Kings, vi:14.]—"So Solomon built the house, and finished it." We give a general view of the Pools of Solomon here because a part of the water which supplied the temple was brought to Jerusalem from this place. There are three of these pools. They are about nine miles from Jerusalem. The length of the upper cistern is about

380 feet, the breadth about 230 feet, the depth 25 feet. The middle cistern is 423 feet long, something over 200 feet broad, 39 feet deep. The lower cistern is 580 feet long, and over 200 feet broad, and 50 feet deep. The road from Hebron to Jerusalem passes just westward of them. Even to a recent day these cisterns sent water to the great mosque in Jerusalem, which is built on the site of Solomon's Temple.

wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls, of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.<sup>1</sup>

31 ¶ And for the entering<sup>2</sup> of the oracle he made doors of olive-tree: the lintel and side-posts were <sup>a</sup>a fifth part of the wall.

32 The two doors<sup>3</sup> also were of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers,<sup>4</sup> and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part<sup>5</sup> of the wall.

34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims, and palm-trees, and open flowers; and covered them with gold fitted upon the carved work.<sup>6</sup>

36 ¶ And he built the inner court<sup>7</sup> with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year<sup>8</sup> was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year,<sup>9</sup> in the month

A.M. 3000. B.C. 1004.

<sup>a</sup> He. x. 14. Ps. 34-77. 92-13-15. Lu. 2. 14.

<sup>b</sup> Heb. opening of flowers, ver. 18, 32.

<sup>c</sup> Re. 21. 18, 21.

<sup>d</sup> This repetition of 'within and without,' shows that it means the inner and outer house, not within and without the temple.

<sup>e</sup> In. 7. 0. 14. 6 Is. 4. 21. 11. 1. He. 10. 19, 20. Ep. 2. 18, 3. 12.

<sup>f</sup> It would seem that besides the veil of the temple, there was another partition between the outer sanctuary and the oracle. When the veil was drawn aside, there were doors that took up a fifth of the partition, or about four cubits. In the centre of the partition, says Bardwell, 'there was a pair of folding doors of olive-wood, seven feet six inches wide, very richly carved.'

<sup>g</sup> Or, five-square, ver. 16, 22, 23. Eze. 41. 23, 24.

<sup>h</sup> Or, leaves of the doors.

<sup>i</sup> Heb. opening of flowers.

<sup>j</sup> Or, four-square.

<sup>k</sup> Ch. 5. 8.

<sup>l</sup> Eze. 41. 23.

<sup>m</sup> It thus appears that the whole interior of the temple—floor, walls, and ceilings; the whole of the doors, and also, as it seems, the most prominent portions of the outside—were covered with plates of pure gold, carved and sculptured by the first artists of the age.

<sup>n</sup> Of the priests, 2 Ch. 4. 9. Re. 11. 2.

<sup>o</sup> The court of the priests, 2 Ch. 4. 9, as distinct from the outer court of the people. The emblem of that priesthood of intercession by his sacrifice, which Christ now holds in the heavens, He. 6. 19, 20; 7. 24, 25.—C.

<sup>p</sup> A ver. 1.

<sup>q</sup> B.C. 1011.

<sup>r</sup> B.C. 1004.

A.M. 3000. B.C. 1004.

<sup>s</sup> About the end of October.

<sup>t</sup> Zec. 4. 7, 9. Lu. 14. 28.

<sup>u</sup> Or, with all the appurtenances thereof, and with all the ordinances thereof.

<sup>v</sup> And a half.

CHAP. VII.

<sup>a</sup> ch. 9. 10. Ec. 2. 4, 5.

<sup>b</sup> ch. 9. 10. 17. Mat. 6. 33. Col. 9. 13.

<sup>c</sup> Thirteen years more, see 2 Ch. 8. 1.

<sup>d</sup> This first verse is a superscription or heading to what is recorded in the following verses.

<sup>e</sup> Solomon spent thirteen years in the erection of his royal palace.

<sup>f</sup> Having made this general statement, the historian proceeds to describe in detail the several parts of the magnificent structure.

<sup>g</sup> These were classed under four heads: 1. The house or rather hall of the forest of Lebanon.

<sup>h</sup> 2. The porch or adytum connected with it.

<sup>i</sup> 3. The throne-room or judgment-hall.

<sup>j</sup> 4. The private dwelling, which would now be called in the East the *harem*.

<sup>k</sup> Connected with the latter was a separate house for his Egyptian wife.—P.

<sup>l</sup> B.C. 991.

<sup>m</sup> Nothing is precisely known of the reason why this house was so called.

<sup>n</sup> That it was in or immediately adjoining to Jerusalem, seems evident from ver. 7, for we cannot imagine the supreme court of law removed to any considerable distance.

<sup>o</sup> Still, it may have been surrounded with such lofty trees, and erected on such a lofty position, as may have suggested the name.

<sup>p</sup> Both of the forest and the mountain.—C.

<sup>q</sup> Heb. ribs.

<sup>r</sup> Heb. right against sight.

<sup>s</sup> Or, spaces and pillars were square in prospect.

<sup>t</sup> Or, according to them.

<sup>u</sup> Or, according to them.

<sup>v</sup> B.C. 990.

<sup>w</sup> ch. 10. 18. Ps. 122. 5; 110. 1. 45. 6. 18. 9. 7.

<sup>x</sup> ch. 3. 10. Pr. 20. 8.

<sup>y</sup> Heb. from floor to floor.

Bul, (which is the eighth month,)<sup>1</sup> was the house finished throughout all the parts thereof, and according to all the fashion of it.<sup>2</sup> So was he seven<sup>3</sup> years in building it.

## CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the other vessels.

**B**UT Solomon was building his own house thirteen<sup>4</sup> years,<sup>1</sup> and he finished all his house.<sup>2</sup>

2 ¶ He built<sup>3</sup> also the house of the forest of Lebanon;<sup>4</sup> the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And it was covered with cedar above upon the beams,<sup>5</sup> that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light<sup>6</sup> in three ranks.

5 And all the doors and posts were square with the windows;<sup>7</sup> and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them;<sup>8</sup> and the other pillars and the thick beam were before them.<sup>9</sup>

7 ¶ Then<sup>1</sup> he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.<sup>2</sup>

8 ¶ And his house where he dwelt had

height 30. The interior was 60 cubits long by 20 wide, and was divided by the veil into two chambers. The inner chamber, or holy of holies, was an exact cube, 20 cubits each way. The outer, or holy place, measured two cubes, being 40 cubits long, 20 wide, and 20 high. In front was a porch measuring half a cube, and containing the two pillars Jachin and Boaz. The door was in the east end, and in front of it was the great altar of burnt-offering. Along each side and the west end of the shrine was a range of small chambers for the priests, carried up in three stories to near the top of the temple walls. Above the whole rose a peaked roof 10 cubits high. The porch was remarkable. It was 120 cubits high. Probably each wing was carried up so as to form a great tower, resembling some of the English cathedrals. P.]

Ver. 37, 38. Never was such a magnificent structure on earth as this temple of Solomon. God himself had given the plan of it to David, 1 Ch. 28. 19. David and his princes prepared for the erection of it about 46,000 ton weight of gold and silver; amounting in all to about £942,719,750. About 183,600 Canaanites and Hebrews were employed in building it.

porch of the temple, 36½ feet from north to south, and 18¼ from east to west, and about 219 feet high: on each side it had an ornamental pillar of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving priests. Passing through this porch you entered into the sanctuary, an apartment about 73 feet long, 36½ broad, and 54¼ high. This was illuminated by at least ten golden candlesticks; each of which had seven curiously adorned branches for lamps: five of these were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of show-bread, stood on each side of the house, probably between the candlesticks. Close to the west end, in the middle, stood the golden altar of incense: passing by it, through a doorway hung with a fine veil, and having leaves for shutting it, the high-priest, on the day of atonement, entered into the Oracle, or most holy place. It was an apartment 36½ feet in length, and as much in breadth, and 54¼ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims over-

the entrance of the cloud of glory, the priests, singers, and porters attended it in the order prescribed by king David. After it had stood about 416 years, and had been frequently pillaged, it was burned by Nebuchadnezzar. About 70 years after it was rebuilt, with inferior glory, by the captives who returned from Babylon. This had stood about 500 years when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but in little more than 80 years after it was finally destroyed by the Romans, A.D. 72, 1 Ch. xvii. xxii.—xxix.; 2 Ch. ii.—viii.; 2 Ki. xxv.; Je. iii.; Ezr. ii.—vi.; Jn. i.

REFLECTIONS.—How little God regards pomp in his worship who wanted a temple so long in his holy nation! But when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They who go forth with a desire to his glory, may confidently expect some tokens of his approbation. And who can doubt that

another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, *whom* he had taken to wife, like unto this porch.

9 ¶ All these <sup>3</sup> were of costly stones, according to the measures of hewed stones, sawed with saws, <sup>4</sup> within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the <sup>4</sup> foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about was with <sup>4</sup> three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent <sup>5</sup> and fetched Hiram <sup>6</sup> out of Tyre.

14 He was a widow's son <sup>7</sup> of the tribe of Naphtali, <sup>8</sup> and his father was a man of Tyre, a worker in brass; and he was <sup>m</sup>filled with wisdom and understanding, and cunning to work all works in brass: and he came to king Solomon, and wrought all his work.

15 ¶ For he <sup>n</sup>cast two pillars of brass, of eighteen cubits high apiece; <sup>9</sup> and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter <sup>2</sup> was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily-work <sup>4</sup> in the porch, four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were <sup>p</sup>two hundred, in rows round about upon the other chapter.

A.M. 3014. B.C. 990.

2 Ki. 20.4.  
2 Ch. 2. Ch. 8. 11.  
3 All these buildings, including the temple and palace.—P.

4 Ch. 5. 17.  
5 A method of cutting valuable stone still practised, by means of a thin saw of iron, acting by means of sand and water.—C.

6 Is. 28. 16. 1 Co. 3. 10.  
11. Re. 21. 19, 20.  
12 Pe. 2. 5. Ep. 2. 20.

7 Ch. 6. 36.  
8 2 Ch. 4. 11. 12. 14. ver. 40.  
9 B.C. 1011.

10 Not the king of that name, but a skilful artisan.—C.

11 Heb. the son of a widow woman.

12 How is this to be reconciled with 2 Ch. 2. 14, which says she was of the tribe of Dan? She may have been of the one tribe by the father, and of the other tribe by the mother; or a daughter of Naphtali married into the tribe of Dan; or the reverse, and when a widow, married to a man of Tyre, by whom she had this son.—C.

13 Ex. 31. 3. 35. 35. Da. 1. 17. Lu. 2. 40. Job 35. 11.

14 Heb. fashioned, 16. 5. 21. 2 Ch. 3. 15. 2 Ki. 25. 16, 17.

15 This statement is reconciled with 2 Ch. 3. 15, where they are said to be 25 cubits, by recollecting that as modern ounces, pounds, perches, acres, &c. differ from one another, so Jewish weights and measures of the same name differed. The common cubit, accordingly, was but one-half the cubit of the sanctuary, so that 18 of the one would give 36 of the other, which, deducting a foot for the plinth, would give 35 for the shaft of the pillar.—C.

16 B.C. 1004.

17 The part commonly called the capital, differing in modern architecture in height and form, according to the orders derived from the ancients, or the varieties occasionally adopted by modern architects.—C.

18 2 Ki. 25. 17. These pillars might denote Christ, his prophets, and apostles, as ornamental and supporting pillars in the church.

19 The words 'pillars' and 'pomegranates,' as appears from some ancient manuscripts, have been transposed in this verse. It may be rendered as follows:—

And he made the pomegranates, even two rows all round upon one network, to cover the chapters which were upon the top of the pillars; and so did he for the other chapter.—P.

20 Work in imitation of lilies, as differing from the fretted work in imitation of nets. The lily the representative of the church in her life, modesty, and beauty—the other, as bringing every thought in to the captivity of Christ, Ca. 2. 1. Mar. 4. 19.—C.

21 Je. 52. 22, 23. 2 Ch. 3. 10. 4. 13. 2 Ki. 25. 17.

22 Ch. 1. 17. Re. 3. 12. Ca. 2. 10. Ga. 2. 9.

23 That is, He shall

4 A.M. 3000. B.C. 1004.

their names form a prophecy.—'It shall stand in strength.' Are they not the emblems of these conquering believers (1 Jn. 5. 4) addressed by our Lord (Re. 3. 12), who do not bear up the house by their own strength, but are borne themselves by Christ the only foundation and strength? Ps. 75. 3. 1 Co. 3. 11.—C.

5 That is, in its strength, Mat. 16. 18. Ze. 10. 12. Is. 45. 24.

A.M. 3000. B.C. 1004.

6 The Hebrews called any large collection of water a sea—as the Sea of Tiberias, which was a mere fresh-water lake. This vessel was called a sea, from its size, being computed to contain about 10,000 gallons.—C.

7 64½ feet.

8 2 Ch. 4. 3.

9 2 Ch. 4. 3. 4. Je. 52. 20. Ac. 9. 15. Re. 21. 14. These were figures of the twelve apostles preaching Christ.

10 2 Ch. 4. 5. Je. 52. 21. 1 Jn. 1. 7. It had ordinarily but 2000 in it; but would hold 3000 when quite filled; or it and its undersettlers held 3000. 2 Ch. 4. 5. 16. 1. 15. 10. corn, or 22,210 English wine gallons.

11 This may easily be reconciled with the 2000 baths stated as its contents, 2 Ch. 4. 5, for here it is said to have contained 2000 baths, the actual quantity put in for use; in Ch. it is said to have received and held 3000 baths, that is, when filled to the brim. The one estimation is by the actual contents, the other by absolute capacity.—C.

12 Heb. shootings, ver. 29, 30.

13 Re. 4. 6-8. Ge. 3. 24. Ps. 88. 10. ch. 6. 27. These figures represented the courage, patience, labour, holiness, activity, and heavenly-mindedness of Christ and his members.

14 The rabbins conceive that the vessel was round for the two upper cubits of its height, and square below. This seems to have been devised for the purpose of giving a greater capacity to the sea, and also is somewhat sanctioned by the statement that the twelve oxen faced by the three cardinal points of the compass. Josephus says that the vessel was hemispherical, its bottom resting on a pillar a cubit in diameter, and on the hinder parts of the twelve oxen. The present text says (ver. 26) that it contained 2000 baths, which is about 10,000 gallons; but in 2 Ch. 4. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted; while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations. Calmet concludes that the cup held 2000, and the base or foot 1000 more.—Kitt.

15 The left pillar, and called the name thereof 'Boaz.'

22 And upon the top of the pillars was lily-work: so was the work of the pillars finished.

23 ¶ And he made a 'molten sea,' ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an 'handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.'

27 ¶ And he made ten bases of brass: four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had 'borders, and the borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersettlers: under the laver were undersettlers molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round, after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel, their axle-trees

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four corners of one base: *and* the undersettors *were* of the very base itself.<sup>2</sup>

35 And in the top of the base *was there* a round compass of a half cubit high: and on the top of the base, the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges<sup>3</sup> thereof, and on the borders thereof, he graved <sup>4</sup>cherubims, lions, and palm-trees, according to the proportion<sup>4</sup> of every one, and additions round about.

37 After this *manner* he made the ten bases; all of them had one casting, one measure, and one size.

38 ¶ Then made he ten <sup>5</sup>lavers of brass: one laver contained forty baths;<sup>5</sup> *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right side<sup>6</sup> of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And <sup>7</sup>Hiram made the lavers,<sup>7</sup> and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The <sup>8</sup>two pillars, and the *two* bowls of the chapters that *were* on the top of the two pillars; and the two net-works to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapters that *were* upon the pillars;<sup>8</sup>

43 And the <sup>9</sup>ten bases, and ten lavers on the bases;

44 And <sup>10</sup>one sea, and twelve oxen under the sea;

45 And the <sup>11</sup>pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of bright<sup>9</sup> brass.

46 In the plain of Jordan did the king cast them, <sup>12</sup>in the clay-ground<sup>1</sup> between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*,<sup>13</sup> because they were exceeding many:<sup>2</sup> neither was the weight of the brass found<sup>3</sup> out.<sup>4</sup>

48 ¶ And Solomon <sup>14</sup>made all the vessels that pertained unto the house of the LORD: the altar of gold and the table of gold and the golden vessels

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2 The wheels being intended for motion, the undersettors seem to have been intended for rest, so that when the laver was brought to its proper place the weight might not rest altogether upon the axle. If shorter than the wheels they could have been of no use in bearing up the weight. But if equal, and of the very base itself, how could the wheels move? The whole is evidently the emblem of motion and stability—apparent contradictions, yet reconciled by Solomon. On the smooth floor of the temple the wheel must revolve, the undersetter slide—they must move, yet be steadfast.—C.

3 Heb. hands or handles.

4 ch. 6. 27. Ge. 3. 24. Ps. 18. 10. Re. 4. 6-8.

5 Heb. nakedness.

6 2 Ch. 4. 6. Ex. 30. 17-21. 1 Jn. 1. 7. Tit. 3. 5.

7 322 wine gallons.

8 Heb. shoveller.

9 Heb. Hiram, ver. 13. 2 Ch. 4. 8, 11-18. Je. 52. 17, 23.

10 Not the ten lavers mentioned ver. 38, but the same with the pots, ver. 45, and are so called 2 Ch. 4. 11, the use of which was to hold and carry away the ashes of the altar.—C.

11 ver. 15-22. 2 Ch. 4. 12.

12 Heb. upon the face of the pillars.

13 ver. 27-29. 2 Ch. 4. 14, 15.

14 ver. 23-26.

15 Ex. 27. 1. Le. 2. 7, 8. 31. 1 Sa. 2. 13. 2 Ch. 4. 16, 17.

16 Heb. made bright or scoured.

17 Heb. in the thickness of the ground.

18 2 Ch. 4. 17. Ge. 3. 17. Jos. 13. 27, 13. ch. 4. 12.

19 The clay was not used in the ordinary sense of moulds for the castings, such moulds being made of a species of fine sand, rendered adhesive by pressure. But such moulds can be formed only when there are metallic or wooden models. The clay in this case was used, as in bronze castings, to form first the model of the interior of the vessel or figure, then to be covered by a layer of wax, of the proper thickness, and finished in form of the exterior. This being again covered with clay, the clay being dried, the wax is melted, thus leaving between the two surfaces a perfect mould for the vessel or figure required. In ruder castings of this description the wax is not required, but the internal and external moulds formed separately, and placed the one over the other. But in such a work as that of Hiram, with so many complicated figures, the clay and wax most probably were used as described.—C.

20 Heb. for the exceeding multitude, 1 Ch. 22. 12.

21 The emblem of that glorious company of the vessels of mercy prepared unto glory, which no man could number, Ro. 9. 23, Re. 7. 9.—C.

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23 demn, but to save every soul shall be judged as if weighed in the balance of the sanctuary.—C.

24 m Ex. 35. 27-31; 37. 17.

25 Heb. ash-pans.

26 n 1 Ch. 28. 11-19.

27 Solomon, as a type of Christ, makes 'all things new'—the vessels of Moses, the representative of the law, being now 'washed old, and ready to vanish away,' Re. 21. 5. He. 8. 13.—C.

28 Heb. holy things of David.

29 o 2 Ch. 5. 1. 2 Sa. 8. 7, 11. 1 Ch. 20. 26-28.

30 CHAP. VIII.

31 B.C. 1003.

32 a 1 Ch. 15. 3. 2 Ch. 5. 2.

33 b 1 Heb. princes.

34 c ch. 1. 15. Nu. 10. 33. 2 Sa. 5. 7, 9; 12. 17. 1 Ch. 13. 5, 13.

35 The building of the temple was finished in the 8th month, ch. 6. 38, and therefore there were eleven months till the dedication. This time would naturally be employed in ordering the vessels and other furniture of the interior, and as Usher supposes, that the dedication might correspond to the jubilee, and the fourteen days, ver. 65, included the dedication, exultation, and feast of tabernacles.—C.

36 c Le. 23. 34. De. 16. 11. About eleven months after the temple was finished.

37 d 2 Ch. 5. 4. 2 Sa. 6. 1-19. 1 Ch. xv. xvi.

38 e 1 Ch. 15. 2, 14. Jos. 3. 15, 16.

39 f Ex. 37. 1-5. 2 Sa. 6. 17.

40 g Ex. xxvi. xxvii. xxxvi. xl. Nu. ii. iv.

41 h 2 Sa. 6. 13. 1 Ch. 16. 1. 2 Ch. 5. 6. ver. 62, 63; ch. 3. 4, 15.

42 i This is not to be pronounced an hyperbole—the meaning is literal, signifying that the sacrifices could not be numbered, even by all the means Solomon and the priests had in their power. Thus we say of many things, they cannot be done, simply meaning they cannot be done by man, but not excluding practicability by the power of God.—C.

43 j 2 Ch. 5. 7. ch. 6. 19. Ex. 26. 31; 34; 40. 3. 20, 21. ver. 21.

44 k Ex. 25. 15, 20; 37. 5. 9. ch. 6. 23-27.

45 l Heb. heads.

46 m Or, ark, as 2 Ch. 5. 9.

47 n After the ark had been set down in its place, the staves for carrying it were drawn forward so that their ends could be seen pressing out the veil in the sanctuary, though the staves themselves were covered from view. The object probably was to indicate the precise position of the ark and mercy-seat.—P.

48 o This must have been written before the destruction of the temple, recorded 2 Ki. 25. 1-9, 13-17, which occurred, according to Hales, 422 years from the ark.

49 And the <sup>15</sup>candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, *of* gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers,<sup>16</sup> *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the <sup>17</sup>work that king Solomon made for the house of the LORD.<sup>6</sup> And Solomon brought in the things<sup>7</sup> which <sup>18</sup>David his father had dedicated: *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

## CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN Solomon<sup>1</sup> assembled the elders of Israel, and all the heads of the tribes, the chief<sup>1</sup> of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might <sup>2</sup>bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon<sup>2</sup> at the <sup>3</sup>feast in the month Ethanim, which *is* the seventh month.

3 And all the <sup>4</sup>elders of Israel came, and the priests <sup>5</sup>took up the ark.

4 And they brought up the <sup>6</sup>ark of the LORD, and the <sup>7</sup>tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And <sup>8</sup>king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.<sup>3</sup>

6 And <sup>9</sup>the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the <sup>10</sup>cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends<sup>4</sup> of the staves were seen out in the <sup>11</sup>holy place before the oracle, and they were not seen



two tables of stone," which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.<sup>6</sup>

10 ¶ And it came to pass, when the priests were come out of the holy place, that "the cloud filled the house of the LORD,

11 So that the "priests could not stand to minister because of the cloud: for the glory of the LORD<sup>7</sup> had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD "said that he would dwell in the thick darkness.

13 I have "surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed<sup>8</sup> all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, "Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand "fulfilled it, saying,

16 Since<sup>9</sup> the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but "I chose David to be over my people Israel.<sup>8</sup>

17 And "it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD "said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou "shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD "hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And "I have set there a place for the ark, wherein is the "covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon "stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven.<sup>9</sup>

23 And he said, LORD God of Israel,

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5 Aaron's rod, the pot of manna, and the copy of the law, for merly deposited there, must have been placed before or beside the ark; or it is possible these sacred relics had been purloined, perhaps at Bethshes, and if so that would well account for the heavy judgment there inflicted.—*C.*

6 Ex. 16. 33, 34. Nu. 17. 10, and this assertion may be easily reconciled with He. 9. 4 by referring the word "wherein," not to the ark, but to the tabernacle, in which all the articles enumerated were contained, the ark itself inclusive.—*C.*

7 Ex. 40. 35. Le. 9. 23. Eze. 10. 4. 2 Ch. 5. 14. Ke. 15. 8.

8 Thick darkness, Ex. 20. 21, produced by a cloud, Ex. 24. 15, 18, in the midst of which appeared light as a devouring fire. Ex. 24. 17, constitutes that mysterious but most intelligible and appropriate emblem which Moses terms "the glory of the Lord."—*C.*

9 2 Ch. 6. 1. Ex. 13. 21, 22; 24. 16; 40. 35. De. 4. 11; 28. 25. Ps. 135. 12; 97. 2.

10 2 Ch. 6. 2. 2 Sa. 7. 13. Ps. 102. 13, 14.

11 Jos. 22. 6. 1 Ch. 16. 2. Nu. 6. 23-25. Ps. 118. 26. ver. 55, 56.

12 1 Ch. 29. 10-13. Ps. 115. 17; 128. 19. Lu. 1. 70. 1. Ti. 1. 17.

13 Jos. 23. 14. Is. 38. 15.

14 2 Ch. 6. 5, 6. 2 Sa. 7. 6-8. De. 12. 11. Ps. 132. 13, 14. 1 Ch. 17. 5, 6.

15 1 Sa. 13. 14; 15. 28. 16. 1-13. Ps. 89. 20; 78. 70. 2 Sa. 7. 25, 27. Ac. 13. 22.

16 Kennicott remarks that allusion is made here to some one place, and some one person preferred above all others; the place is Jerusalem, and the person is David. But a reference to the parallel place in 2 Ch. 6. 5, 6 will help to complete the sense.—*C.*

17 2 Sa. 7. 2, 3. 1 Ch. 17. 1, 2; 22. 7, 8. Ac. 7. 46.

18 2 Sa. 7. 4. 11. 2 Co. 8. 12. 2 Ch. 6. 8.

19 a Ch. 5. 2. 2 Sa. 7. 5, 12. 13. 1 Ch. 22. 8-10; 17. 12; 28. 6, 10, 20.

20 b Ch. ii. v-viii. with 2 Sa. 7. 12, 13. 1 Ch. 17. 11, 12; 28. 5, 9, 20.

21 c ver. 5, 6. d Ex. 17. De. v.

22 e 2 Ch. 6. 12. 13. 2 Ki. 11. 14; 23. 3. Is. 1. 25. Job 11. 13. Ps. 63. 4. 1 Ti. 2. 8.

23 Not as if Solomon thought that God was far away from earth, and locally resident in some region of heaven, but in testimony to his infinity, whereby he fills "heaven and earth." Je. 23. 23, and of the duty of lifting up the heart to him in glory above, while the spirit converses with him in all the nearness of a present and listening audi-

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A ch. 2. 45. 12. Ge. 17. 1. 2 Ki. 20. 3. De. 10. 12. Lu. 1. 6. 2 Co. 1. 12.

2 Ex. 25. 22. 2 Sa. 7. 12. Is. 46. 3, 4. ver. 15.

3 2 Sa. 7. 12. ch. 2. 4. Ps. 132. 12. Je. 33. 20-26. Lu. 1. 32, 33.

4 Heb. There shall not be cut off unto thee a man from my sight.

5 2 Sa. 7. 28. 29. 2 Ch. 1. 6. Eze. 36. 30, 37. 1 Ch. 17. 23-27. Je. 11. 5.

6 Ps. 113. 4. Je. 23. 24. Is. 66. 1. Ac. 7. 49, 17. 24. 2 Ch. 2. 6, 6. 18. De. 10. 14. Job 11. 8.

7 Will God localize himself in a temple so that he may be found in it and nowhere else? This must be the sense, for in every other God does indeed dwell with men.

8 He that dwelleth in love, dwelleth in God, and God in him. 1 Jn. 4. 16. But Israel being prone to the idolatry of local gods, the prayer of Solomon not only directed to ask a blessing, but to counter-work an error.—*C.*

9 Ep. 6. 18. Phil. 4. 6. 1 Ti. 1. 1. Da. 9. 17-19. Ps. 41: 5; 141: 2; 137: 5.

10 2 Ch. 6. 40. Ps. 33. 18. 34: 15; 132. 13, 14. ch. 9. 3.

11 De. 12. 11. Da. 6. 10. Jn. 14. 13, 14.

12 Or, in this place, Da. 6. 10.

13 Daniel in Babylon prayed with his face toward Jerusalem, Da. 6. 10, a practice which the Jews continue everywhere till this day. The practice may, no doubt, be with many superstitious, but rightly understood it is the emblem of a praying spirit "looking unto Jesus" for salvation, Is. 45. 22. He. 12. 1.—*C.*

14 Ps. 113. 5; 123. 1. Is. 66. 1. Mat. 6. 9.

15 Mat. 6. 11. Ps. 85. 1.

16 2 Ch. 6. 22. Nu. 5. 16-22. Ex. 22. 8-11.

17 Heb. and he requires an oath of him.

18 From this it is evident that solemn oath—oath rightly understood being acts of worship, were wont to be taken at the altar. This prayer for righteous judgment between man and man is the first of seven distinct cases in which Solomon enters the divine favour to himself and people.

19 Solomon puts here seven cases in which the mercy and intervention of God would be indispensably requisite, and he earnestly bespeaks that mercy and intervention whenever the people should pray toward the holy place with sincerity and earnestness.—It would appear from this that it was the custom to take solemn oaths at the altar, whence arose the practice of swearing by the altar, Mat. 23. 20.—*C.*

20 Ps. 43. 17. 8. De. 25. 1. 2 Ch. 6. 31.

21 Le. 26. 14, 16, 17, 25. De. 28. 25.

22 Le. 26. 30, 40. De. 4. 29-31; 30. 2. 3. Jonah 3. 10. 1 Sa. 7. 3. Job 7. 19.

23 2 Ch. 6. 25. Ps. 99. 8; 25. 11; 30. 4, 7, 8; 79. 6-12; 106. 45, 46.

24 Ge. 13. 15; 12. 7. Ex.

with thy servants that "walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast "fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, "There shall not fail thee a man in my sight<sup>1</sup> to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, "let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But "will God indeed dwell on the "earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have "thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That "thine eyes may be open toward this house night and day, even toward the place of which thou hast said, "My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make "toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:<sup>3</sup> and hear thou in heaven thy "dwelling-place; and, when thou hearest, "forgive.

31 ¶ If "any man trespass against his neighbour, and an oath be laid upon him<sup>4</sup> to cause him to swear, and the oath come before thine altar in this house:<sup>5</sup>

32 Then hear thou in heaven, and do, and "judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be "smitten down before the enemy, because they have sinned against thee, and shall "turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and "forgive

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that<sup>d</sup> thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.<sup>e</sup>

37 ¶ If there be in the land famine, if there be pestilence, blasting,<sup>7</sup> mildew, locust, *or* if there be caterpillar;<sup>8</sup> if their enemy besiege them in the land of their cities,<sup>9</sup> whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man <sup>the</sup> plague of his own heart,<sup>1</sup> and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-  
place, and forgive, and do, and <sup>h</sup>give to every  
man according to his ways, whose heart thou  
knowest; (for thou, *even* <sup>i</sup>thou only, knowest  
the hearts of all the children of men;)

40 That they may <sup>4</sup>fear thee all the days  
that they live in the land which thou gavest  
unto our fathers.

41 ¶ Moreover, concerning 'a stranger, that is not of thy people Israel, but <sup>m</sup>cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name,  
and of thy strong hand, and of thy stretched-  
out arm;) when he shall come and pray toward  
this house;

43 Hear thou in heaven thy dwelling-place,  
and do according to all that the stranger call-  
eth to thee for; that all people of the earth  
may know thy name, to fear thee, as *do* thy  
people Israel; and that they may know that  
this house which I have builded is called by  
thy name.

44 ¶ If thy people <sup>1</sup>go out to battle against their enemy,<sup>2</sup> whithersoever thou shalt send them, and shall pray unto the LORD toward the city <sup>3</sup>which thou hast chosen, and *toward* the house that I have built for thy name:—

45 Then hear thou in heaven their prayer  
and their supplication, and maintain their  
cause.<sup>3</sup>

46 If they sin against thee

A. M. 3001. B. C. 1003.

b 2 Ch. 6. 26. Le. 26.  
19. De. 11. 17; 28. 11, 12.  
23. Mal. 3. 10. Je. 14. 1-6.  
Joel 1. Hag. 1. 10, 11.

67,69;132,13.

A.M. 3001. B.C. 1003

6,8. Jos. 1.5. | was

them, and deliver them to the enemy, so that they carry them away captives<sup>4</sup> unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and "maintain their cause.<sup>5</sup>

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For *they be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the *furnace of iron* :

52 That "thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee."

53 For thou didst <sup>b</sup>separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 ¶ And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and <sup>a</sup>blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the Lord, that hath 'given rest unto his people Israel, according to all that he promised: there hath 'not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The<sup>9</sup> LORD our God be with us, as he  
was with our fathers.

to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words,<sup>8</sup> wherewith I have made supplication before the LORD, <sup>9</sup>be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require;<sup>9</sup>

60 That 'all the people of the earth may know that the LORD is God, and that there is none else.<sup>1</sup>

61 Let your heart therefore be <sup>m</sup>perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And <sup>m</sup>the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a <sup>o</sup>sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.<sup>2</sup>

64 The<sup>p</sup> same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because <sup>t</sup>the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon <sup>t</sup>held a feast, and all Israel with him, a great congregation, <sup>t</sup>from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On <sup>t</sup>the eighth day he sent the people away: and they blessed<sup>3</sup> the king, and went unto their tents<sup>4</sup> joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

## CHAPTER IX.

1 God's covenant in a second vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND it<sup>a</sup> came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the

A.M. 3001. B.C. 1003.

1 Ge. 17.1. De. 4.1, 6. 1. Jos. 24. 14. 1 Sa. 7. 31. 12. 24. Ps. 147. 19, 20.

8 This and the following verse are a kind of supplement to the prayer which ended at ver. 53, but there is an important addition to this prayer in the parallel place, 2 Ch. 6. 41, 45. 'Now, therefore arise, O Lord God, into thy resting-place, thou and the ark of thy strength, &amp;c.—/.

8 Mal. 2. 16. Ps. 65. 27. 18. 6. 10. 2. 11. 10. 118. 5. 130. 2. 14. 1. He. 7. 2.

9 Heb. the thing of a day in his day.

1 ver. 43. De. 4. 15, 20. Ps. 67. 2. 15. 45. 22. 44. 6. 8, 23.

1 There is no real exhibition of the nature and character of God except what is revealed in the Bible. And as God deals with nations and churches, he is made known chiefly in the Scripture history of the Jews, supplemented by his providence towards the New Testament church, as recorded in the Evangelists, Acts, and Epistles, and prophetically shadowed out in the Apocalypse.—/.

m 1 Ch. 28. 9. 20. 10. De. 10. 12. ch. 2. 2. 1. 2. Ki. 20. 3. Ge. 17. 1. Phi. 2. 12-15. 12-17. 14. 8.

n 2 Ch. 7. 4. 2 Sa. 6. 17. 1 Ch. 10. 1.

o Le. 11. 1 Ch. 20. 21. 2 Ch. 15. 11. 20. 21. 24. 15. 2. Ezr. 6. 10. 17. Mi. 6. 7.

2 This is generally supposed to be the whole amount offered during the fourteen days of this great solemnity, rather than the offering of a single day. But the phrase 'the same day,' ver. 64, seems to attribute the whole to one day.—A meaning corroborated by the word 'sacrifice,' not 'sacrifices,' ver. 64.—Note. May it not be the emblem of the wondrous, the almost incredible sacrifice of the 'one offering,' whereby Christ has perfected for ever them that are sanctified? He. 10. 14.—/.

p 2 Ch. 7. 7.

q 2 Ch. 4. 1.

r ch. 3. 15. 1 Ch. 16. 1. ver. 2. 2 Ch. 7. 9.

s ch. 4. 21. 24. 25. Nu. 34. 8. Ge. 15. 18. Ex. 23. 31. Am. 6. 4.

t 2 Ch. 7. 10. Le. 23. 34. 1 Ch. 15. 26. ch. 1. 4. 7. 3. 6.

3 Or, thanked.

4 Whereby the nomadic and still unsettled condition of the people appears. Note. Let all believers remember, whatever be their attainments, that still here they have no continuing city; but let them be 'joyful in their hearts for the goodness of the LORD.—/.

CHAP. IX.

a 1 Ch. 7. 11. 8. 6. Ec.

2. 2.

A.M. 3001. B.C. 1003.

b ch. 3. 5. 11. 9. 2 Ch. 7. 11. 12.

c Ps. 10. 17. 65. 2. 15. 28. 9. 65. 24. Da. 9. 23. Mi. 7. 18. 14. 2.

d ch. 8. 10. 11. 3. 16. 20. De. 11. 12. Ps. 132. 13. 14. Pr. 15. 3. 2 Ch. 7. 15. 16.

e ch. 2. 4. 1. 14. 8. 25. Job. 2. 3. 27. 5. Ps. 15. 2. 26. 1. 11. Pr. 20. 7. Lu. 1. 6. De. 28. 1. 2 Ch. 7. 17.

f 2 Sa. 7. 12. 1 Ch. 20. 10. 17. 12. 14. Je. 31. 20. 26. ch. 6. 12. 8. 15. Ps. 132. 1. 2 Ch. 7. 18.

g 2 Sa. 7. 14. Ps. 89. 30. 14. 15. 4. 2. 12. 21. 25. 2 Ch. 15. 27. 19.

1 This certainly means, 'if ye shall wholly turn, for it is not every sin that is alluded to, but on y national idolatry or apostasy, sanctioned or tolerated by their rulers. As that violates the national covenant, it necessarily causes the forfeiture of covenant blessings.—/.

h 2 Ki. 17. 20. 25. 9. Je. 7. 14. 15. 24. 6. 6. Eze. 7. 2. 2. De. 28. 37.

i 2 Ch. 7. 12. 8. Da. 9. 12. La. 2. 15. Je. 19. 8. 49. 17. 30. 13.

k De. 29. 24. Je. 22. 8. 28. 5. 9.

l De. 29. 25-27. La. 4. 13. 14. 2. 17. Je. 2. 1. 11. 10. 15. 19. 16. 10. 11. 22. 51. 50. 7.

2 Were idolatry merely the forming and worshipping of wood or stone or metal, in human or other forms, it were still a horrible insult to the glory of God. But it is more even than this—it is the source of all moral abominations, on account of which the wrath of God cometh upon all the children of disobedience.—/.

m 2 Ch. 8. 1. ch. 6. 37. 38. 1.

n Ec. 9. 9.

4 This verse confirms the view set forth in the note on ch. 7. 1, that the house of the forest of Lebanon was a part of the royal palace. It appears that the temple on Moriah and the palace on Zion, with, as will be seen afterwards, the bridge connecting them, were Solomon's great architectural works.—/.

o Cities conquered, but inhabited by Canaanites, 2 Ch. 8. 2.

5 The northern region or circle of the Holy Land. It was sometimes called 'Galilee of the Gentiles,' or nations, Mat. 4. 15, because chiefly possessed by heathen tribes. As such Solomon presented it to Hiram, for he could not have given him cities inhabited by Israel.—/.

p Heb. were not right in his eyes, 2 Ch. 8. 2.

6 The reason of his dissatisfaction is not assigned, probably because he rather wished for maritime cities, as better suited to the genius and pursuits of his people. But is not his dissatisfaction also an emblem of the prejudging, despising, or rejecting of Jesus Christ as coming out of Galilee, Ja. 2. 4. 52.—/.

second time, <sup>b</sup>as he had appeared unto him at Gibeon.

3 And the LORD said unto him, <sup>c</sup>I have heard thy prayer and thy supplication that thou hast made before me: I <sup>d</sup>have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And <sup>e</sup>if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, <sup>f</sup>as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But <sup>g</sup>if ye shall at all turn<sup>1</sup> from following me, you or your children, and will not keep my commandments *and* my statutes, which I have set before you, but go and serve other gods, and worship them;

7 Then <sup>h</sup>will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And <sup>i</sup>at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, <sup>k</sup>Why hath the LORD done thus unto this land, and to this house?

9 And they <sup>l</sup>shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.<sup>2</sup>

10 ¶ And <sup>m</sup>it came to pass at the end of twenty years,<sup>3</sup> when Solomon had built the two houses, the house of the LORD, and the king's house,<sup>4</sup>

11 (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram <sup>n</sup>twenty cities in the land of Galilee.<sup>5</sup>

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they <sup>o</sup>pleased him not.<sup>6</sup>

13 And he said, What cities are these which



**A VIEW IN LEBANON.** [I KINGS, ix: 11.]—(Now Hiram, king of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire), that then King Solomon gave Hiram twenty cities in the land of Galilee." As illustrative of this Scripture we give a picture of a view in Lebanon, because from the Lebanon Mountains, we are told, Hiram, King of Tyre, secured the cedars which he sent by way of Joppa to Solomon for use in building the temple. The Lebanon Mountains

have been called the focus of Syria. In these mountains arise four great rivers. The Orontes flows northward, making Antioch possible; the Abana flows east, creating Damascus; the Litany flows west, and the Jordan flows south. Of these rivers only two reach the open sea—the Litany and the Orontes. The Jordan ends in the Dead Sea, and the Abana sinks out of sight in the Syrian desert. The Lebanon Mountains have always been celebrated for the great cedar trees which grow in them.

thou hast given me, <sup>26</sup>my brother? And he called them the land of Cabul<sup>7</sup> unto this day.

14 And Hiram sent<sup>8</sup> to the king sixscore talents of gold.<sup>9</sup>

15 ¶ And this *is* the reason of the <sup>10</sup>levy which king Solomon raised; for <sup>11</sup>to build the house of the LORD, and his own house, and <sup>12</sup>Millo,<sup>1</sup> and the wall of Jerusalem, and <sup>13</sup>Hazor, and <sup>14</sup>Megiddo, and <sup>15</sup>Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, <sup>17</sup>Solomon's wife.

17 And <sup>18</sup>Solomon built Gezer, and Beth-horon the nether,

18 And <sup>19</sup>Baalath, and Tadmor<sup>2</sup> in the wilderness, in the land,

19 And all <sup>20</sup>the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ And all the people *that were* <sup>21</sup>left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were <sup>22</sup>left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon <sup>23</sup>levy a tribute of bond-service unto this day.

22 But <sup>24</sup>of the children of Israel did Solomon make no bond-men:<sup>3</sup> but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These <sup>25</sup>were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But <sup>26</sup>Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did <sup>27</sup>he build Millo.

25 ¶ And <sup>28</sup>three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and <sup>29</sup>he burnt incense upon the altar that was before the LORD. So he finished the house.<sup>4</sup>

## I. KINGS X.

A.M. 3013. B.C. 991.

p ch. 20. 31; 5. 1, 2. Am. 1. 9.

<sup>6</sup> Perhaps being accustomed to nothing but trade, he had no turn for agriculture, and finding the appearances uninviting, he was not aware of the advantages he might reap from his possession of these places, and would have preferred part of the coast. They were afterwards rebuilt by Solomon, 2 Ch 8. 2, but Hiram no doubt received some equivalent.—J.

<sup>7</sup> That is, *displeasing, or dirty, or the border*. [Jos. 19. 27, where mention is made of a town of Cabul in the land of Zebulun, and as that lay towards Tyre it is possible that Hiram gave the obnoxious name of the town to the whole district. Yet the precise meaning of 'Cabul' is doubtful. It is Josephus who says that in the Phoenician language it signified 'displeasing'. The Septuagint has 'border-land.' Michaelis gives us an Arabic etymology: 'land given for a debt.'—J.]

<sup>8</sup> Not that he sent *after* this dissatisfaction, but *had* sent before it, comp. ver. 11.—C.

9 654,084.

q ver. 21; ch. 5. 13.

r ver. 10; ch. 6. 35; 7. 1.

s 2 Sa. 5. 9, ver. 24; ch. 11. 27; 2 Ch. 32. 5.

<sup>1</sup> The chief place of arms in the city—in modern terms the arsenal. It signifies *fitness*.—C.

t Jos. 11. 17; 19. 36.

u Jos. 17. 11; Ju. 5. 19.

x Jos. 16. 10; Ju. 1. 29.

y ch. 3. 1; ver. 24.

z Jos. 21. 21, 22. 2 Ch. 8. 5, ver. 15, 16.

a Jos. 19. 44. 2 Ch. 3. 4, 6.

b Afterwards, by Alexander of Macedonia, called *Palmira*, or city of palm-trees. The stupendous ruins of this city still remain to attract and astonish travellers. A permanent emblem of the mutability of all human glory.—C.

c Ex. 1. 11. ch. 4. 26. Ec. 2. 10.

d Ju. 1. 27—35; 2 Ps. 100. 34.

e Ju. 1. 27—35; 2 Ps. 100. 34.

f Jos. 15. 63.

g ver. 15; ch. 5. 13.

h Ex. 2. 55. Ne. 7. 57.

i 2 Ch. 8. 9. Le. 25. 39.

j ch. 4. 1—27.

k The emblem of the spiritual freedom of the children of God, Ju. 8. 36.

l 2 Ch. 8. 10; 2 Jo. ch. 5. 16.

m 2 Ch. 8. 11. ch. 7. 8; 3. 12 Sa. 5. 9.

n ver. 15; ch. 11. 27. 2 Ch. 32. 5.

o 2 Ch. 8. 12. 13. Ex. 23. 14; 17. 22—25. De. 10. 16. Le. xxiii.

p By the priests, 2 Ch. 20. 16.

q 2 Ch. 20. 16.

r 2 Ch. 20. 16.

s 2 Ch. 20. 16.

t 2 Ch. 20. 16.

u 2 Ch. 20. 16.

v 2 Ch. 20. 16.

w 2 Ch. 20. 16.

x 2 Ch. 20. 16.

y 2 Ch. 20. 16.

z 2 Ch. 20. 16.

a 2 Ch. 20. 16.

b 2 Ch. 20. 16.

c 2 Ch. 20. 16.

d 2 Ch. 20. 16.

e 2 Ch. 20. 16.

f 2 Ch. 20. 16.

g 2 Ch. 20. 16.

h 2 Ch. 20. 16.

A.M. 3014. B.C. 990.

m 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

n 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

o 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

p 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

q 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

r 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

s 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

t 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

u 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

v 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

w 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

x 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

y 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

z 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

a 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

b 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

c 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

d 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

e 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

f 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

g 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

h 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

i 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

j 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

k 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

l 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

m 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

n 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

o 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

p 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

q 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

r 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

s 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

t 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

u 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

v 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

w 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

x 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

y 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

z 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

a 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

b 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

c 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

d 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

e 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

f 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

g 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

h 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

i 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

j 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

k 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

l 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

m 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

n 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

o 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

p 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

q 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

r 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

s 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

t 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

u 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

v 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

w 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

x 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

y 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

z 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

a 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

b 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

c 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

d 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

e 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

f 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

g 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

h 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

i 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

j 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

k 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

l 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

m 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

n 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

o 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

p 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22.

26 ¶ And king Solomon made a navy of ships <sup>27</sup>in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.<sup>5</sup>

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, <sup>28</sup>with the servants of Solomon.

28 And they came to <sup>29</sup>Ophir,<sup>6</sup> and fetched from thence gold, <sup>30</sup>four hundred and twenty talents, and brought *it* to king Solomon.

## CHAPTER X.

<sup>1</sup> The queen of Sheba admireth the wisdom of Solomon. <sup>14</sup> Solomon's yearly revenue in gold. <sup>16</sup> His targets. <sup>18</sup> The throne of ivory. <sup>21</sup> His vessels. <sup>24</sup> His presents. <sup>26</sup> His chariots and horsemen. <sup>28</sup> His tribute.

AND when the <sup>1</sup>queen of Sheba<sup>1</sup> heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a <sup>3</sup>very great train, with camels that bare <sup>4</sup>spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon <sup>5</sup>told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's <sup>6</sup>wisdom, and the house *that* he had built,

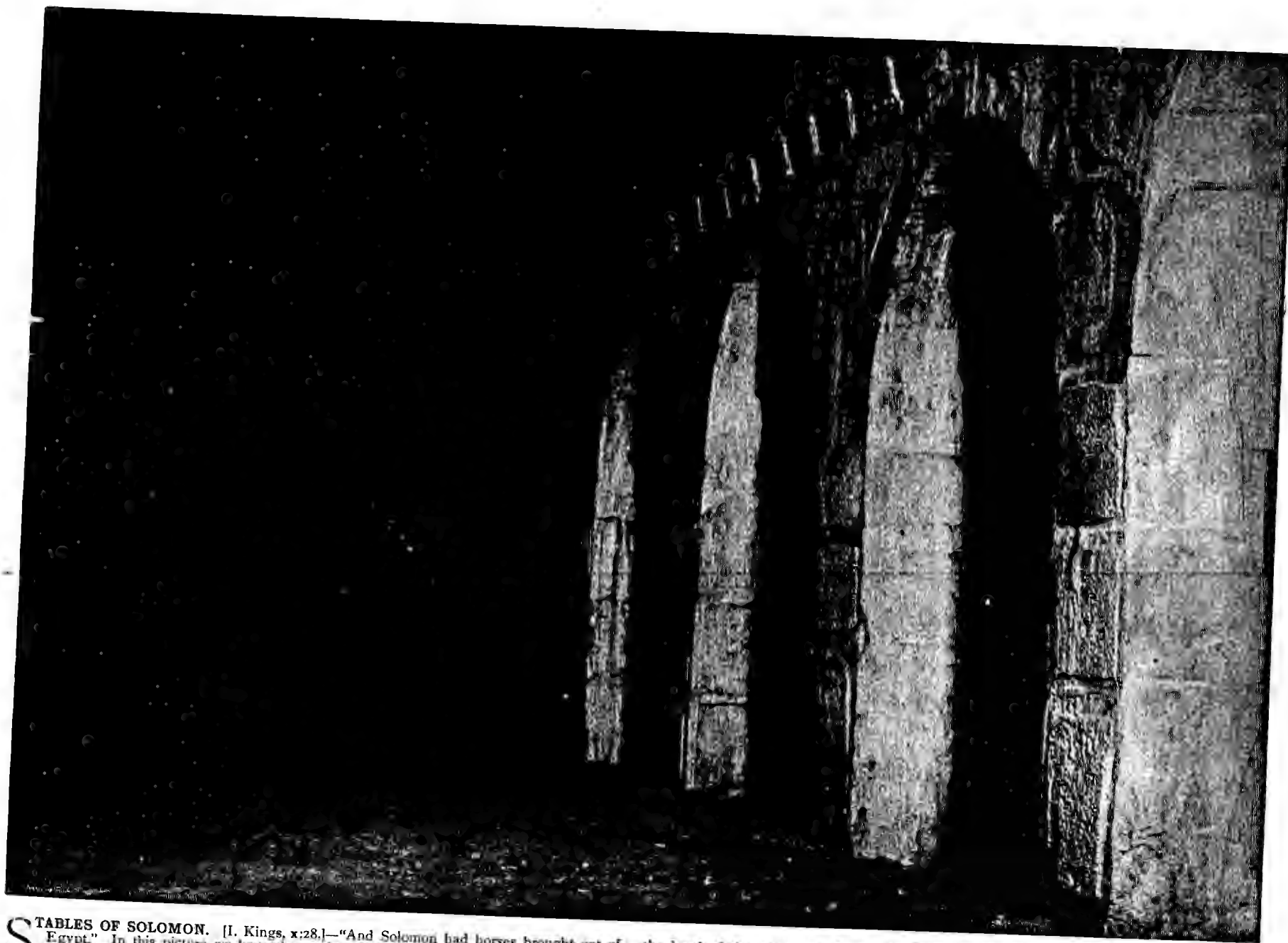
5 And <sup>7</sup>the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his <sup>8</sup>ascent by which he went up unto the house of the LORD;<sup>2</sup> there was no more spirit in her.

6 And she <sup>9</sup>said to the king, It was a true report that I heard in mine own land of thy acts,<sup>3</sup> and of thy wisdom.

7 Howbeit <sup>10</sup>I believed not the words, until I came, and mine eyes had seen *it*; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.<sup>4</sup>

8 Happy<sup>5</sup> *are* thy men, happy *are* these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed<sup>6</sup> be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: <sup>10</sup>because the LORD loved Israel for ever, therefore <sup>11</sup>made he thee king, to do judgment and justice.



**STABLES OF SOLOMON.** [I. Kings, x:28.]—"And Solomon had horses brought out of Egypt." In this picture we have the vaults which are found under the temple area. A tourist in 1722 gives a distinct account of these stables. One traveler represents them as capable of accommodating 2,000 horses, and it is thought that they were used to the times of crusades as stables. The floor of this vault is a little over 38 feet below

the level of the pavement above. The arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. The aisles open from south to north. Here the Jews sought refuge during the struggle against the Romans. Solomon's intercourse with Egypt brought horses into use in Israel. He was the first to ride in a chariot through the streets of Jerusalem.



10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.<sup>5</sup>

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees,<sup>6</sup> and precious stones.

12 And the king made of the almug-trees 'pillars' for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents<sup>7</sup> of gold,

15 Besides that he had of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels<sup>8</sup> of gold went to one target.<sup>9</sup>

17 And he made three hundred shields of beaten gold; three pound<sup>1</sup> of gold went to one shield:<sup>2</sup> and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind:<sup>3</sup> and there were stays<sup>4</sup> on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like<sup>5</sup> made in any kingdom.

21 ¶ And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of

A.M. 3014. B.C. 990.

<sup>5</sup> Ch. 9.14; ver. 2. Ps. 72.10, 11. Mat. 2.11, i.e. 664,084.

<sup>6</sup> This visit of the queen of Sheba is not to be considered as a mere historical record; it is also a beautiful emblem and illustration of the souls are brought to Christ: in which, won by his excellence, Phi. 3. 8, they present him their hearts, and return, not to the service, but to the duties of the world, enriched with the unsearchable riches of Jesus, Ep. 3.8.—C.

<sup>7</sup> Ch. 9.25. 2 Ch. 2. 8; 9.10, 11.

<sup>8</sup> Called in Chronicles *algum-trees*. It was most probably the *Pterocarpus* so called by Linnaeus, which furnishes the red sandal-wood, and is called by the Arabs *el-bakam*. The wood is firm, hard, and heavy, is esteemed very precious in the East, and is used by the Hindoos in adorning their temples. Western Asia still receives a variety of Indian productions by way of Arabia.—L.

<sup>9</sup> Or, *raita*, ver. 5.

<sup>1</sup> Heb. *a prep*, ch. 7.15.

<sup>2</sup> ver. 2; ch. 8.17; 9.1. Ep. 3.20. Jn. 14. 13, 14; 15. 7. Mar. 11.24. Ac. 20. 35.

<sup>3</sup> With Jn. 6.66.2 Ti. 4.10.

<sup>4</sup> i.e. above 27 tons weight, and 63,634,382 value.

<sup>5</sup> 2 Ch. 9. 14, 23, 24; 17.11. Ps. 72.10, 15.

<sup>6</sup> 2 Ch. 9.15; 12.9.

<sup>7</sup> 1095 value.

<sup>8</sup> Estimated by some of the most acute calculators at £26,132,165.94d.—C.

<sup>9</sup> 2 Ch. 9. 16. ch. 7.2; 14.26.

<sup>1</sup> Three hundred shekels.

<sup>2</sup> These have been estimated at £210,976, 75. 7d. But the real value, no man can tell, or even guess, as the nature of the work in the casting or chasing is totally unknown. Ornamental works in the precious metals vary from 50 to 300 per cent. and upwards on the original value.—C.

<sup>3</sup> 2 Ch. 9. 17-19. Ps. 122.11. 1.5; 9.4, 7; 45. 6. Phil. 2.11. He. 1.3.8. Re. 20.11.

<sup>4</sup> ver. 22.

<sup>5</sup> Heb. *on the hinder part thereof*.

<sup>6</sup> Heb. *hands*.

<sup>7</sup> Heb. *on*.

<sup>8</sup> 2 Ch. 9.20-22.

A.M. 3019. B.C. 985.

<sup>9</sup> Or, there was no silver in them.

<sup>7</sup> Not that it was undervalued in commerce, but for ornament.—C.

<sup>8</sup> Ge. 10.4.2 Ch. 20.36. Is. 23.1, with ch. 9.26.

<sup>9</sup> The situation of this country it is perhaps not possible to ascertain. Amongst different conjectures, the most probable is that there are more countries or places than one called Tarshish in Scripture, and that one may be found in the Indian Ocean, another probably in Spain, and a third in Tarsus of Cilicia. This community of a name is amply exemplified in modern geography.—C.

<sup>1</sup> Or, *elephant's teeth*, ch. 22.39. Ps. 45.8. 9. Eze. 27.6. Am. 3.15. Re. 18.12.

<sup>2</sup> Ch. 3.12, 13; 4.30, 31.

<sup>3</sup> Ch. 9.22, 23. Nu. 24. 7. Ps. 80.27. Col. 1.19; 2.3. 1 Co. 1.30.

<sup>4</sup> Ch. 4.34. Is. 52.15; 55.5.

<sup>5</sup> Ch. 4.21. Ps. 68.29. Is. 60.6, 16, 17; 66.20. Ro. 2.15, 16.

<sup>6</sup> 2 Ch. 1.14; 9.25, 26, 29. ch. 4.26, with De. 17.16. Ps. 20.7.

<sup>7</sup> 2 Ch. 1.15; 29.27. Ge. 13.2. Mat. 6.33. Job 22.24, 25, ver. 21.

<sup>8</sup> A tree partaking of the combined qualities of the fig and mulberry tree—the *Ficus Sycomorus* of botanists. It is one of the most splendid vegetable productions, the branches spreading to a vast extent, and the trunk often attaining such a size that three men touching fingers are unable to encircle it.—C.

<sup>9</sup> 2 Ch. 1. 16; 9. 28. De. 17.16. Is. 31.1. Eze. 17.15.

<sup>1</sup> Ge. 41.42. Pr. 7. 16. Eze. 27.7.

<sup>2</sup> 2 Ch. 2.17.

<sup>3</sup> Heb. *by their hand*, Mal. 1.1. ch. 8. 53.

<sup>4</sup> This verse states what Solomon's merchants charged for duty, commission, and transport—namely, 150 for each horse, and 600 for each chariot. Of course this cannot mean the actual price of the horse, for some horses are far more valuable than others. The sums here stated were over and above the intrinsic value of each animal and chariot. Such, at least, appears to me the sense.—P.

## CHAP. XI.

B.C. about 985.

<sup>1</sup> ch. 3.1. 3. Ge. 6.2. Eze. 19.12; 2-8. Nu. 13. 26, 27. Re. 2. 4, 14. De. 17.17. Pr. 2.16; 5. 3. 20.24; 7.5; 22.14; 23.27. 33.

the forest of Lebanon were of pure gold; none were of silver:<sup>6</sup> it was nothing accounted of in the days of Solomon.<sup>7</sup>

22 For the king had at sea a navy of Tharshish<sup>8</sup> with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees<sup>9</sup> that are in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.<sup>1</sup>

## CHAPTER XI.

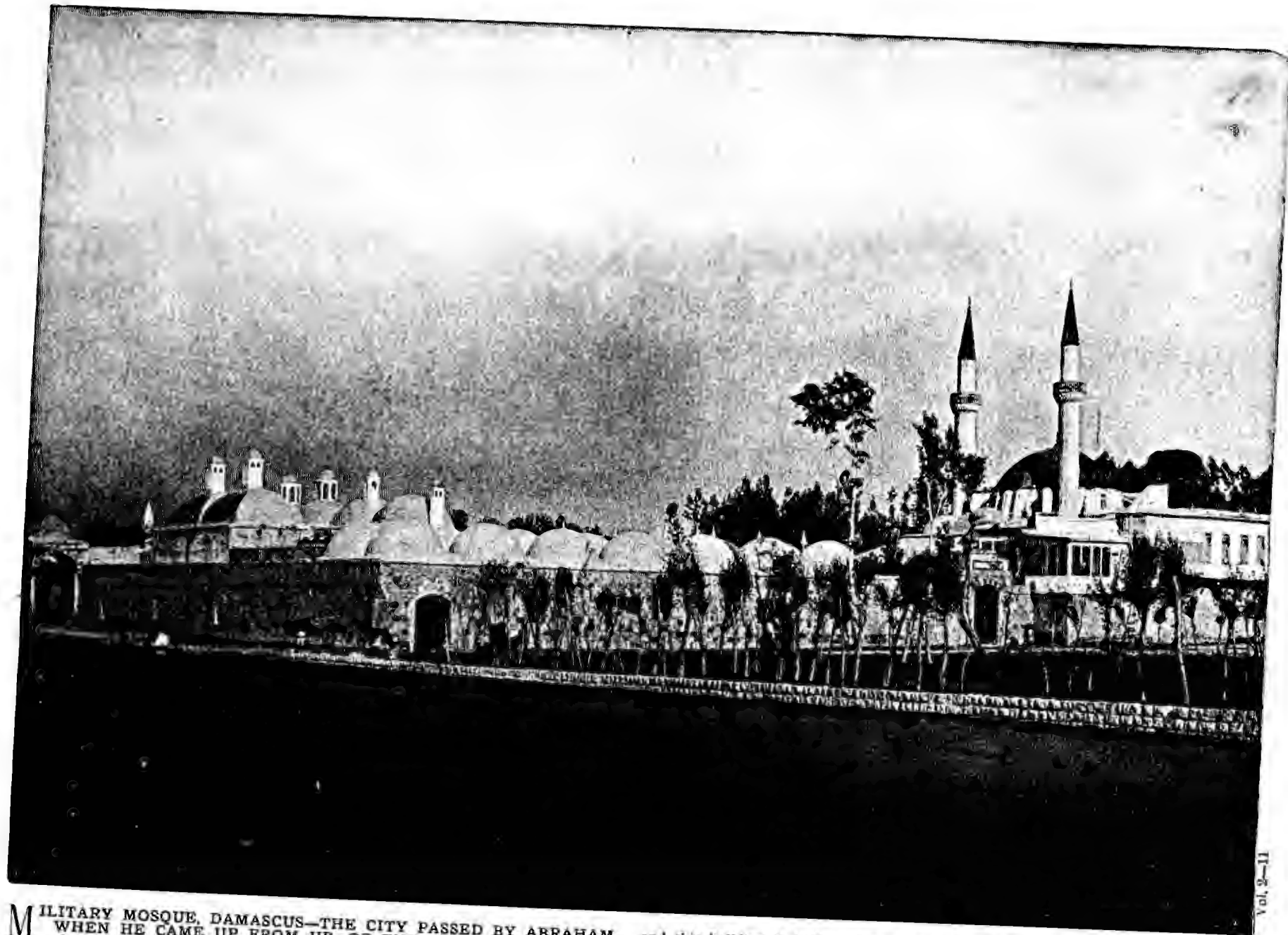
1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt. 23 Rezon, who reigned in Damascus. 26 and Jeroboam, to whom Ahijah had prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

BUT king Solomon loved many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

some estimate of its colossal dimensions. The breadth of the roadway was 50 feet; the span of each arch was 45 feet, and there were five arches; and the total height above the bed of the Tyropoeon was 225 feet. The stones with which it was built were of colossal size; the spring-stones of one arch which are still in position measure 24 feet in length by 6 in thickness. I am inclined to believe that this was 'the ascent by which Solomon went up into the house of the Lord.' P.1

REFLECTIONS.—So respectable is true wisdom that one cannot purchase it too dear or fetch it too far; nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe that God, on every occasion, has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kindoms

peaceful, prudent, and wise; and to him everything is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed, and enthroned by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as have favoured his cause in distress. Wisely he judges his subjects, and will judge the world. In infinite wisdom he indites and applies his revelations of truth. At infinite expense he builds the temple of his church, and



**MILITARY MOSQUE, DAMASCUS—THE CITY PASSED BY ABRAHAM, WHEN HE CAME UP FROM UR, OF THE CHALDEES.** [1. Kings, xi:24.]—"And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus." In going from Jerusalem to Damascus we pass through the gate in the west wall, and before reaching the center of the city we pass the military mosque on the side of the Abana river. Here the soldiers are quartered,

and this building is both a place of worship and a barrack. Turkish soldiers are always in evidence in Damascus, and it is well that they are. Life and property would not be safe here without them. The foreign policy of the northern king of Israel was very much occupied in its relations to Damascus. During the reign of Solomon, Rezon made himself king of Damascus, and we learn from the 25th verse of the 11th chapter of 1. Kings that he was an adversary of Israel all the days of Solomon.

2 Of the nations concerning which the LORD said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old,<sup>a</sup> that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after 'Ashtaroth the goddess of the Zidonians, and after 'Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

7 Then did Solomon build an 'high place for 'Chemosh the abomination of Moab, in the hill that is before Jerusalem, and for 'Molech the abomination of the children of Ammon.<sup>9</sup>

8 And likewise did he for 'all his strange wives, which burnt incense, and sacrificed unto their gods.<sup>1</sup>

9 ¶ And the LORD was 'angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, 'that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, 'I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding 'in thy days I will not do it for David thy father's sake: but 'I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give 'one tribe<sup>2</sup> to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

A.M. 3027. B.C. 977.

δ Ex. 34. 15, 16. De. 7. 3, 4. Jos. 23. 12. Ge. 6. 4. 38. 2. 18. Nu. 25. 1, 2. c Ec. 7. 26. Ex. 34. 15. 16. De. 7. 4. ch. 10. 31. Ne. 13. 26. d About fifty years, ch. 6. 19. 10. 14. 21. e ver. 6, 9, 11; ch. 8. 6; 15. 3. with 3. 14. 9. f Ju. 2. 13; 10. 6. 1 Sa. 7. 14; 12. 10. 2 Ki. 23. 13. Je. 2. 10-12. g Molech, ver. 7. 33. Le. 18. 21; 20. 2-4. 2 Ki. 23. 10. Am. 5. 26. h ch. 14. 22, 23. 20. i ver. 2, 4. Nu. 14. 24. Jos. 14. 8. k Le. 26. 30. Ps. 78. 58. l Ju. 11. 24. Nu. 21. 29. Je. 48. 13. m 2 Sa. 15. 30. Mat. 26. 30. 2 Ki. 23. 13. 2 Ec. 14. 4. Ac. 1. 12. n ver. 5. o The hill before (i.e. eastward of) Jerusalem is the Mount of Olives. It has three tops. The central one is the highest, and seems to have been an ancient sanctuary. It is probable Solomon dedicated each side of it to a heathen deity, in accordance with the wish of his favourite wives; and for this reason Olivet is called in 2 Ki. 23. 13, *the Mount of Corruption*. The licentious and cruel rites with which these deities were worshipped gave name of infamy to the mount.—P. p Ec. 10. 24, 25. Ho. 12. 11. Co. 10. 11, 12. q There is not a more melancholy or astonishing instance of depravity than that here recorded. He who was named 'beloved of the Lord', who had been favoured with such special tokens of God's favour, who had received such answers to prayer, who had been honoured to build the temple, who was renowned through the earth for wisdom and piety, who was a pillar of sacred Scripture, who gave such excellent counsel to others, who was so illustrious a type of Christ, even he became a public worshipper of abominable idols.—Scott. r Ex. 4. 14. 2 Sa. 6. 7. 1. Ch. 21. 7. De. 32. 21, 22; 4. 25; 10. 19; 31. 16, 17. s 2 Ti. 4. 10. Pr. 4. 23. Is. 59. 13, 14. t ch. 3. 5; 9. 2, 6; 6. 11, 12. u ch. 3. 14; 9. 4-9. Ex. 20. 3, 4; 23. 11-17. Le. 19. 4. De. 4. 15-28; 6. 14, 15; 26. 8, 19; 32. 17; 34. 7. v 2 Sa. 12. 9. 1 Sa. 2. 30-32; 13. 14; 15. 20-28. ch. 12. 15, 20. w ver. 12, 31, 35. x ch. 21. 29. 2 Ki. 20. 19. La. 3. 32. Ps. 103. 10. Hab. 3. 2. ver. 34. y ch. 12. 1, 15, 16, 19, 20. 2 Ch. 10. 15, 16, 19. ver. 35. z ch. 12. 17, 20. 2 Ch. 10. 17. ver. 32, 36. a One tribe, Benjamin, in addition to his own tribe of Judah: the one he had by inheritance, the other he received by gift.—C. b Ex. 32. 13. De. 9. 5. 2 Ki. 13. 23. 2 Sa. 7. 12-16. ver. 12, 32, 36.

A.M. 3027. B.C. 977.

δ ch. 12. 15. 1 Sa. 26. 19. 2 Sa. 24. 17. 14. 1. Ch. 5. 26. 15. 10. 5, 6. Ps. 89. 30-32. c 2 Sa. 8. 14. 1 Ch. 18. 12, 13. Nu. 24. 19. De. 20. 13. Ps. 60. title; 108. 10. d Edom is here taken in some restricted sense: most probably for the capital and its adjoining district. Nothing is more common than to find a kingdom, a province, a county, and their respective capitals called by one name.—C. e Ge. 44. 20. ch. 3. 7. f A little boy, aware of his danger, and capable of retaining the recollections of paternal dignity and national infirmities.—C. g Ge. 25. 2, 6. Ex. 2. 15, 16. Nu. 22. 4; 25. 1; 31. 2. Ju. vi.—viii. h Not Midian near Horeb, where Moses was when the Lord appeared to him, Ex. 2. 15, but that Midian on the south of Moab, where the Israelites were seduced and punished. Nu. 22. 4. 7. Their capital remained in the time of Eusebius, and was situated on the Arnon.—C. i Ge. 14. 6; 21. 21. Nu. 13. 26. De. 1. 1; 33. 2. Hab. 3. 3. j Ge. xii. xi.—xiv. ch. 3. 1. k Ge. 18. 3; 39. 4. 21. Ru. 2. 11. l Household mistress, ch. 15. 13. Je. 13. 18; 29. 2. m Ge. 27. 7. 1 Sa. 1. 24. n From Ge. 21. 8 it appears that among the Hebrews, the weaning of a child was accompanied with solemn feasting—a custom which seems to have prevailed in Egypt, and as a public ceremony, somewhat equivalent to the European celebration of a birthday, has been here deemed worthy of historic notice, as marking the interest that Pharaoh took in cherishing one of Solomon's enemies. This Pharaoh was Solomon's father-in-law, but such is the want of 'natural affection' in the world, that it has been said, and too truly, that kingdoms are seldom married.—C. o Mat. 20. Ex. 4. 19. p Heb. Send him away. q Heb. Not. r 2 Sa. 8. 2. Ps. 60. title. 1 Sa. 14. 17. s 2 Sa. 8. 3; 10. 18. 1. Ch. 18. 3; 19. 6, 16-19. t It is probable that this statement simply means that Rezon became a successful general, and obtained such influence at court as to be virtual ruler. According to Josephus Hadad was at this period king of Damascus, and Rezon a powerful chief of bandits, who was permitted to settle in the kingdom, and to attack and plunder at will all the enemies of the state.—P. u After his apostasy, ch. 5. 4. 2 Ch. 15. 2. Ps. 89. 32. 2 Sa. 7. 14. v 2 Ch. x. xii. ver. 11, 28-40; ch. 9. 22; xii. xv. 2 Sa. 20. 21.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom,<sup>3</sup>

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom),<sup>4</sup>

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a 'little child.<sup>5</sup>

18 And they arose out of 'Midian,<sup>6</sup> and came to 'Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found 'great favour in the sight of 'Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the 'queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house:<sup>7</sup> and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart,<sup>8</sup> that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:<sup>9</sup> howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his 'lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, 'when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.<sup>1</sup>

25 And he was an adversary to Israel 'all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 ¶ And 'Jeroboam the son of Nebat, an

sun in his splendour, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity he forgets the God who gave it, breaks his law in principle, comp. Ex. 34. 16: De. 7.

Solomon—the beloved of the Lord—the miracle of wisdom—the man of prayer—the builder of the temple! How art thou fallen from heaven, O son of the morning! How ensnared is the

aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man who so often warned others against

Ephrathite of Zereda, Solomon's servant, (whose mother's name was Zeruah, a widow woman,) even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo,<sup>2</sup> and repaired<sup>3</sup> the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.<sup>4</sup>

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.<sup>5</sup>

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me,<sup>6</sup> and have worshipped Ashtarothe the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,<sup>7</sup> and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.<sup>8</sup>

36 And unto his son will I give one tribe,<sup>9</sup> that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

A.M. 3027, B.C. 977.

9 Ch. 9. 15.

2 It is difficult to

decide what Millo

was, but the best in-

formation may be ob-

tained by consulting

2 Sa. 5. 9. 1 Ki. 9. 15. 24.

2 Ki. 12. 20. 1 Ch. 12. 6. 2

Ch. 3. 3. Some have

supposed it to have

been a valley which

Solomon filled up;

however, it evidently

was a building, and

one of the chief de-

fences of Jerusalem,

2 Ch. 3. 3. From

comparing Jer. 9. 6

with the above quo-

tations, it appears

not improbable that

Millo was a name for

a building compre-

hending a fortress

and senate-house, or

kind of forum for

public assemblies.—

C.

3 Heb. closed.

4 Fr. 14. 35; 22. 29.

5 Heb. burden, Ex.

5. 15. ch. 12. 4.

6 The part of the

building allotted of

Ephraim and Manas-

seh, the expense and

labour of which, to-

gether with the pro-

bable character of

Millo, as a citadel,

not for defending, but

overthrowing the city,

may have laid the

foundation of Jero-

boam's rebellion.—C.

7 Ch. 12. 15; 14. 2. Jos.

18. 1.

8 Ch. 14. 30; 15. 27; 16.

10-15. 2 Ki. 10. 15. 13.

1 Sa. 15. 27, 28; 13. 14. 24.

5. 20.

9 These were sym-

bolic of the twelve

tribes. The whole

emblematic action

seems to imply that

the garment belong-

ed to the prophet,

and not to Jeroboam.

He had purposely

provided himself with

a new garment, and

he gave ten parts of

it to Jeroboam.—J.

10 ver. 11-13, 32, 34-

36; ch. 12. 1, 16, 19, 20.

Ch. 10. 15, 16, 19.

11 ver. 13; ch. 12. 17, 20.

12 Ch. 3. 14; 9. 6, 7; 15. 5.

22. 43; 2. 3, with 2 Ki.

21. 22, 23. 3. ver. 1-11.

13 Boothroyd, fol-

lowing some MSS

and versions, reads

'he hath; Dathe, 'he

and his people have.'

14 Apostasies are

here assigned as the

reasons of divisions

and calamities, a rule

which Providence

pursues in all the

history of churches

and kingdoms.—C.

15 a ver. 12, 13, 31. Hab.

3. 2 Ps. 103. 10. Job 11. 6.

La. 3. 32. Ho. 11. 8.

16 ver. 12, 13; ch. 12.

15-20. 2 Ch. 10. 15-19.

17 Neither the de-

sign of God, nor the

declaration of the

prophet, excused

Jeroboam's rebellion.

David was faithful to

Saul long after he

had been anointed in

his room. Jeroboam,

moreover, instead of

seeking to secure the

promise by obedi-

ence, endeavoured to

establish his throne

by disobedience, and

hence forfeited the

kingdom both for

himself and his pos-

terity.—J.

18 See note on ver.

13.—C.

19 Heb. lamp or

candle, 2 Sa. 21. 17. 2

Ki. 3. 19. 2 Ch. 21. 7. Ps.

132. 17. ch. 15. 4. Je. 33.

20-26.

21 1 Ch. 17. 24. ch. 8.

16. 44.

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7 Ex. 19. 5. De. 4. 1, 15.

5 Ch. 3. 14, 19. 4. 5.

6 De. 32. 31. 8. Jos. 1. 5.

ch. 9. 5. 1 Sa. 2. 35. 2

Sa. 7. 16, 27-29. Je. 33.

20-26.

7 1 Ch. xii. xv. 2 Ki.

xiv. xvii. 21. Ps. 89. 30-

32, 38-40.

8 Lu. 1. 32, 33; 2. 4. 11.

15. 1, 2. 16, 17.

9 1 Wisd. Solomon,

rendered foolish by

idolatry, here at-

tempts the very same

crime that Saul had

attempted against

David.—C.

10 Ch. 14. 25. Who

hated Solomon. Per-

haps for some injury

done to his sister,

ver. 1. ch. 3. 1.

11 Newton identifies

him with the famous

Sesestris; but Hales

identifies him with

Cephrenes son of

Cheops, father-in-law

of Solomon. Cham-

pollion consorts him

the Sesonchosis of

Manetho whose name

(Shesheshu) appears

in an inscription on a

pillar on the ruins of

Carnac.—C.

12 2 Ch. 29. 30. ver. 4.

ch. 14. 19, 29; 15. 7, 23, 31;

16. 5, 14, 20, 27; 22. 39, 45.

2 Ki. 1. 18; 8. 23. 10. 34.

12. 10; 13. 8, 12; 14. 15, 18.

28; 15. 6, 11, 15, 21, 26, 31.

36; 21. 17, 25.

13 There is no rea-

son for supposing

this a separate his-

tory now lost, it is

much more likely to

describe the addi-

tional notices em-

bodied in the Chroni-

cles, and kept in a

separate roll or book.

—C.

14 See introductory

note to this book.—P.

15 ch. 2. 10. Is. 57. 2.

Ge. 15. 15; 24. 49. 33.

8. B.C. 975.

CHAP. XII.

B.C. 975.

2 Ch. 10. 1. Mat. 1.

7. 1 Ch. 3. 10.

8 Jos. 24. 1. Ju. 9. 1.

Ge. 12. 6, 13, 19.

1 The reasons of

the assembly being

held at Shechem do

not appear. The

most probable are:

(1) It was situated

between Ebal and

Gerizim, where the

blessings and curses

of the law had been

nationally announc-

ed, De. 11. 29. (2) It

was the place of

assembly for Joshua's

last charge, Jos. xxiv.

(3) It was an ancient

place of coronation,

Ju. ix. (4) It was a

capacious valley, and

much better suited

to such a popular

assembly than any

around Jerusalem.

(5) The leaven of dis-

affection that was

evidently working

led, most probably,

to the selection of a

'mustering place,'

distant from the in-

fluence of Jerusalem.

It is at present called

Nablous, and is still

a considerable town,

beautifully situated

amidst gardens and

groves.—C.

16 Ch. 11. 40, 43. 2 Ch.

10. 26.

17 With ch. 4. 7, 22, 23;

5. 18; 9. 15. It seems

he had laid taxes on

them to build his

idolatrous temples,

ch. 11. 7, 8, 33.

18 The man who re-

quires advice before

he can decide upon

redressing a griev-

ance and showing

mercy, is not likely

to take good advice

when given, and so

it was with Reho-

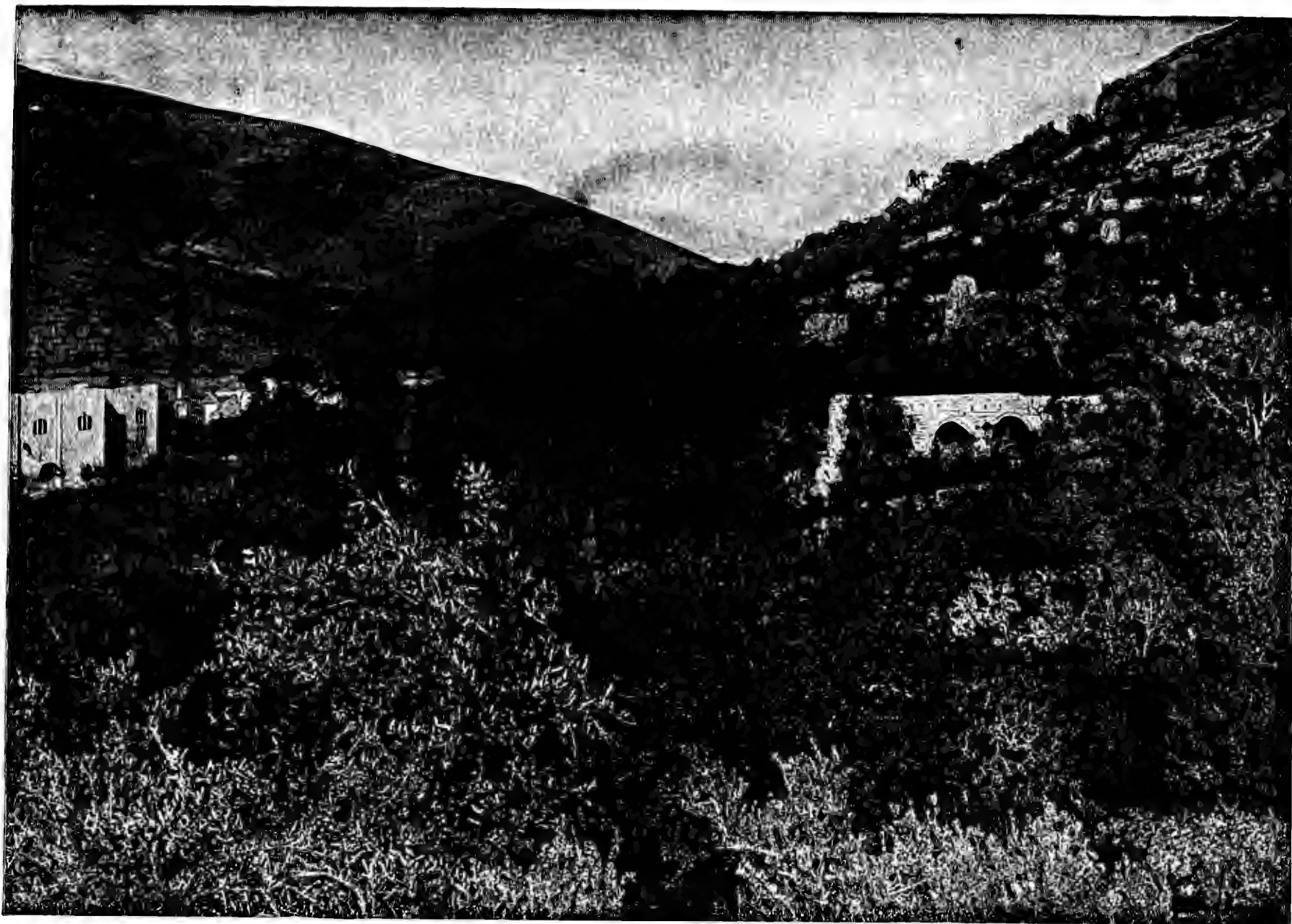
38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam:<sup>1</sup> and Jeroboam arose, and fled into Egypt, unto Shishak<sup>2</sup> king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book<sup>3</sup> of the acts of Solomon?<sup>4</sup>

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.



**G**ARDENS OF SHECHEM—WHERE REHOBAM WAS CROWNED KING OF ISRAEL. [I. KINGS, xii : 1.]—"And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Rehoboam was the son of Solomon, by the Ammonite princess Naamah (I. Kings, xiv : 21.) He selected Shechem as the place of his coronation, 975 B. C. The people at Shechem demanded a remission of the severe burdens imposed by Solomon, but Rehoboam rejected the advice of his father's

counsellors, and followed that of his young courtiers, and returned an insulting answer, which resulted in an open rebellion among the tribes. He fled to Jerusalem, the tribes of Judah and Benjamin alone remaining true to him. Jeroboam was made king of the Northern tribes. During Rehoboam's lifetime peaceful relations between Israel and Judah were never restored. In the fifth year of Rehoboam's reign Jerusalem was captured by the Egyptian Shishak.



wilt be a servant unto this people<sup>3</sup> this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he <sup>forsook</sup> the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, <sup>What</sup> counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, <sup>My little finger</sup> shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.<sup>4</sup>

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly,<sup>5</sup> and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, <sup>My father</sup> made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for the cause was from the LORD, that <sup>he</sup> might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, <sup>What</sup> portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as* <sup>for</sup> the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent <sup>Adoram</sup>, who

A.M. 3029. B.C. 975.

<sup>3</sup> The real character of a king, the ruler, but still the first servant of the state, a sentence embodying more sound political truth than whole volumes of human theories. It is likewise the best description of a father and a mother; nor less of those who rule, yet minister (do service) in the church of Christ.—C.

<sup>4</sup> ver. 6, 7, 9-11. 2 Ch. 10.8-11.

<sup>5</sup> 2 Ch. 10.9:18-5-7.

<sup>6</sup> Pr. 18.6, 7; 10.6, 11. 2 Ch. 22.4, 5; 10.10. Ps. 7:10; 140.11. ver. 13.

<sup>4</sup> The scorpion is a poisonous animal, perhaps considered hideous because it is known to be dangerous and whose sting causes exquisite pain, or even death. It is here supposed by the rabbins to be a name for a scourge with sharp thorny twigs and knots. Others derive the name from an Arabian shrub called the *scorpion* (*horu*). It is here the appropriate emblem of folly, cruelty, and tyranny.—*Vol.* How thankful should a people be for a well-ordered government, where law, not will, governs, and where mercy and justice preside in every court and decision!—C. Here a simple scourge is contrasted with another more painful. The latter is called a scorpion, probably to denote a comparison between the pain occasioned by the scourge and the reptile *Isidore*, and after him *Caimet*, assert that it was a sort of severe whip, the lashes of which were armed with iron points; while others say it was a long bag of leather, filled with sand, and stuck full of spikes.—*J.*

<sup>5</sup> Heb. *hardly*, Pr. 15.10. 14:18.6, 7. Je. 43.4.

<sup>6</sup> ver. 10. Pr. 12.13; 18.6, 7.

<sup>7</sup> Ju. 14.49.23. ch. 22. 2 Ch. 10.15:22 7:25. 2 Sa. 24.1. Am. 3.6. De. 29.4.

<sup>8</sup> 1 Sa. 15.29. ch. 11. 29-38.2 Ki. 9.30; 10.10.

<sup>9</sup> Pr. 15. 11:18. 6, 7. 2 Sa. 20.1. 1 Sa. 22.7.

<sup>10</sup> ch. 11. 13, 35; ver. 20.

<sup>11</sup> ch. 4.6; 15.14.

<sup>12</sup> Rehoboam commences by a foolish act in seeking advice where he needs none: he proceeds foolishly as he had begun, in rejecting good advice and following bad; he consummates his folly by sending his most obnoxious agent to an insulted and irritated multitude; and as the proceeding was foolish, the result is disastrous.—*Vol.* A wise father may have a foolish son; and that partly to restrain parental vanity, and to incite rather to prayer for filial grace. But a wise father may give a foolish education, of which fact the example of Solomon forms a melancholy illustration, followed by its natural and disastrous consequences.—C.

<sup>13</sup> Heb. *strengthened himself*, *Or, fell away*, 2 Ki. 17.21. Pr. 5.11-14.

<sup>14</sup> To the time of Ezra.

<sup>15</sup> The day or period in which the author lived. I have stated in the introduction that Jeremah seems to have been the author of the Books of Kings; if so, then these words were written about 400 years after the events occurred.—*J.*

<sup>16</sup> 1 Sa. 10.24. Ho. 1. 10.11; 8.4. Ps. 75. 6, 7. Da. 2.21:4-34; 35.

<sup>17</sup> No whole tribe, ch. 11.13, 35; Ec. 10. 16. ver. 17.

<sup>18</sup> This is reconciled with ver. 21, not by considering Benjamin a mere appendage to Judah, but by a very natural supposition, that the tribe of Benjamin did not at first join *him*, not were induced to do so as he had come to Jerusalem.—*C.*

<sup>19</sup> 2 Ch. 11.1-4. Ps. 33. 16, 146.3. Pr. 21.30; 31.

<sup>20</sup> 2 Ch. 11.2-4.

<sup>21</sup> ch. 11.1. 1 Sa. 9.6. 2 Ch. 11.1, 5, 15.

<sup>22</sup> ver. 27. 2 Ch. 11.13, 16.

<sup>23</sup> Refugees from the other tribes who maintained unshaken their loyalty to the house of David.—*C.*

<sup>24</sup> Nu. 14.42. 2 Ch. 11. 425. 7; 28.13.

<sup>25</sup> ver. 15; ch. 11.29-38.

<sup>26</sup> Not that the people should rebel against legitimate authority, but that a foolish and cruel king should be punished by the dissatisfaction of his people and dismemberment of his kingdom.—*C.*

<sup>27</sup> 2 Ch. 25. 10; 28.13. Pr. 21.31. 1 Sa. 15.22.

<sup>28</sup> ch. 9. 15-18. 2 Ch. 11.5-11.

<sup>29</sup> Ge. 12.6; 34. 2. Jos. 21.21; 24.1. Ju. 9.1. Ju. 4. 5. Ac. 7.16.

<sup>30</sup> Ge. 32.30. Ju. 8. 17; 9-45.

<sup>31</sup> So called by Jacob, Ge. 32. 30. It was situated on the *Jabbok*, about four miles east of Jordan, and not a ruin remains to point out its precise locality.—*C.*

A.M. 3029. B.C. 975.

<sup>1</sup> Heb. *strengthened himself*, *Or, fell away*, 2 Ki. 17.21. Pr. 5.11-14.

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<sup>7</sup> 2 Ch. 11.1-4. Ps. 33. 16, 146.3. Pr. 21.30; 31.

<sup>8</sup> 2 Ch. 11.2-4.

<sup>9</sup> ch. 11.1. 1 Sa. 9.6. 2 Ch. 11.1, 5, 15.

<sup>10</sup> ver. 27. 2 Ch. 11.13, 16.

<sup>11</sup> Refugees from the other tribes who maintained unshaken their loyalty to the house of David.—*C.*

<sup>12</sup> Nu. 14.42. 2 Ch. 11. 425. 7; 28.13.

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<sup>15</sup> 2 Ch. 25. 10; 28.13. Pr. 21.31. 1 Sa. 15.22.

<sup>16</sup> ch. 9. 15-18. 2 Ch. 11.5-11.

<sup>17</sup> Ge. 12.6; 34. 2. Jos. 21.21; 24.1. Ju. 9.1. Ju. 4. 5. Ac. 7.16.

<sup>18</sup> Ge. 32.30. Ju. 8. 17; 9-45.

<sup>19</sup> So called by Jacob, Ge. 32. 30. It was situated on the *Jabbok*, about four miles east of Jordan, and not a ruin remains to point out its precise locality.—*C.*

<sup>20</sup> Ps. 14.1. Ro. 1.30; 7.8. Co. 6.1; 1.17-9.

<sup>21</sup> De. 12.6; 1 ch. 11.9; 13-34. Pr. 29.25.

<sup>22</sup> Ex. 1. 10. Is. 30. 1. Ps. 36.1-4. with ch. 11. 33; 38.

<sup>23</sup> Ge. 3.5. Ex. 32.1, 4. 8.2. Pr. 2.2, 19.

<sup>24</sup> Nu. 32.8-19; 12.8; 31. 13. 35.1, 3, 5. Jos. 7.2; 8.9. Ho. 4.15.

<sup>25</sup> Within twelve miles of Jerusalem, on the north, so that idolatry stands at the very threshold of the temple.—*C.*

<sup>26</sup> Ju. 18. 29-31. Jos. 19.47.

<sup>27</sup> ch. 13. 34. 2 Ki. 10. 31; 17.21. Ho. 5.11.

<sup>28</sup> A breach of the first, ver. 23, and second commandment, Ex. 20.3.—*C.*

<sup>29</sup> ver. 20. Ju. 18.7, 27. 28; 20.21. 2 Sa. 24.2, 6; 17. 11.

<sup>30</sup> The people of the northern parts went for their private sacrifices to Dan, but the king appointed their public national

with stones, that he died: therefore king Rehoboam made speed<sup>6</sup> to get him up to his chariot, to flee to Jerusalem.

19 So Israel <sup>rebelled</sup> against the house of David unto<sup>7</sup> this day.<sup>8</sup>

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they <sup>sent</sup> and called him unto the congregation, and made him king over all Israel: there was <sup>none</sup> that followed the house of David, but the tribe of Judah only.<sup>9</sup>

21 ¶ And<sup>10</sup> when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But <sup>the</sup> word of God came unto She-  
maiah the <sup>man</sup> of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the <sup>remnant</sup> of the people,<sup>1</sup> saying,

24 Thus saith the LORD, <sup>Ye</sup> shall not go up, nor fight against your brethren the children of Israel: return every man to his house; <sup>for</sup> this thing is from me.<sup>2</sup> They <sup>hearkened</sup> therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam <sup>built</sup> <sup>Shechem</sup> in mount Ephraim, and dwelt therein; and went out from thence, and built <sup>Penuel</sup>.<sup>3</sup>

26 ¶ And Jeroboam <sup>said</sup> in his heart, Now shall the kingdom return to the house of David:

27 If this people <sup>go</sup> up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they <sup>shall</sup> kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king <sup>took</sup> counsel, and made two calves *of* gold, and said unto them, <sup>It</sup> is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in <sup>Beth-el</sup>,<sup>4</sup> and the other put he in <sup>Dan</sup>.

30 And this thing <sup>became</sup> a sin:<sup>5</sup> for the people went to *worship* before the one, *even* unto Dan<sup>6</sup>



and made priests of the lowest of the people, which were not of the sons of Levi.<sup>7</sup>

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar<sup>9</sup> which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.<sup>1</sup>

## CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Bethel. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam still persisteth in his evil courses.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.<sup>1</sup>

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat now the face of the

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7 2 Ki. 17:32, 2 Ch. 11:15; 13:9. Eze. 44:7, 8. ch. 13:33, with Nu. 3:6, 10. And he made an house of high places; and he made priests of all the people who were not of the sons of Levi. The words 'lowest of the people' does not express the sense of the original. The meaning is, he made priests of the people indiscriminately, without any regard to hereditary qualification.—P.  
9 With L.e. 27, 32. Nu. 20:12-18. ch. 8:2. 1 Ge. 12:8; 13:3; 28:19; 31:13; 35:1. Jos. 7:2; 8:9. J. 1:22, 23. Am. 4:1. Or, to sacrifice.  
9 Or, went up to the altar, &c.  
12 Nu. 15:39. Mat. 15:9. Ps. 106:39.  
13 ver. 32; ch. 13:1. 2 Ch. 20:10. 1 Sa. 13:9, 12.  
1 Heb. to burn incense.

## CHAP. XIII.

B.C. 974.

2 2 Ki. 23:17. ch. 12:22.

3 ch. 14:7, 8. 2 Ch. 9:20. Eze. 2:13-17. Je. 23:26. Mat. 28:20.

4 Or, to offer, ch. 12:13; 26:18.—[Like gods, like priest, i.e. there be a departure from the true worship of Jehovah, and other innovations will easily follow. The priests and Levites were faithful, and would not be partakers in Jeroboam's sin so that while he was glad to make men priests out of any tribe, he dared to assume the functions of the high priest.—]

5 Is. 58:1, 2. Je. 22:29. Ho. 8:1. De. 32:1.

6 2 Ki. 22:1, 2; 23:14-17. Is. 44:28.

7 This prophecy, according to Hales, was fulfilled 360 years afterwards, and for distinctness nobly puts to shame all the obscure and equivocal oracles of paganism, while the boldness and faithfulness of the prophet may well read an impressive and admonitory lesson to all who are surrounded with idolatry, even under the Christian name, and who are bound by their sacred office to exhort and rebuke with all long-suffering and doctrine.—C.

8 Here is one of the clearest and most remarkable prophecies in the Bible, and we know it was fulfilled about 360 years after its delivery, 2 Ki. 23:15-20. It was attested by both nations. The Jews would guard it most carefully; and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity and expose its falsehood had that been possible.—I.

9 Je. 28:10, 15; 7:13, 14; 37:8. Ex. 17:11; 21:30-40; 7:13, 14. 1 Sa. 10:2-11.

10 Am. 7:10, 11. Ac. 12:17. Je. 20:23; 46:6. A.C. 13:8-11. 2 Co. 10:6. Je. 20:2-4; 36:29, 30; 37:17. Am. 7:10-17. De. 18:22. Mar. 16:20.

11 Ex. 8:28; 28:10, 17; 32:11, 12. Nu. 27:7. Ac. 22:12. Ch. 33:12. Jonah 2:6.

A.M. 3030. B.C. 974.

8 Mat. 5:44. Ro. 12:20. Ja. 5:16. Ho. 6:1. Ex. 8:12, 13.  
9 Ge. 28:5. Ju. 13:15. 1 Co. 3:14. ch. 12:2. 2 Ki. 5:15. 1 Sa. 9:8, 2 Co. 12:14.  
10 If the restoration of his hand from the paralysis: but freely he had received the gift and right of prayer, and freely he gave, and would receive no return that might identify him with idolatry.—C.  
11 Nu. 22:18; 24:13. Es. 53: Mar. 6:23.  
12 3:20 eastern symbol of friendship and alliance, which, therefore, the prophet is instructed to refuse. Had it been mere hospitality, the prophet would not have declined, any more than Paul did the kindness of the barbarous people of Melita, Ac. 28:2.—C.  
13 De. 12:32. Job 23:12. Jn. 4:34.  
14 Jn. 10:10. Ro. 16:17, 18.  
15 This would have been a symbol and seal of mutual friendship, peace, and sufficiently explains why he was forbidden to refresh himself in this evil place.—I.

16 To extend his witness against idolatry as far as the time of his mission would permit, his appearance in every new locality being calculated to excite inquiry as to who he was, what he had done, and the God who had sent him.—C.

17 ver. 20, 21. 2 Ki. 23:18. Nu. 23:5. ch. 18:20. Je. 2:8. Eze. 13:2. Mat. 7:22, 23. Pe. 2:1.

18 Nu. 22:21. Ju. 5:10; 1:14; 10:4. 1 Sa. 25:20, 2 Sa. 10:26. ver. 27.

19 Jn. 4:6. ch. 10:4.

20 Heb. a word was, ch. 20:35; 1 Th. 5:15, 20.

21 ver. 7. Ps. 12:2; 55:21. Mi. 7:5. Pt. 1:10.

22 ver. 8, 9.

23 Most probably he was so, even as Balaam was, and as reluctantly as Balaam, compelled to bear witness for God. Wicked men are still occasionally so compelled, if not to foretell future events, yet to confess and announce truth, however contrary to their habitual feelings, wishes, and interests.—C.

24 Nu. 22:35. Je. 5:12. Mat. 23:13. Jn. 4:1.

25 It is not, perhaps, possible to say what motive moved the aged prophet to lie so deliberately, when he knew that he could only inflict evil on his brother by bringing him back. Probably he proposed to weaken the solemn warning of the man of God, and prevent the people from becoming alienated from Jeroboam. But certain it is, that the calamitous death by the lion was peculiarly fitted to awaken inquiry concerning the message from heaven, and this might prove an unspeakable blessing to many Israelites, by leading them to repent of their idolatry.—Davidson.

26 2 Pe. 1:19. Ga. 2:18. ver. 9.

LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.<sup>2</sup>

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water<sup>3</sup> in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water,<sup>4</sup> nor turn again by the same way that thou camest.<sup>5</sup>

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon;

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet<sup>6</sup> also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. Subjects are ready to comply with any form of religion.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back.<sup>8</sup>

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch<sup>b</sup> as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion<sup>9</sup> met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went, and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass nor torn the ass.<sup>1</sup>

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother!<sup>2</sup>

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre where-

A.M. 3030. B.C. 974.

a Nu. 23.5. Ju. 11.31. Mat. 7.22, 23. ver. 11.

8 In ver. 23 the same words are translated 'whom he had brought back,' and it is obvious they should likewise be so translated here, as the translation obviates the objection urged from the word of the Lord seeming to be addressed, not to the true, but to the lying prophet. This view is further confirmed by the false prophet's declaration, ver. 26.—C.

b ver. 9. 17. Ga. 1.8.9. Co. 2.17.3.6-19.

c ch. 14. 13. 2 Ch. 21. 26. 15. 14. 19. 20. Je. 22. 19.

d ch. 20. 36. Ec. 9. 2. 2 Sa. 6. 7. 2 Ki. 2. 24. 1 Co. 11. 30. Le. 10. 2. 3. 1 Pe. 4. 17. 18.

In 2 Ki. 2. 24 we find that there was a wood near Beth-el out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction, 'the cluster of miracles' (as Patrick calls them), viz. that the lion did not devour the body, nor rend the ass, nor molest the passing travellers, nor the old prophet and his ass—all was calculated in the most striking manner to direct the attention of the people to that divine power which thus authenticated its own message by the very destruction of the messenger; and all counteracted the interference which Jeroboam might otherwise have drawn from his death against the truth of his prophecy.—f.

e Heb. broken, Le. 26. 15. 2 Sa. 6. 7. 2 Ch. 12. 21. 21. 24. 20. Ps. 9. 11; 71. 9. 11. 1 Co. 11. 30. f Job. 10. 2. 3. Da. 6. 22. Job. 38. 11. ver. 24.

1 The forbearance of the lion, and what may justly be considered either the courage or affection of the ass, made the animals themselves witnesses against the idolatry that had changed the glory of God into the likeness of four-footed beasts.—C.

g ch. 14. 13. Je. 22. 18.

2 An anxious curiosity, with the vanity of entertaining a distinguished guest, joined to an unscrupulous carelessness about truth, with a portion of that *esprit de corps*, that if not affection, may be its substitute, seems to have been the leading motives in the mind of the prophet, in tempting the brother whom he now uselessly lamented.—Note. In all the lamentation there is no recorded acknowledgment of his own sin. Does not the dead here, as in many cases, seem to say, 'Weep not for me, but weep for yourselves'—C.

h 2 Ki. 23. 17. 18. Nu. 23. 10. Ps. 26. 9.

A.M. 3030. B.C. 974.

i Le. 26. 30. ch. 12. 31. Ho. 12. 11.

k ch. 16. 24. Ju. 4. 5. Ac. 8. 14.

l 1 J. 18. 8. Am. 4. 6-11. ch. 12. 31. 33. with Nu. 3. 10. 1. 50-53. xvii.

3 Jeroboam stands one of a large class, who call for prayer and promise amendment during sickness; but who when recovered, forget their terrors and their promises, and return not to God from their evil ways.—C.

m Ex. 28. 41. Le. 7. 37. vin. ix. Ju. 17. 12. 2 Ch. 11. 14. 15.

n ch. 12. 30; 15. 29. 30.

o Ki. 10. 37. 17. 21. with ch. 12. 26-33; 14. 7-14; 15. 29. 30.

## CHAP. XIV

B.C. 956.

a ch. 13. 33. 34.

b ch. 13. 31. ver. 12. 13.

c 1 Sa. 28. 8. ch. 22. 30.

d Ch. 18. 20.

1 Jeroboam had openly renounced the Mosaic institutions, by violating the first principles of the decalogue, and yet, in his time of need, he has recourse to a prophet of the Lord.

This inconsistency is to be accounted for in three ways. (1) The idea of local gods, common to all idolaters. (2) The admission of superiority in one over another, in oracular responses. (3) The readiness of wicked men to acknowledge the true God in times of trouble, whom they had forgotten in their day of prosperity.—C.

e Jos. 18. 1. Ps. 78. 60.

f Je. 7. 12. 14. 26. 6.

g ch. 11. 29-38.

h 1 Sa. 7. 2. 2 Ki. 5. 15. ch. 13. 7.

i Heb. in thine hand.

It was customary to carry a present to a prophet when he was inquired of. 1 Sa. 9. 7. Patrick thinks this was designedly a poor present, to conceal the feigned character she had assumed; yet D'Arviex mentions that when he waited on an Arab emir, his mother and sister sent him a present of 'pastury, honey, and fennel, with a bason of sweetmeats of Damascus,' a present not unlike that of Jeroboam's wife to the prophet. And provisions are still made in the East, by persons in good circumstances to others whom they respect. We need not therefore suppose that the queen thought the nation's defection of a very low condition necessary for her purpose.—f.

k Or, cakes.

l Or, bottle.

m 2 Ki. 18. 21. 6. 2 Sa. 12. 14. Am. 5. 7. Ps. 25. 14.

n Heb. stood for his hardness, Ge. 27. 1 Ec. 12. 3.

o Pr. 21. 30. Am. 3. 7. Ps. 25. 14.

p Ps. 33. 10. Job. 4. 13.

q Heb. hard, Je. 23. 18. Is. 3. 11. Eze. 2. 7. ver. 10. 11.

r ch. 13. 31. 37. 12. 24.

s 2 Sa. 12. 7. Ps. 75. 6, 7.

in the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,<sup>3</sup> but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

## CHAPTER XIV

1 Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgments. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijah succeedeth Rehoboam.

AT that time Abijah the son of Jeroboam fell<sup>b</sup> sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam,<sup>1</sup> and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that *I should be king* over this people.

3 And take with thee<sup>2</sup> ten loaves, and cracknels,<sup>3</sup> and a cruse<sup>4</sup> of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee

fear no danger. But it is infinitely dangerous to condemn God's warnings, when he can so easily make us monuments of his justice. They who in prosperity contempt the

comforts of life than have fruitful works of darkness. To God's people

fellowship with the un- How dangerous enemies

will never want witnesses for his cause. If the man of God be dead, the

from among the people, and made thee prince over my people Israel,

8 And "rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But "hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and "hast cast me behind thy back:

10 Therefore, behold, "I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam "him that pisseth against the wall,<sup>5</sup> and him that is shut up and left in Israel,<sup>6</sup> and will take away the remnant of the house of Jeroboam, as a man taketh away "dung, till it be all gone.

11 Him<sup>a</sup> that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house; and "when thy feet enter into the city, the child shall die.

13 And all Israel "shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some<sup>b</sup> good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, "the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? "even now.

15 For the LORD "shall smite Israel, as a reed is shaken in the water,<sup>8</sup> and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river,<sup>9</sup> because they have made their groves, provoking the LORD to anger.

16 And "he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to "Tirzah: and "when she came to the threshold of the door, the child died;

18 And they buried him: and all Israel mourned for him, according to the word of the

A.M. 3048. B.C. 956.

11 ch. 11. 11-13. 31-38; 12. 1-20.

o ch. 2. 47-5. Ac. 13. 22, 36.

4 David sinned, and his sins are recorded and condemned; how then can he be characterized as in the text? In two ways: 1. He followed God with all his heart in opposition to idolatry, which he never countenanced. 2. In zealously reforming the church of God, according to the divine model, in doctrine and worship. 3. In faith, unwavering in the divine promises, and in deep repentance wherever he had sinned. Here, by grace truly he denied himself, took up his cross, and followed Christ, even God in Christ, reconciling him to himself, and not imputing his trespasses.—C.

5 ch. 12. 27-33; 13. 33. 34. with ch. 11. 9. 33. De. 32. 21.

6 Eze. 23. 35. Ne. 9. 26. Ps. 50. 17.

7 ch. 15. 29; 16. 3. 421. 21. Am. 3. 6.

8 Or, every male, 2 Ki. 9. 8; 14. 25. 1 Sa. 25. 22. ch. 16. 11. De. 32. 36.

9 Even to a dog, 1 Sa. 25. 22.—C.

10 Shut up and secure in Israel, viz. in the walled towns that Jeroboam had fortified, ch. 12. 25.—C.

11 Ki. 12. 13. Is. 14. 23. Eze. 26. 4. ch. 15. 29. Ps. 83. 10.

12 ch. 16. 4; 21. 24. Is. 66. 24. Je. 15. 3. 16. 4. Ec. 6. 3. 4. Re. 19. 17.

13 ver. 17.

14 Je. 22. 18. Nu. 20. 29. De. 34. 8.

15 ch. 19. 3. Phil. 6. 2. Pe. 2. 8. 9. Ge. 42. 18.

16 By what practical means this "remnant according to the election of grace" was converted to the true God, we are not informed; still it is refreshing and delightful to see him as "a brand plucked out of the burning," and though cut off by a premature death, he was taken home from the evil to come, and doubtless had a desire to depart and be with Christ, whose day, in common with all believers, he saw and longed for.—C.

17 ch. 15. 27-30.

18 Eze. 12. 25. Ec. 8. 11. i.e. speedily.

A.M. 3048. B.C. 956.

1 "Spake by his servant" (Boothroyd), or, if translated as in the text—"spake by the hand of his servant" held up to heaven in the attitude of appeal, warning, and threatening.—C.

2 No good reason appears for supposing with most expositors that these Chronicles are not the books of that name, but certain annals from which the two books of Chronicles were afterwards compiled. The parts referred to seem to be 2 Ch. 10. 3; 11. 14; 12. 15; 13. 1-2, which parts, instead of being composed long after this book of Kings, it is more natural to suppose were written before it, just as we now find it, and subsequently incorporated with the other narratives.—C.

3 B.C. 954.

4 B.C. 925.

5 2 Ch. 12. 13. and yet very foolish, Ec. 4. 13.

6 ch. 11. 36; 8. 16. 44. Ps. 78. 68. 69; 132. 13. 14; 87. 1. 24. 18. 1. 2. 2 Ch. 6. 6.

7 ch. 11. 1. 2, ver. 31.

8 A note of genealogy that may go far to account for Rehoboam's apostasy and anti-national feelings.—C.

9 2 Ch. 11. 17. Ju. 3. 7.

10 ver. 9. De. 4. 24; 29. 26. 32. 10-21. Pr. 6. 34. 35.

11 Jealousy in God is that dissatisfaction wherewith he sees that love and glory given to an idol which is due to him alone.

12 Eze. 16. 47. 48. Ex. 32. 1-5. Nu. xiv. xvi. xxi. xxv. Jul. liii. v. x.

13 ch. 28. 4. 2 Ki. 17. 9. 10. Je. 2. 28; 11. 13. Ho. 4. 12; 13. 8. 11; 12. 11. Is. 57. 5. 18. 2.

14 Or standing images, or statues.

15 ch. 15. 12; 22. 46. Ge. 19. 5. Ju. 19. 22. Ro. 1. 24.

16 2 Ch. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

LORD, which he spake by the hand of his servant<sup>1</sup> Ahijah the prophet.

19 ¶ And "the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.<sup>2</sup>

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers;<sup>3</sup> and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned<sup>4</sup> in Judah. Rehoboam<sup>a</sup> was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.<sup>5</sup>

22 And Judah "did evil in the sight of the LORD,<sup>6</sup> and they provoked him "to "jealousy<sup>b</sup> with their sins which they had committed, above all that their fathers had done.

23 For they also "built them high places and images,<sup>8</sup> and groves, on every high hill, and under every green tree.

24 And there were also "sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.<sup>9</sup>

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that "Shishak king of Egypt came up against Jerusalem:

26 And he took away the "treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all "the shields of gold which Solomon had made.

27 And king Rehoboam "made in their stead brazen shields, and committed them unto the hands of the chief of "the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now "the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there "was war between Rehoboam and Jeroboam all their days.

and then he broke out into the abrupt exclamation—"This is the day: i.e. the time is at hand when it shall happen."

a bas-relief representing him bearing to the feet of his gods the chief of the nations which he had conquered.

31 And <sup>a</sup>Rehoboam slept with his fathers, and was buried with his fathers in the city of David;<sup>2</sup> and his mother's name was Naamah an Ammonitess:<sup>3</sup> and Abijam his son reigned in his stead.

## CHAPTER XV.

<sup>1</sup> Abijam's wicked reign. <sup>7</sup> Asa succeedeth him. <sup>9</sup> Asa's good reign. <sup>16</sup> The war between Baasha and Asa causeth him to make a league with Benhadad. <sup>23</sup> Jehoshaphat succeedeth Asa. <sup>25</sup> Nadab's wicked reign. <sup>27</sup> Baasha conspiring against him executeth Ahijah's prophecy. <sup>31</sup> Nadab's acts and death. <sup>33</sup> Baasha's wicked reign.

NOW, in the eighteenth year of king Jeroboam the son of Nebat reigned <sup>a</sup>Abijam over Judah.

2 Three<sup>b</sup> years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom.<sup>1</sup>

3 And he <sup>c</sup>walked in all the sins of his father, which he had done before him: and his heart was <sup>d</sup>not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, <sup>e</sup>for David's sake, did the LORD his God give him a lamp<sup>2</sup> in Jerusalem, to set up his son after him, and to establish Jerusalem;

5 Because David <sup>f</sup>did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, <sup>g</sup>save only in the matter of Uriah the Hittite.<sup>3</sup>

6 And there was war between <sup>h</sup>Rehoboam<sup>4</sup> and Jeroboam all the days of his life.

7 ¶ Now <sup>i</sup>the rest of the acts of Abijam, and all that he did, <sup>j</sup>are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And <sup>k</sup>Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was <sup>l</sup>right in the eyes of the LORD, as <sup>m</sup>did David his father.

12 And he took away the <sup>n</sup>sodomites out of the land,<sup>5</sup> and <sup>o</sup>removed all the idols that <sup>p</sup>his fathers had made.

13 And also <sup>q</sup>Maachah his mother, even her he removed from <sup>r</sup>being queen, because she had made an idol.

A.M. 3046. B.C. 958.

<sup>a</sup> 2 Ch. 12. 13, 16. ch. 11. 43; 15. 8, 24; 22. 50; ver. 20.

<sup>2</sup> N.C. 958.

<sup>3</sup> This is not a mere repetition, but a repeated warning in the history of an idolatrous son and an idolatrous mother.—C.

CHAP. XV.

<sup>a</sup> Or, Abijah, 2 Ch. 13. 1. 1 Ch. 3. 10. Mat. 1. 7.

<sup>b</sup> 2 Ch. 13. 2; 11. 20-22; 15. 16. ver. 10, 13.

<sup>c</sup> This statement may be reconciled with that in 2 Ch. 13. 1, 2, by reference to a fact of very common occurrence, viz. the same person being called by different persons, or at different times of life, by different names, of which a striking instance occurs in the case of Abijam, ver. 21. Comp. 2 Ch. 13. 20.

<sup>d</sup> 2 Ch. 13. 2. Or, according to the analogy of ver. 3. Abishalom may have been grandfather, and Uriah father of Maachah.—C.

<sup>e</sup> 2 Ch. 12. 1, 2, 5, 14. ch. 14. 22.

<sup>f</sup> ch. 11. 4; 7. 14. Ps. 130. 80. 2 Ti. 3. 5. 2 Ch. 25. 2.

<sup>g</sup> ch. 11. 12, 13, 16. 2 Sa. 7. 12-16. Ps. 132. 12, 17.

<sup>h</sup> Or, candle.

<sup>i</sup> ch. 11. 6, 13, 34; 14. 8. Ac. 13. 22, 35. Ps. 110. 6. Lu. 1. 6. Re. 2. 10. 2 Ti. 4. 7.

<sup>j</sup> 2 Sa. 11. 4; 12. 9. Ps. 11. xxviii.

<sup>k</sup> Turned not aside deliberately from any known and commanded duty save in this he <sup>l</sup>turned aside.—C.

<sup>l</sup> Abijam, the son of Rehoboam.

<sup>m</sup> Some translations and MSS. read *Abijam*. But instead of gratuitously pronouncing it the mistake of a transcriber, may we not as well conclude that Abijam was also called Rehoboam, but that the name was generally dropped for sake of distinction?—C.

<sup>n</sup> 2 Ch. 13. 2-22. ch. 14. 29; 30; 11. 41.

<sup>o</sup> 2 Ch. 14. 1. ch. 14. 31; 20; 11. 43.

<sup>p</sup> That is, *grandmother's*, ver. 2, 13. 2 Ch. 12. 20, 21.

<sup>q</sup> 2 Ch. 6. 7; 16. 7, 10, 12. ver. 5.

<sup>r</sup> ch. 14. 24; 22. 46. Ro. 1. 26, 27.

<sup>s</sup> Either by banishment or death, as the law of God directed, Le. 24. 13.—C.

<sup>t</sup> 2 Ch. xiv. xv.

<sup>u</sup> ver. 3; ch. 14. 23; 11. 7. Ez. 20. 18.

<sup>v</sup> 2 Ch. 15. 16. De. 33. 9. Ec. 13. 3. ver. 2, 10.

<sup>w</sup> De. 7. 5. Ex. 32. 20.

<sup>x</sup> 2 Ch. 15. 10. 2 Ki. 12. 12.

<sup>y</sup> ch. 22. 43. 2 Ki. 12. 31.

<sup>z</sup> ch. 14. 15. 4. 35; with 2 Ch. 14. 3. Le. 20. 30. De. 12. 13, 14.

<sup>aa</sup> The reason of this neglect or shortcoming is not mentioned, perhaps

<sup>ab</sup> Or, Abijah, 2 Ch. 13. 1. 1 Ch. 3. 10. Mat. 1. 7.

<sup>ac</sup> 2 Ch. 13. 2; 11. 20-22; 15. 16. ver. 10, 13.

<sup>ad</sup> This statement may be reconciled with that in 2 Ch. 13. 1, 2, by reference to a fact of very common occurrence, viz. the same person being called by different persons, or at different times of life, by different names, of which a striking instance occurs in the case of Abijam, ver. 21. Comp. 2 Ch. 13. 20.

<sup>ae</sup> 2 Ch. 13. 2. Or, according to the analogy of ver. 3. Abishalom may have been grandfather, and Uriah father of Maachah.—C.

<sup>af</sup> 2 Ch. 12. 1, 2, 5, 14. ch. 14. 22.

<sup>ag</sup> ch. 11. 4; 7. 14. Ps. 130. 80. 2 Ti. 3. 5. 2 Ch. 25. 2.

<sup>ah</sup> ch. 11. 12, 13, 16. 2 Sa. 7. 12-16. Ps. 132. 12, 17.

<sup>ai</sup> Or, candle.

<sup>aj</sup> ch. 11. 6, 13, 34; 14. 8. Ac. 13. 22, 35. Ps. 110. 6. Lu. 1. 6. Re. 2. 10. 2 Ti. 4. 7.

<sup>ak</sup> 2 Sa. 11. 4; 12. 9. Ps. 11. xxviii.

<sup>al</sup> Turned not aside deliberately from any known and commanded duty save in this he <sup>am</sup>turned aside.—C.

<sup>an</sup> Abijam, the son of Rehoboam.

<sup>ao</sup> Some translations and MSS. read *Abijam*. But instead of gratuitously pronouncing it the mistake of a transcriber, may we not as well conclude that Abijam was also called Rehoboam, but that the name was generally dropped for sake of distinction?—C.

<sup>ap</sup> 2 Ch. 13. 2-22. ch. 14. 29; 30; 11. 41.

<sup>aq</sup> 2 Ch. 14. 1. ch. 14. 31; 20; 11. 43.

<sup>ar</sup> That is, *grandmother's*, ver. 2, 13. 2 Ch. 12. 20, 21.

<sup>as</sup> 2 Ch. 6. 7; 16. 7, 10, 12. ver. 5.

<sup>at</sup> ch. 14. 24; 22. 46. Ro. 1. 26, 27.

<sup>au</sup> Either by banishment or death, as the law of God directed, Le. 24. 13.—C.

<sup>av</sup> 2 Ch. xiv. xv.

<sup>aw</sup> ver. 3; ch. 14. 23; 11. 7. Ez. 20. 18.

<sup>ax</sup> 2 Ch. 15. 16. De. 33. 9. Ec. 13. 3. ver. 2, 10.

<sup>ay</sup> De. 7. 5. Ex. 32. 20.

<sup>az</sup> 2 Ch. 15. 10. 2 Ki. 12. 12.

<sup>ba</sup> ch. 22. 43. 2 Ki. 12. 31.

<sup>bb</sup> ch. 14. 15. 4. 35; with 2 Ch. 14. 3. Le. 20. 30. De. 12. 13, 14.

<sup>bc</sup> The reason of this neglect or shortcoming is not mentioned, perhaps

<sup>bd</sup> Or, Abijah, 2 Ch. 13. 1. 1 Ch. 3. 10. Mat. 1. 7.

<sup>be</sup> 2 Ch. 13. 2; 11. 20-22; 15. 16. ver. 10, 13.

<sup>bf</sup> This statement may be reconciled with that in 2 Ch. 13. 1, 2, by reference to a fact of very common occurrence, viz. the same person being called by different persons, or at different times of life, by different names, of which a striking instance occurs in the case of Abijam, ver. 21. Comp. 2 Ch. 13. 20.

<sup>bg</sup> 2 Ch. 13. 2. Or, according to the analogy of ver. 3. Abishalom may have been grandfather, and Uriah father of Maachah.—C.

<sup>bh</sup> 2 Ch. 12. 1, 2, 5, 14. ch. 14. 22.

<sup>bi</sup> ch. 11. 4; 7. 14. Ps. 130. 80. 2 Ti. 3. 5. 2 Ch. 25. 2.

<sup>bj</sup> ch. 11. 12, 13, 16. 2 Sa. 7. 12-16. Ps. 132. 12, 17.

<sup>bk</sup> Or, candle.

<sup>bl</sup> ch. 11. 6, 13, 34; 14. 8. Ac. 13. 22, 35. Ps. 110. 6. Lu. 1. 6. Re. 2. 10. 2 Ti. 4. 7.

<sup>bm</sup> 2 Sa. 11. 4; 12. 9. Ps. 11. xxviii.

<sup>bn</sup> Turned not aside deliberately from any known and commanded duty save in this he <sup>bo</sup>turned aside.—C.

<sup>bp</sup> Abijam, the son of Rehoboam.

<sup>bq</sup> Some translations and MSS. read *Abijam*. But instead of gratuitously pronouncing it the mistake of a transcriber, may we not as well conclude that Abijam was also called Rehoboam, but that the name was generally dropped for sake of distinction?—C.

<sup>br</sup> 2 Ch. 13. 2-22. ch. 14. 29; 30; 11. 41.

<sup>bs</sup> 2 Ch. 14. 1. ch. 14. 31; 20; 11. 43.

<sup>bt</sup> That is, *grandmother's*, ver. 2, 13. 2 Ch. 12. 20, 21.

<sup>bu</sup> 2 Ch. 6. 7; 16. 7, 10, 12. ver. 5.

<sup>bv</sup> ch. 14. 24; 22. 46. Ro. 1. 26, 27.

<sup>bw</sup> Either by banishment or death, as the law of God directed, Le. 24. 13.—C.

<sup>bx</sup> 2 Ch. xiv. xv.

<sup>by</sup> ver. 3; ch. 14. 23; 11. 7. Ez. 20. 18.

<sup>bz</sup> 2 Ch. 15. 16. De. 33. 9. Ec. 13. 3. ver. 2, 10.

<sup>ca</sup> De. 7. 5. Ex. 32. 20.

<sup>cb</sup> 2 Ch. 15. 10. 2 Ki. 12. 12.

<sup>cc</sup> ch. 22. 43. 2 Ki. 12. 31.

<sup>cd</sup> ch. 14. 15. 4. 35; with 2 Ch. 14. 3. Le. 20. 30. De. 12. 13, 14.

<sup>ce</sup> The reason of this neglect or shortcoming is not mentioned, perhaps

A.M. 3053. B.C. 951.

<sup>1</sup> ch. 11. 4.

<sup>2</sup> 1 Ch. 26. 28. ch. 7. 51. 2 Ch. 13. 15; 14. 13; 15. 16.

<sup>3</sup> R.C. 951.

<sup>4</sup> Heb. *holy things*.

<sup>5</sup> From the character of Abijam, we would scarcely expect him to dedicate anything to God. But irreligious men are often liberal to religious institutions, and the statement, ver. 3, that his heart was not perfect with the Lord as the heart of his father David, intimates that, in the midst of his sins, he still had some yearnings after religion.—C.

<sup>6</sup> ch. 14. 10; ver. 6, 32, with 2 Ch. 14. 1, 1. e. after.

<sup>7</sup> 2 Ch. 16. 1; 11. 13-17.

<sup>8</sup> Jos. 18. 25. Je. 31. 15. 1 Sa. 7. 17.

<sup>9</sup> B.C. 950.—[*Ramah*, as its name implies, stood on 'a hill' in the territory of Benjamin, five miles north of Jerusalem. It lay on the borders of the rival kingdoms of Judah. It was a strong position, and commanded the great road from the north to Jerusalem. The king of Judah was naturally alarmed at the erection of a fortress in such close proximity to his capital, so he stopped the work by bribing the Syrians to invade northern Palestine, and then carried off all the building materials.—P.]

<sup>10</sup> 2 Ch. 16. 2. 2 Ki. 18. 15, 16, with 1 Ki. 7. 51. 2 Ch. 15. 18.

<sup>11</sup> 2 Ch. 16. 2.

<sup>12</sup> ch. 20. 34; xxii. 2 Ki. 8. 7.

<sup>13</sup> Ex. 23. 22. Ju. 2. 15.

<sup>14</sup> 1. 2 Ch. 16. 3.

<sup>15</sup> Some nations have always been accustomed to hire their soldiers to any country and to fight in any cause for pay; and such seems to have been the acknowledged habit of the Damascusenes—one of the most melancholy employments of an overflowing population.—C.

<sup>16</sup> 2 Ch. 16. 4. 2 Ki. 15. 29. 1 Ti. 6. 10.

<sup>17</sup> 2 Ki. 15. 29. Ju. 18. 27-31. ch. 12. 29. 2 Sa. 20. 15. Jos. 11. 21; 19. 32-39.

<sup>18</sup> 2 Ch. 16. 5.

<sup>19</sup> ch. 14. 17. Ca. 6. 4.

<sup>20</sup> 2 Ch. 16. 6.

<sup>21</sup> Jos. 21. 17; 18. 23, 26.

<sup>22</sup> 1 Sa. 7. 5; 16. Je. 40. 6.

<sup>23</sup> 2 Ch. 16. 7.

<sup>24</sup> 2 Ch. xiv. xvi. ch. 14. 41-43; 14. 29-31; ver. 7.

<sup>25</sup> 2 Ch. 16. 12, 13. Ec. 12. 1. 2. Ps. 90. 10. He. 12. 6-10. Re. 3. 19.

<sup>26</sup> The precise nature of the disease we cannot tell; but while it reminds us that kings are not exempt from the common lot of humanity, it reminds us by a high example to remember our Creator in the days of our youth, before the evil days come, and the years draw nigh, in which we shall say, we have no pleasure

nevertheless Asa's heart was <sup>a</sup>perfect with the LORD all his days.

15 And he <sup>b</sup>brought<sup>7</sup> in the things<sup>8</sup> which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.<sup>9</sup>

16 ¶ And<sup>2</sup> there was war between Asa and Baasha king of Israel all their days.

17 And <sup>c</sup>Baasha king of Israel went up against Judah, and built <sup>d</sup>Ramah,<sup>1</sup> that he might not suffer any to go out or come in to Asa king of Judah.

18 Then <sup>e</sup>Asa took all the silver and the gold <sup>f</sup>that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent<sup>2</sup> them to <sup>g</sup>Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 <sup>h</sup>There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold;<sup>3</sup> come and break thy league with Baasha king of Israel, that he may depart from me.

20 So <sup>i</sup>Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote <sup>j</sup>Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

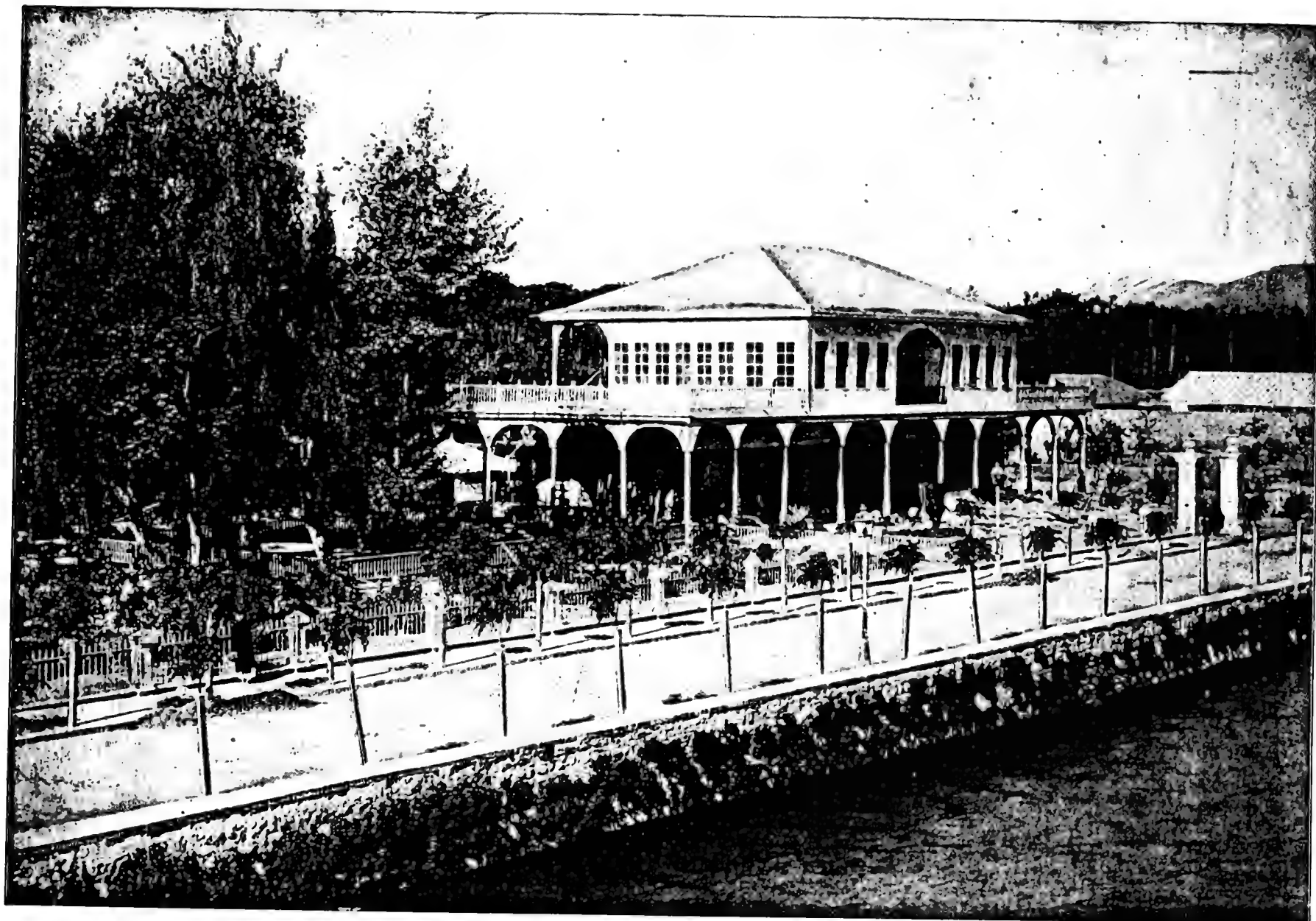
21 And it came to pass, <sup>k</sup>when Baasha heard thereof, that he left off building of Ramah, and dwelt in <sup>l</sup>Tirzah.

22 Then <sup>m</sup>king Asa made a proclamation throughout all Judah, (none <sup>n</sup>was exempted:) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them <sup>o</sup>Geba<sup>4</sup> of Benjamin, and Mizpah.

23 ¶ The <sup>p</sup>rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, <sup>q</sup>are they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.<sup>5</sup>

24 And Asa slept with his fathers,<sup>6</sup> and was buried with his fathers in the city of David his father: and <sup>r</sup>Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam <sup>s</sup>began



**G**OVERNMENT CAFE, DAMASCUS—THE CITY WHERE BEN-HADAD LIVED, TO WHOM ASA SENT THE GOLD AND SILVER THAT WERE IN THE HOUSE OF THE LORD. [1. Kings, xv:18.]—"Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt in Damascus." Ben-hadad was the name which several of the princes of Damascus bore, as Pharaoh was the name of the kings of Egypt.

Damascus is the oldest city in the world. Shakespeare refers to the story that the murder of Abel took place here in King Henry VI:

"Winchester:—Nay, stand thou back, I will not budge a foot;  
This be Damascus, be thou cursed king  
To slay thy brother Abel, if thou wilt."

This city was founded before Balbek and Palmyra. It is in the midst of a desert, and the Abana river is its life. The government cafe is simply one of the many coffee gardens of the city.



LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him: and Baasha smote him at Gibbethon,<sup>8</sup> which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon:)

28 Even in the third year of Asa king of Judah did Baasha slay him,<sup>9</sup> and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam;<sup>1</sup> he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite.<sup>2</sup>

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now<sup>4</sup> the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?<sup>3</sup>

32 ¶ And there was war between Asa and Baasha king of Israel all their days.<sup>4</sup>

33 In the third year of Asa king of Judah began<sup>5</sup> Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

# CHAPTER XVI.

1, 7 *Jehu's prophecy against the house of Baasha.* 5 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The people being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Jehoshua's curse fulfilled upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani<sup>1</sup> against Baasha, saying, 2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

A.M. 3050. B.C. 954.

o Not ch. 11. 29; 14. 2. p ch. 16. 9. 2 Ki. 12. 20; 15. 25. 39.

7 Jos. 19. 44; 21. 23. ch. 16. 15. 17.

8 It belonged to the tribe of Dan, and was given by that tribe to the Levites, Jos. 10. 24; 21. 33. The latter seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands.—7.

9 ch. 14. 14. De. 32. 35. Job 20. 5. 9 B.C. 953.

5 ch. 14. 10. 11. 14. 16; 12. 26—31; 13. 33.

1 He doubtless left the dead bodies of Jeroboam's family unburied, as Ahijah had foretold, ch. 14. 9—14. Baasha soon showed that his motive in this massacre was his own malice and ambition, and that in gratifying his thirst for blood he might secure his usurped authority; for though he roots out the sinners, he cleaves to their sins. Thus ungodly men are the rod of God's anger, even when ripening themselves for his judgment.

2 This tragic fulfilment of prophecy took place only about two years after the prophecy itself was uttered, thus confirming the interpretation given of ch. 14. 14.—P.

7 ch. 14. 19; 16. 5. 14. 20; 27; 11. 41.

3 Nadab was made king, or regent, during his father's life, and both father and son died in the same year. When it is said that the acts of Nadab are written in the 'book of the Chronicles of the kings of Israel,' it is plain that the present canonical book cannot be meant, for the name of Nadab is not even mentioned in it.—P.

4 ver. 6, 16; ch. 14. 30. with 2 Ch. 14. 1; 15. 19; 10. 1.

4 Constant inroads and skirmishing between the border tribes.—C.

5 B.C. 953. x ch. 16. 8.

9 ver. 20; ch. 12. 26—33; 13. 33; 14. 16; 16. 2, 7, 26.

CHAP. XVI.

B.C. 931. a 2 Ch. 19. 220. 34; 16. 7. ver. 7.

1 Of this prophet little is known, but that little illustrates his character for plainness of speech, integrity of spirit, and sternness of rebuke, even an honest and full delivery of the divine message, declaring the 'whole counsel of God,' and enabling him, in the integrity of his heart, to say, 'I am clear from the blood of all men.'—C.

6 1 Sa. 2. 15. 17—19. Ps. 113. 8; 21. 22. 2 Sa. 12. 7—11. ch. 11. 11; 14. 7—9; 20—24.

c ch. 14. 10, 11; 15. 29. 30; 21. 21, 22; ver. 11, 12.

A.M. 3073. B.C. 931.

d ch. 14. 11; 21. 24. Je. 15. 3; 16. 4; 22. 19. Is. 66. 24. Re. 19. 17. Eze. 39. 17—20. Ec. 6. 3, 4.

e ch. 14. 19; 15. 23, 31; 11. 41.

f ch. 14. 20; 15. 8, 24. 7 B.C. 930.

g ch. 14. 17; 15. 33; ver. 8, 9, 13.

h Ministry, ch. 8. 53; ver. 4.

i Either by his hand lifted up in prophetic denunciation, or, more probably, by a written message under the prophet's hand.—C.

j Ps. 115. 4. Is. 2. 8; 44. 9—20. De. 32. 21. ch. 14. 9. 22, 23; 9. 6, 7; 11. 10.

k ch. 15. 27—29. Ho. 1. 4. Ps. 140. 11.

l It was suggested (see editorial note on ch. 15. 9), that instead of solving the difficulty by the common refuge of the 'error of a transcriber,' it were easier better to consider Abijah as being also called Rehoboam. Now, is not this suggestion confirmed here? For Baasha did not kill Jeroboam, but Nadab, who seems also to have been called Jeroboam, by the Jeroboam, by the structure of the verse, is undoubtedly the person said to be killed.—C.

m This ought to be translated as follows: 'And because he smote him, i.e. the house of Jeroboam, as Ahijah had prophesied. It seems that Baasha exterminated the race of Jeroboam, not in obedience to divine command, but to gratify his own passion. The fact of Baasha having smitten the house of Jeroboam is expressly mentioned in ch. 15. 20.—P.

n ch. 15. 27. 2 Ki. 12. 20; 15. 25, 30.

o 2 Sa. 13. 28, 29. Da. 5. 2, 30. Lu. 21. 34.

p ver. 15. Job 20. 5. Ho. 8. 4; 13. 10, 11.

q ver. 1—4, 7. Ju. 1. 7. Mat. 7. 2. ch. 15. 29.

r 1 Sa. 25. 22. ch. 14. 10, i.e. males.

s Not a dog.—C.

t ver. 1—4, 7. Heb. by the hand of.

u Is. 3. 11; 10. 6, 7. Ps. 18. 26; 27. 19, 16. ch. 15. 29, 30. Je. 2. 19. ver. 2, 7. Pr. 1. 31; 13. 23; 5. 2.

v De. 32. 21. 2 Ki. 17. 15. Is. 41. 29; 48. 2. Je. 10. 3—16. 1 Co. 8. 4; 10. 19, 20.

w ch. 14. 19; 15. 31; 16. 5, 20, 27; 22. 30; 11. 41.

x Job 20. 5. Ps. 37. 35. 36. 2 Ki. 9. 31.

y Zimri was no doubt executing the prophetic denunciations of the Lord, and thereby fulfilling his will, ver. 12; yet this did not excuse his wickedness, for he merely sought self, and not the honour of God. His triumphing is short; and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—C.

z ch. 15. 27. Jos. 19. 44.

4 Him<sup>a</sup> that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now<sup>e</sup> the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

6 So<sup>f</sup> Baasha slept with his fathers,<sup>2</sup> and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand<sup>3</sup> of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed<sup>4</sup> him.<sup>5</sup>

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half his chariots) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall,<sup>6</sup> neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by<sup>7</sup> Jehu the prophet,

13 For<sup>8</sup> all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now<sup>9</sup> the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah:<sup>8</sup> and the people were encamped against Gibbethon, which belonged to the Philistines.

Galilee, the region round which was called Cinneroth. Then they probably turned back across the mountains of Naphtali. P.]

REFLECTIONS.—How few great men, especially

reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbibers to his people the success of their own sinful

present Jehovah; whereas Ahab made Baal the national deity, and built a temple of Baal in the capital. Baal



16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made <sup>9</sup>Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they <sup>10</sup>besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and <sup>11</sup>burnt the king's house over him with fire; and died,

19 For his sins which he sinned in doing evil<sup>b</sup> in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.<sup>9</sup>

20 Now<sup>c</sup> the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel <sup>d</sup>divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.<sup>1</sup>

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel<sup>2</sup> twelve<sup>e</sup> years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver,<sup>3</sup> and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, <sup>f</sup>Samaria.<sup>4</sup>

25 ¶ But Omri wrought evil in the eyes of the LORD, and did <sup>g</sup>worse than all that *were* before him.

26 For he <sup>h</sup>walked in all the way of Jeroboam the son of Nebat, and in his sin where-with he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now <sup>i</sup>the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

A.M. 3075. B.C. 929.

y Mic. 16.

z 2 Sa. 20. 15. Ju. 9. 45.

50. Lu. 19. 43.

a Ju. 9. 54. 1 Sa. 31. 4.

5. 2 Sa. 17. 23. Mat. 27. 5.

b ch. 15. 30. ver. 7. 13.

Ps. 9. 16. 14. 3. 11. Je. 2.

19. Ko. 2. 8. 9. Pr. 1. 34. 5.

22. 1. 21.

c Uninspired his-

torians almost invari-

ably trace disasters,

personal or national,

to any origin but sin.

And even when im-

propriety of conduct,

such as cruelty, covet-

ousness, or luxury, is

admitted, it is seldom,

if ever, condemned

as sin against God.

The Scriptures alone

trace disasters to sin,

and characterize sin

as direct rebellion

against God.—C.

c ver. 5. 14. 27. ch. 14.

10. 15. 17. 22. 31. 11. 2.

Ki. 1. 18. 10. 34. 13. 8. 12.

14. 15. 28. 15. 11. 15. 21.

26. 31.

d Ju. 5. 8. Pr. 28. 2.

The civil war lasted

about five years.

1 The army, en-

camped before Gib-

bethon, chose Omri,

then commander,

king; but it seems

either that some of

them were after-

wards disgusted by

him, or that the prin-

cipal persons, who

were absent, disap-

proved of this mea-

sure, and set up

Tibni against him.

As the war lasted

four years, numbers

no doubt were cut

off on both sides, be-

fore the contest end-

ed with the death of

Tibni, who was prob-

ably slain in battle.

—I.

2 His election is re-

corded, ver. 16; his

reign over all Israel,

on the overthrow of

Tibni, commences

ver. 23, and ends ver.

29.—C.

e From the death

of Elah, ver. 8.

3 Six hundred

eighty-four pounds

seven shillings and

sixpence.

f Heb. *Shomeron*,

ch. 18. 2; 20. 1; 22. 37. 2

Ki. 17. 1. 6. Mi. 1. 5. Am. 4. 1.

g This city was

situated on a large

insulated hill, 40

miles north of Jeru-

salem, and seems to

have been selected

for its capabilities of

fortification, as ap-

pears from the vari-

ous vestiges it sustains

from the days of

Benhadad, 1 Ki. xx.,

to Shalmaneser, 2 Ki.

xvii. and xviii. Sub-

sequently it under-

went various disas-

ters and revivals;

and is at present a

poor Turkish village,

but with several ruins

that indicate its an-

cient greatness. Its

situation, however, is

one of the most

beautiful in Palestne,

and the region one

of the most fertile.—

C.

h He established

the idolatry by a

law, Mi. 6. 16. Ho. 5. 17.

i ver. 2. 7. 13. 19. ch.

12. 26. 33. 19. 33. 34. 14. 9.

16.

j ver. 5. 14. 20. ch. 14.

19. 15. 31.

A.M. 3086. B.C. 918.

k ver. 10. 15. 24.

l ch. 14. 5. 21. 25; ver.

25. 3. 2. Ki. 2. 2.

m Heb. *was it a**light thing, &c.*

n ch. 18. 4. 21. 7. 25;

11. 6. 4. 5. 37. 27. 22.

o Ju. 2. 11. 13. 3. 7. 10.

p 2 Ki. 10. 21. 26. 27.

q Fr. 4. 13. 2. Ki. 13.

6. 17. 10. 21. 3.

r ver. 31. 32. ch. 22. 6.

8. 21. 4. 19. 20. 25. 20. 42.

s ver. 28. 35; 35. 1. ch.

11. 20. 33.

t This grievous

family judgment, is

noted at the distance

of 500 years from the

utterance of the pre-

diction. Let be-

lievers remember in

adversity, that 'the

Lord is not slack

concerning his pro-

mise'; but let sinners

recollect, that 'though

sentence against an

evil work is not exe-

cuted speedily,' the

judgment is but de-

ferred, and not laid

aside.—C.

u Jos. 6. 26. Nu. 15. 30.

Job. 9. 4. 1 Co. 10. 22.

Zec. 1. 5. Da. 9. 11. Ps.

50. 21. 20. Je. 44. 28.

v The building of

Jericho here referred

to is manifestly the

rebuilding of its

walls, so as to make

it a city. It appears

to have had some in-

habitants from the

time of its capture

by Joshua, but still

the ban lay upon it.

Its walls remained in

ruins for five cen-

turies; and now when

they were rebuilt

the prophetic curse

fell upon the builder.

—P.

CHAP. XVII.

B.C. 910.

a Lu. 1. 17. 4. 24. 25.

b The rendering

of the Septuagint

seems, when given in

literal English, much

more agreeable to

the Hebrew, and also

more explanatory,

viz. 'The Tishbite

from Tishbe of Gi-

lead'—C.

c 2 Ki. 3. 14. De. 10. 8.

Ja. 5. 17. Re. 11. 6. Lu. 4.

24. 15. 45. 11.

d *Elijah* is one of

the most majestic

characters in the Old

Testament. In many

respects he is scarce-

ly inferior to Moses,

while in a few he

even excels him.

Yet their missions

were very different

Moses was a deliver-

er; Elijah a destroy-

er. Moses was a law-

giver; Elijah a re-

former. Elijah was

valued, and is still

celebrated, not for

what he taught or

said, but for what he

did; not because he

created a new and

pure worship, but be-

cause he annihilated

an old and corrupt

one. Stern, fearless,

uncompromising, Eli-

jah was specially

fitted to counteract

and overthrow the

haughty and cruel

Jezebel.—P.

e Je. 7. 1. 11. 1. 18. 12. 1.

126. 1. 27. 1. 30. 1. &amp;c.

f Je. 36. 26. Jn. 8. 59.

He. 11. 38. Mat. 10. 23.

g Eastward of it.

h Ps. 78. 23; 37. 3. 19.

Job. 38. 41. Re. 12. 6. 14.

i Fr. 3. 5. 6. Mat. 16.

24. ch. 19. 6.

j B.C. 909.

k Mat. 10. 26; 16. 25.

Hab. 3. 17. 18. Pr. 30. 6.

10. Ju. 34. 14. Ps. 37. 33. 4.

9. 10.

29 ¶ And in the <sup>k</sup>thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD <sup>l</sup>above all that *were* before him.

31 And it came to pass, as if it had been a light thing<sup>5</sup> for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife <sup>m</sup>Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served <sup>n</sup>Baal, and worshipped him.

32 And he reared up an altar, for Baal in the <sup>o</sup>house of Baal, which he had built in Samaria.

33 And Ahab <sup>p</sup>made a grove; and Ahab <sup>q</sup>more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the <sup>r</sup>Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son <sup>s</sup>Segub, <sup>t</sup>according to the word of the LORD, which he spake by Joshua the son of Nun.<sup>7</sup>

## CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to a widow of Zarephath.* 17 *He raiseth the widow's son: the woman believeth him.*

AND Elijah<sup>a</sup> the Tishbite, *who was* of the inhabitants of Gilead,<sup>1</sup> said unto Ahab, <sup>b</sup>As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.<sup>2</sup>

2 And <sup>c</sup>the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and <sup>d</sup>hide thyself by the brook Cherith, that *is* before Jordan.<sup>3</sup>

4 And it shall be, *that* thou shalt drink of the brook; and I have <sup>e</sup>commanded the ravens to feed thee there.

5 So he went and did <sup>f</sup>according unto the word of the LORD: for he went<sup>4</sup> and dwelt by the brook Cherith, that *is* before Jordan.

6 And the <sup>g</sup>ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.



**PALACE OF HEROD, SAMARIA—THE REMAINS OF THE PALACE, BUILT BY HEROD IN HONOR OF AUGUSTUS.** [1. Kings, xvi:24.]—“And he bought the hill Samaria of Shemer for two talents of silver.” The city of Samaria was built by Omri about 925 B. C. For two centuries it was the capital of the Ten Tribes of Israel. It was a seat of idolatry; a temple of Baal was built here by Ahab and destroyed by Jehu. Ahab was buried here. After the capture of the city by Shalmaneser

and the exile of the Ten Tribes, Shechem became the capital of the new residents. The pillars we see in the picture are supposed to be the remains of the palace built by Herod in honor of Augustus. The site of this city is now occupied by the village of Sebustieh, and it is built chiefly out of the ruins of the ancient city. It is one of the most beautiful sites for a city in Palestine. Its strength, fertility and beauty have been praised by all who have seen it.

7 And it came to pass after a while,<sup>4</sup> that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to 'Zarephath,<sup>5</sup> which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman<sup>6</sup> there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, 'Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, 'Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, 'As the LORD thy God liveth,<sup>7</sup> I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.<sup>8</sup>

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by<sup>9</sup> Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, 'What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance,<sup>1</sup> and to slay my son?

19 And he said unto her, Give me thy son.

A.M. 3095. B.C. 909.

<sup>4</sup> Heb. at the end of days.

<sup>5</sup> A ver. 2. Ge. 22. 14. Is. 41. 17. Ps. 46. 4. Ju. 15. 19.

<sup>6</sup> Ob. Lu. called Zarephath, Lu. 4. 26.

<sup>7</sup> Situated between Tyre and Sidon, and so beyond the jurisdiction of Ahab. Thus the heathenism that will not acknowledge God, unwittingly affords an asylum for his servant.—C.

<sup>8</sup> Strange comfort this to mere natural reason! A woman who has herself lost her chief earthly sustainer; a Phœnician, who might be a heathen, against whose idols Elijah was so zealous. Yet poor as she appeared, by the occupation which engaged her, his faith could tell him she would have wherewith to sustain him.—Krummacher.

<sup>9</sup> A ver. 4. Is. 37. 16. Ps. 24. 1. Lu. 4. 25. 26. Ge. 18. 4. 15. He. 11. 37.

<sup>1</sup> Ge. 21. 15. He. 11. 37. Mat. 10. 42.

<sup>2</sup> ver. 1. 2 Sa. 25. 26, 34.

<sup>3</sup> How she recognized him to be a worshipper of Jehovah is not recorded, probably by his Hebrew accent or prophetic garb.—C.

<sup>4</sup> Ge. 18. 6. 2 Ki. 4. 42.

<sup>5</sup> Ge. 21. 15.

<sup>6</sup> 1 Pe. 1. 7. Ge. 22. 1. Ju. 2. 4.

<sup>7</sup> 1 Ti. 4. 8. Is. 33. 16. 2 Ki. 4. 2. 7. Ju. 6. 9. 13. Mat. 15. 32. 38; 14. 13. 21.

<sup>8</sup> 2 Ch. 20. 30. Is. 7. 9. Mat. 15. 28. Mar. 12. 43.

<sup>9</sup> Or, a full year.

<sup>1</sup> ver. 14; ch. 13. 5. 2 Ki. 14. 25. Nu. 23. 19. Tit. 1. 2. He. 10. 23. Je. 32. 17, 27.

<sup>2</sup> Heb. by the hand of.

<sup>3</sup> 2 Ki. 4. 18. 20. 1 Pe. 4. 12; 7. 1. Ja. 1. 2. 4. Ju. 4. 49. 50.

<sup>4</sup> Lu. 5. 8. 2 Sa. 16. 10. Ro. 2. 4.

<sup>5</sup> De. 33. 1. Ju. 13. 6. 1 Sa. 9. 6. 8. ch. 13. 1.

<sup>6</sup> ch. 18. 9. Lu. 5. 8. Mat. 14. 26.

<sup>7</sup> One of the constant characteristics of an humble believer, is the acknowledgment of guilt and unworthiness. Lu. 15. 18, 19. C.—This is certainly strange language, but very significant. She seems to say, 'Surely the LORD could not have approached so near a poor sinner as I am, if thou hadst not brought his awful presence into my house. Alas! what absurd ideas, and yet with all this foolishness, what genuine feeling, what self-annihilation, what humility! The object of the stroke is gained.—Krummacher.

A.M. 3095. B.C. 909.

<sup>1</sup> Ac. 9. 39; 1. 13. Mar. 14. 1.

<sup>2</sup> Ex. 14. 10. Ja. 5. 13. 16. Phi. 4. 6. Mat. 7. 7, 21.

<sup>3</sup> Is. 45. 11. Ju. 14. 13. 14. 16. 23; 15. 7. 1 Ju. 5. 14.

<sup>4</sup> ver. 9. Pr. 14. 21. Jos. 7. 9.

<sup>5</sup> 2 Ki. 4. 34. Ac. 20. 10.

<sup>6</sup> To indicate that while the miracle was wrought by his instrumentality, it was not by his power. Had it been by the prophet's power, once would have sufficed. It was also intended to teach the Sidonians, and all others, the efficacy of persevering prayer; and formed, as it were, the model for Paul in the depth of his afflictions. 2 Co. 12. 8.—C.

<sup>7</sup> Ps. 65. 2. Ja. 5. 15, 16.

<sup>8</sup> ver. 10.

<sup>9</sup> Lu. 32. 39. 2 Ki. 4. 35.

<sup>1</sup> Lu. 7. 14. 15. 8. 54. 55.

<sup>2</sup> Ju. 11. 43. 44. Ac. 9. 40.

<sup>3</sup> 20. 11. He. 11. 35.

<sup>4</sup> Ju. 3. 22. 11. 15. 24.

<sup>5</sup> Previously she may have considered him as merely possessed of some extraordinary natural secret, by which the increase of the meal and oil was effected—the restoration of life, however, proves his commission from the living God.—C.

<sup>6</sup> It would seem that Elijah had once said something to her which she did not fully comprehend or believe. But now when he said unto her, See, thy son liveth, her heart was ready to say something greater still, 'I know that my Redeemer liveth.'—Krummacher.

CHAP. XVIII.

A.M. 3096. B.C. 908.

<sup>1</sup> Lu. 4. 25. Ja. 5. 17.

<sup>2</sup> Of his allude with the widow, ch. 17. 9, 15.

<sup>3</sup> The Hebrew calculation omits any additional months, and mentions merely the full years, unless where peculiar circumstances require the months to be specially noted. This fact (or the conjecture of Brown) will reconcile the text with Lu. 4. 25. Ja. 5. 17.—C.

<sup>4</sup> ver. 18. 41.

<sup>5</sup> De. 28. 12, 27, 23. Le. 26. 4. Am. 4. 1. Mal. 3. 10. 22. 10. 1. Job. 10. 1.

<sup>6</sup> He. 13. 5, 6. Ps. 119. 49; 56. 4.

<sup>7</sup> Ge. 30. 4. 54; 38. 40.

<sup>8</sup> Ge. 42. 18. Ne. 7. 2.

<sup>9</sup> 2 Ki. 4. 1. Pr. 14. 27; 28. 14. Mal. 3. 10. Ac. 10. 21; 24. 16.

<sup>1</sup> A Re. 17. 4. 6.

<sup>2</sup> ver. 13. Mat. 10. 40.

<sup>3</sup> 25. 15. 43. 33. 16.

<sup>4</sup> 18, 19. C.—Most probably their sole food, according to the abstemious habits of the prophets, see Da. 1. 12. Mat. 3. 4, though the phrase 'bread and water' may be considered as inclusive of every other necessary. See Ex. 23. 25. 2 Ki. 4. 22. margin. Is. 33. 16. Mat. 6. 11.—C.

<sup>5</sup> Where water yet sprung or ran.—C.

<sup>6</sup> Job 8. 11, 12. Ps. 104. 14.

<sup>7</sup> Heb. that we cut not off ourselves from the beast.

And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times,<sup>2</sup> and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God,<sup>3</sup> and that the word of the LORD in thy mouth is truth.<sup>4</sup>

## CHAPTER XVIII.

<sup>1</sup> In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah. <sup>9</sup> Obadiah bringeth Ahab to Elijah. <sup>17</sup> Elijah, reproving Ahab, by fire from heaven convinceth Baul's prophets. <sup>41</sup> Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year,<sup>1</sup> saying, 'Go, show thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab: and there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the LORD greatly;

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water:)<sup>2</sup>

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks;<sup>3</sup> peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.<sup>4</sup>

6 So they divided the land between them to pass throughout it: Ahab went one way by

God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he re-

harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is

sacrifice is pointed out by local tradition; and its present name, *el-Mukhrakah*, 'the sacrifice,' connected with the general features of the district, leaves no doubt as to its identity. It is a rocky projection, overlooking the plain of Jezreel.

himself, and Obadiah went another way <sup>by</sup> himself.

7 ¶ And as Obadiah was <sup>in</sup> the way, behold, Elijah met him: and he knew him, and fell <sup>on</sup> his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, <sup>Elijah is here</sup>.

9 And he said, <sup>What</sup> have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 <sup>As</sup> the LORD thy God liveth, there is no nation or kingdom <sup>whither</sup> my lord hath not sent to seek thee: and when they said, *He is not there*, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: <sup>but</sup> I thy servant fear the LORD <sup>from</sup> my youth.

13 Was it not told my lord <sup>what</sup> I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom <sup>I</sup> stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I <sup>have</sup> not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, <sup>and</sup> the prophets of Baal four hundred and fifty, and the prophets of the groves <sup>four</sup> hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people.

A.M. 3098. B.C. 906.

1 Je.14.3.

m ch.11.20.2 Ki.1.8.

n Ge.18.2; 20.18.1

Sa.20.41. 2Sa.19.18.

1 Ti.5.17.

o Ahab, ver.3.

p ver.12; ch.17.12.

Lu.5.8. Mat.14.31.

Mar.5.36.

q Ju.8.19. Ru.3.13.1

Sa.14.39; 19.6; 29.6.ch.

1.291. 2.241. 7.4.12; ver.

1.291.

r In ver.5 all 'foun-

tains and brooks' evi-

dently signified all

likely to afford water:

so here 'nation and

kingdom' signify

every community

where the prophet

was likely to be

found, and where,

through his political

influence or military

power, he could en-

force an oath.—C.

s Ps.10.2; 69.26. Je.

26.20-23. Ju.5.16.

t 2 Ki.2.11.16. Eze.

3.14. Ac.8.39.

u A striking exam-

ple of the junction

of infidelity, cruelty,

and despotism.—C.

v 2 Ki.3.4.3.2 Ti.3.15.

1Sa.1.27.28. Ps.71.17.

w ver.4. Mat.10.40-

42:35.

x Ge.2.1. De.4.29.

Ps.103.21; 148.2; 24.9.

y ch.17.1. Ge.18.22.

De.1.38; 18.5.

z Jos.7.25. Lu.23.2.

Ac.16.20; 17.6; 24.5; 2.

36.37. Am.7.10.

7 It is thus ever

that wicked men are

self-deceived, attri-

bute to the reprovers

of their sins the

troubles which these

sins have produced.

It is thus the Bible of

God has been ac-

cused of producing

troubles which lie at

the door of those

superstitions, tradi-

tions, and false doc-

trines which the

Bible condemns.

Read ver.18. C.—

It often appears as

if faithful ministers

were the storm-birds

and messengers of

misfortune, the dis-

turbars of peace, and

such as turn the world

upside down, just as

Elijah seemed to be

when at his word the

famine overspread

Samaria. — *Krum-*

macher.

a Ac.24.13. Mat.14.

4. Eze.3.8. 2Sa.12.7.1

Sa.12.25. Pr.11.19; 13.

21.15. 3.11. Ro.2.8.9.

b A mountain of Is-

sachar, abutting upon

the sea on the south

of the Bay of Acre, is

estimated by some at

1500, by others at

2000 feet. The grad-

ual descent to the

brook Kishon and

plain of Esdraelon on

the east was most

probably the scene of

this great national

assembly and sacri-

fice. See ver.40.—C.

c 2 Pe.2.1. ch.16.33;

15.13; 22.6. 2 Ki.13.6;

10.19.

d Or Ashtaroth, the

Syrian goddess of li-

centiousness.—C.

e Mat.6.24. 2Co.6.

14. Re.3.15. Jos.24.15.

f Literally, 'leap

ye from upon two

branches, as a bird

or other unsettled

creature; 'everything

by turns, and nothing

long; a character in

religion more than

once denominated

especially in the word

of God, Ge.46.4. Ja.1.

6-8.—C.

g Ro.3.19, 20; 6.21.

Ge.44.16. Job.40.49-3.

Mat.22.12.

A.M. 3098. B.C. 906.

in this way, and in

this only, was tol-

erant to those who

could degrade the

worship of Jehovah,

by joining it with

idols—a junction

which the prophet

publicly denounces.

—C.

f ver.19,20; ch.22.6.

Re.9.3.

g Le.9.24. 1 Ch.21.

26.2 Ch.7.1. Ju.6.20,21;

13.19,20.

h From the earliest

period the answer by

fire was the univer-

sally recognized test

of the acceptance of

a sacrifice. The Is-

raelites, degraded

and ignorant as they

were in the days of

Ahab, admitted this.

To have denied it

would have been to

ignore their national

history. They were

taught by the priests

of Baal to believe in

his power. He was,

in fact, the *fire-god*.

A personification of

the sun, the source of

light, heat, and life.

So they were led to

believe; and believ-

ing this, they accept-

ed Elijah's test.

Baal's priests were

doubtless averse to

the trial; but in the

presence of the king

and of assembled Is-

rael they dared not

to draw back.—P.

i And it was 'well

spoken' as an experi-

mental test; but he

degraded the condi-

tion of the idolatrous

people to whom the

experiment was ne-

cessary.—C.

k Or, answer.

l One of those 'vain

repetitions' of the

same words which

our Lord condemns.

Mat.6.7. In Hindu-

stan a prayer to an

idol often consists of

a single word repeat-

ed for hours together.

—C.

m Ps.115.5. Is.44.17;

Ac.20. Je.10.5,14.15.

Hab.2.18,19. 1Co.12.

2.8.4.

n Or, heard.

o Or, leaped up and

down at the altar.

p Or, 'danced a-

round the altar.—C.

q ch.22.15.2 Ch.25.8.

Ec.1.9. La.4.21. Am.

4.4.5. Eze.30.39.

r Not God, but 'a

god; one of your own

fancying or choosing

'pursuing,' or hunt-

ing.—*Note* All the

states of Baal here

described are attri-

buted to the Grecian

deities—by Homer—

Haesten the time

Lord, when the hea-

then shall be enlight-

ened, and become

'thine inheritance,'

Ps.11.—C.

s Or, he meditated.

t Ps.121.4.

u Le.10.28. De.14.1.

Mi.6.7. Eze.16.36.

v 1Sa.18.10. ch.22.

10. Ac.16.16,17.

w Worshipped, a

sense in which op-

phesying is some-

times used, 1Sa.10.5,

10.13. 1Ch.25.2,3.—

C.

x Je.10.15. Ps.115.4-

7; 135.15-18. 2 Ti.2.19.

Co.8.4; 12.2. 1s.45.20;

45.1.2. Hab.2.19.

y Some ancient al-

tar erected to Jeho-

vah, the emblem of a

revived and reformed

church.—C.

I only, remain a prophet of the LORD; but Baal's prophets *are* <sup>four</sup> hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that <sup>answereth</sup> by fire, let him be God.<sup>3</sup> And all the people answered and said, It is well spoken.<sup>4</sup>

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear<sup>5</sup> us!<sup>6</sup> But *there was* <sup>no</sup> voice, nor any that answered.<sup>7</sup> And they <sup>leaped</sup> upon the altar<sup>8</sup> which was made.

27 And it came to pass at noon, that Elijah <sup>mocked</sup> them, and said, Cry aloud: for he *is* a god;<sup>1</sup> either he is talking,<sup>2</sup> or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, <sup>and</sup> must be awaked.

28 And they cried aloud, and <sup>cut</sup> themselves after their manner with knives and lancets, till the blood gushed out upon them.

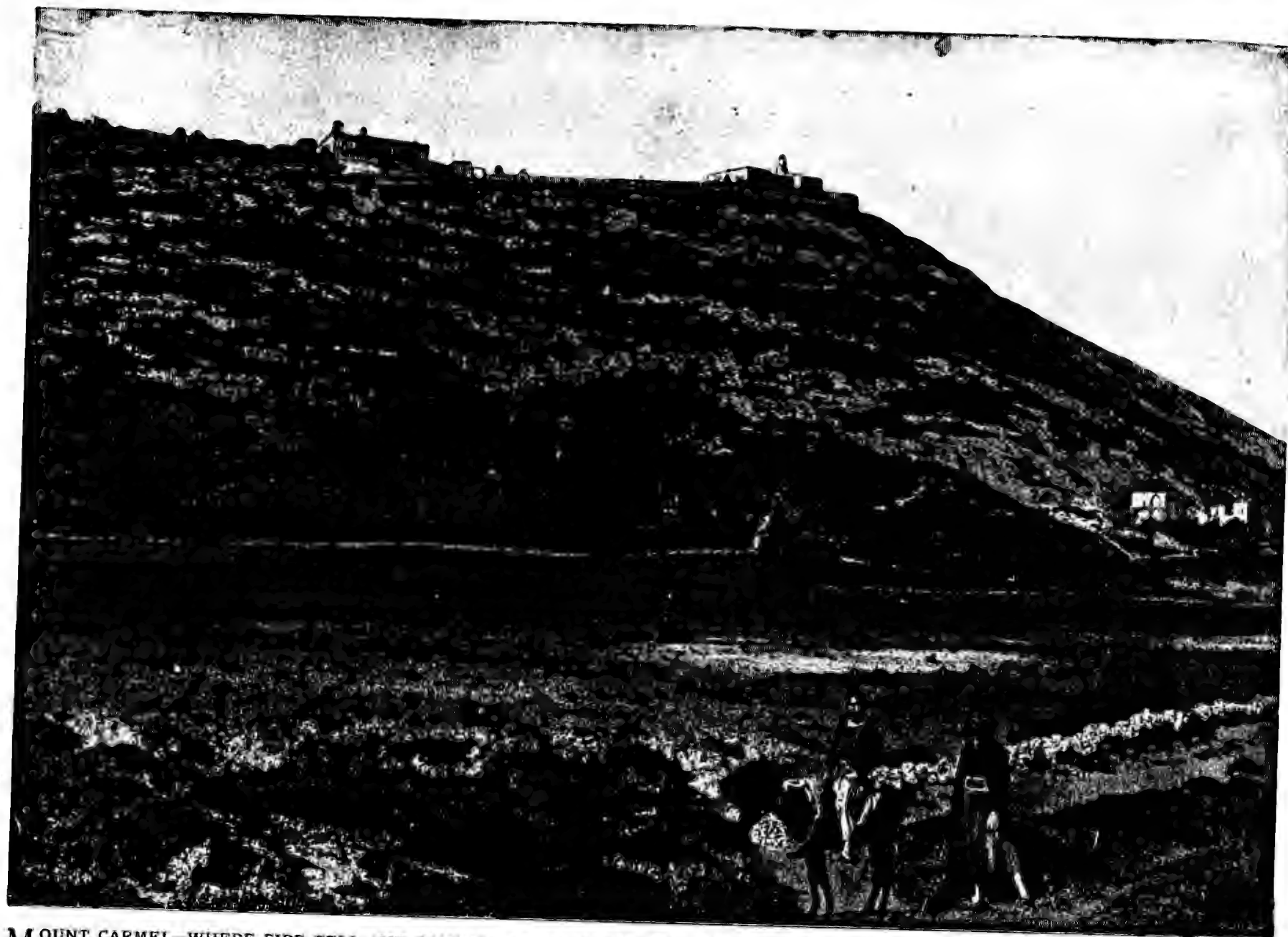
29 And it came to pass, when mid-day was past, and they <sup>prophesied</sup> until the time of the offering of the *evening* sacrifice, that *there was* <sup>neither</sup> voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD<sup>4</sup> that was <sup>broken</sup> down.

31 And Elijah took <sup>twelve</sup> stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, <sup>Israel</sup> shall be thy name;

32 And with the stones he <sup>built</sup> an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he <sup>put</sup> the wood in order, and cut the bullock in pieces and laid *him* on <sup>it</sup>.



**MOUNT CARMEL—WHERE FIRE FELL AND CONSUMED THE SACRIFICE OF ELIJAH.** [I. Kings, xviii:42.]—"So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." Carmel is first mentioned in Joshua, xix:26. Its name signifies "a fertile field." Ahab, the king of Israel who had married Jezebel, a Sidonian princess, introduced the Phœnician worship upon

Carmel and built an altar to Baal there. It was here that through Elijah the relationship of the Israelite worship and that of the Phœnicians was brought into marked contrast and Carmel was brought into prominence by being the scene of it. Mountains were regarded as sacred places, as we learn that Tabor was in the time of Deborah, and when Samuel lived he sought the heights of Mizpah as a place of worship, and we are told in Micah, vii:14, that Jehovah himself dwelt upon Mount Carmel.

35 And the water ran<sup>5</sup> round about the altar; and he filled the trench also with water.

36 And it came to pass, *at the time of the offering of the evening sacrifice*,<sup>6</sup> that Elijah the prophet came near, and said, *'LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.*

37 Hear<sup>a</sup> me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then<sup>c</sup> the fire of the LORD fell,<sup>7</sup> and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.<sup>8</sup>

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.<sup>9</sup>

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.<sup>1</sup>

42 So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.<sup>3</sup>

A.M. 3098. B.C. 906.

5 Heb. went.

4 ver. 30, 35.

3 Ezr. 9. 5. Ex. 29. 39.

41

6 The prophet waits

to demonstrate the

reality of the miracle

to the excited and

continued attention

of the people.—C.

Ch. 20. 18.

2 Ps. 9. 16; 58. 11; 83.

18. Jos. 24. 17, 23. Ex. 32.

16. Ju. 3. 2. Heb. 2. 4.

4 ver. 24. 29. 36. Phi.

4. 6. In. 14. 13. 14. Ps. 65.

2.

b Je. 10. 23; 31. 18. 1.

Th. 1. 9.

c Le. 9. 24. Ju. 6. 21. 1.

Ch. 21. 26. Ch. 7. 1.

7 The fire fell and

did not ascend, to

show that it was by

the power of God

from heaven.—C.

8 All was consumed

as additional proof

that it was no hu-

manary and earthly fire.

—C.

d Le. 9. 24. Ju. 13. 20.

1 Ch. 21. 16.

e ver. 24. Ho. 6. 4. In

5. 35.

f Or, apprehend.

Je. 48. 10. 2 Ki. 10. 25.

De. 13. 5; 18. 20. Ca. 2.

15. Re. 2. 2.

g Ju. 4. 7; 13. 5. 21. Ps.

83. 9. 10.

9 As leaders in idol-

atry, they were liable

to death by the law

of God; but, as he-

then priests, they

were the abettors,

counselors, and most

probably the agents

of the murderous

Jezebel; and as such,

they were liable to capital

punishment. Ge. 9. 6.

De. 13. 2, 5.—C.

h Jos. 7. 6. 2 Sa. 21.

14 Ac. 27. 34. Ec. 9. 7.

1 Most probably a

peculiar sound from

the sea, by which,

according to the

quarter from which

it seems to come,

rain is often prognos-

ticated with great ac-

curacy.—C.

i Mat. 17. 1. Ac. 10. 9.

k 2 Sa. 7. 27. Da. 9. 2.

l Ezr. 36. 37, 37. Ps. 50.

159. 15. Phi. 4. 6.

m Ps. 5. 3. Lu. 18. 1-6;

11. 8.

n Ge. 32. 26. Hab. 2.

3. Lu. 18. 1. Ep. 6. 18.

He. 10. 36, 37.

o Zec. 4. 10. 10. 1. Job

8. 7. 15. 60. 22.

p Heb. Tie or

bind.

q Nu. 16. 50; 24. 8. 2

Sa. 21. 14. ver. 39. 40. 1a.

5. 16. Mal. 3. 10. Joel 2.

23. Je. 10. 13. 51. 16. Job

37. 6.

r Jos. 19. 13. ch. 21. 1.

s Jezreel stood at the

eastern side of the

great plain of Esdra-

elon, on a pro-

jecting western spur

of Mount Gilboa.

The site was a noble

one. Upon it now

stands a wretched vil-

lage, with a few

ruins, and a large

number of subterranean

magazines for storing

grain. The name of the

village is Zerrin, an

Arabic corruption of Jezreel.

—P.

A.M. 3098. B.C. 906.

q 2 Ki. 3. 15. Eze. 1. 33.

3. 14.

r 2 Ki. 9. 1. Jer. 1. 17.

Fe. 1. 13. He. 12. 1.

41

CHAP. XIX.

a ch. 18. 19-40.

b Ru. 1. 17. ch. 2. 23;

20. 10. Ac. 23. 12. Ex. 15.

9.

c Pr. 1. 16; 4. 16; 2. 14.

15. 15. 59. 7. Ro. 3. 15.

d 1 Sa. 27. 1. Mat. 26.

50. 2 Co. 12. 7.

e Ge. 21. 31. Ju. 20. 1.

ch. 4. 25.

1 Generally consi-

dered about 90 miles

from Jezreel.—C.

2 He was afraid to

continue in Judea,

because Jezebel's friend

was Ahab's friend.

3 The wilderness of

Paran, 20 miles far-

ther south.—C.

f ch. 13. 14. Ge. 21. 15.

Ju. 4. 6.

g ver. 3. Jon. 4. 3. Nu.

11. 15. Job. 3. 2. 20. 22.

Ja. 3. 2.

4 That I should

outlive their years.—

C.

h Ge. 28. 11-16. He. 1.

14; 13. 5.

5 The modern

Arabic word, which

is the same as the

Hebrew, signifies a

kind of broom, which

still grows abundantly

in Paran, and the

scanty shade of

which may have

served to suggest the

despondency of the

prophet.—C.

i He. 13. 5. Is. 33. 16.

Ps. 37. 3. 34. 10; 121. 5.

Mat. 6. 26-33.

6 Heb. bolster.

h Ps. 103. 13. 14. De.

33. 25. 1 Co. 9. 7; 10. 13. 2

Co. 12. 9.

i Da. 1. 15. Hab. 3. 19.

Mat. 4. 4. Phi. 4. 13. 2

Co. 12. 9.

m Ex. 34. 28. Mat. 4.

2. Mal. 4. 2.

n Ex. 3. 1; 19. 18.

7 Horeb was evi-

dently either a part

of Sinai, or another

top of the same

mountain range; its

distance from Paran,

where the prophet

was, might be about

150 miles in a direct

line.—C.

o Ex. 33. 21, 22. Je. 9.

2. He. 11. 38.

8 An appearance of

Christ, "the Word

of the Lord," and

whom Elijah calls

(ver. 10) "the Lord

God of hosts," the

object of the altar

worship, and Lord of

the holy prophets.—

C.

p ver. 13. Ge. 16. 8.

q Nu. 25. 11. Ps. 69. 9;

119. 139. In. 2. 17.

r Ho. 5. 12. Mi. 6. 16.

ch. 18. 4. 30; ver. 14.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

## CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beersheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba,<sup>1</sup> which belongeth to Judah, and left his servant there.

4 ¶ But<sup>2</sup> he himself went a day's journey into the wilderness,<sup>3</sup> and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.<sup>4</sup>

5 And as he lay and slept under a juniper-tree,<sup>5</sup> behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head:<sup>6</sup> and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; *because the journey is too great for thee.*

8 And he arose, and did eat and drink, and went in the strength of that meat *forty days and forty nights* unto Horeb<sup>7</sup> the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him,<sup>8</sup> and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with

REFLECTIONS.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreak their malice and fury on God they do it upon his servants. But what a mercy is it that God, even in wicked courts, hath those who fear him and protect his ministers. It

they who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unsound practices: and there can be

he answers the fervent prayers of his zealous servants: and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But when false prophets and evil ministers are removed from a land God will return and refresh it. Secret, importunate, and repeated



the sword; and 'I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and 'stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD was not in the wind: and after the wind an earthquake; *but* the LORD was not in the earthquake:

12 And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire *a* still small voice.<sup>9</sup>

13 And it was so, when Elijah heard *it*, that he wrapped his face in his mantle,<sup>1</sup> and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, 'What doest thou here, Elijah?<sup>2</sup>

14 And he said, 'I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, *anoint Hazael to be king over Syria:*

16 And 'Jehu the son of Nimshi shalt thou anoint to be king over Israel: and 'Elisha the son of Shaphat of 'Abel-meholah<sup>3</sup> shalt thou anoint to be prophet in thy room.<sup>4</sup>

17 And it shall come to pass, *that* him that escapeth 'the sword of Hazael shall Jehu slay; and him that escapeth from the 'sword of Jehu shall 'Elisha slay.

18 Yet<sup>1</sup> I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not *kissed* him.

19 'So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and 'he with the twelfth: and Elijah passed by him, and cast his 'mantle upon him.<sup>5</sup>

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow

A.M. 3098, B.C. 906.

f Ro. 11.3. ch. 18.22; ver. 14.

f Ex. 19.20; 24.18; 34.23; 21.

f Ex. 33.21; 22; 34.6.

Ps. 50.3; 97.2-5. Na. 1.3

-6.

f Ex. 19. 18. Eze. 3.

1237.9. Ps. 50.3-5.

f Zec. 4.6. Ac. 2. 37.

39. Job 4.16. Ex. 34.6.

f A realized para-

ble, intended to

teach (1) That wind,

earthquake, and fire

—the most terrible

agents of destruction

—are all in the hand

of God. (2) That as

the kingdom of hea-

ven cometh not with

observation, it was

not by these terrible

powers God intended

to work, but by a

'still small voice,'

audible only to the

attentive listener, Is.

55.3—C.

f Ge. 16. 13; 18. 27.

Ex. 3. 5; 33. 15. 25. 5.

1 An eastern ac-

knowledge of re-

spect.—C.

f ver. 9. Ge. 16.8. Jn.

21. 15-17.

2 The angel of the

LORD appears to have

either directed or

approved of this

journey, ver. 7, which

this question seems

to condemn. But the

reprehension is not

that of the journey,

but of the prophet's

despondency. The

lessons which the

narrative conveys are

pregnant with in-

struction. 1. It teaches

that 'man shall not

live by bread alone,'

since a little can sus-

tain for 40 days. 2.

That no retreat is

free from danger,

since storm, earth-

quake, and fire visit

the deepest soli-

tudes. 3. That soli-

tude, and contempla-

tive inaction, and

despondency are un-

becomingly the com-

missioned servants of

the LORD. 4. That God

can soon raise up

agents to punish

wicked and trou-

bles rulers; and 5.

that he will preserve

a succession of wit-

nesses in his church

to testify against sin

and sinners to all

generations.—C.

f ver. 10. Ro. 1. 3.

Ps. 66. 9; 119. 139. Is. 62.

1, 6. Jn. 2. 17.

f Ge. 14. 15.

f Je. 1. 10. 2 Ki. 8. 13.

2 Ki. 9. 1, 2, 4.

f Lu. 4. 27, called

Elisha, ver. 19-21.

f ch. 12.

f Abel-meholah

was situated in the

Jordan valley, south

of Bethshan. The

route of Elijah ap-

pears to have been

up the Jordan valley,

through Samaria, and

then northward to

Damascus.—P.

f And who, ac-

cordingly, in 'his

room, fulfilled this

commission in due

time.—C.

f 2 Ki. 8. 12; 10. 32; 12.

27; 18; 13. 7, 22.

f 2 Ki. 1. 1. Am. 2. 14.

Is. 44. 18. Je. 49. 44.

f Je. 1. 10. Ho. 6. 5.

2 Ki. 10. 32; 13. 1. Is. 11. 4.

f Ro. 11. 4. Is. 1. 9; 20.

20-22.

f Job 31. 27. Ho. 13. 2.

f Am. 7. 14. Ps. 73. 70.

f Ex. 3. 1. Ju. 6. 11.

Mat. 4. 18, 21.

f 2 Ki. 2. 8; 13. ver. 13.

f Mat. 4. 20; 9; 8. 21.

22; 19. 27. Lu. 9. 61, 62.

f The transfer of

A.M. 3098, B.C. 906.

the mantle was the

'sign and seal' of in-

auguration and suc-

cession to the pro-

phetic office. A simi-

lar custom, most pro-

bably derived from

this account, still pre-

vails among the Scy-

thes in Persia, where

the older the mantle

it is counted the

more valuable and

honourable.—C.

6 What have I

done to hinder thee?

—C.

f 2 Sa. 24. 22.

f Lu. 5. 29. 2 Sa. 6. 19.

CHAP. XX.

B.C. 901.

f ch. 15. 20. 2 Ki. 8. 15.

f Ge. 14. 1, 2. Jos. 12.

7-24. Ju. 1. 7.

1 The kings of

small cities and terri-

tories each having a

district, and little

pendant jurisdiction,

but members of a

general league, under

some chief political

head, to whom, on

occasions of war,

each state furnished

its contingent of

troops. The German

Confederation and

United States of

America furnish in

modern times a near

approach to this ar-

rangement. C.—If

we go back to the

early ages of Syria,

we find a number of

isolated cities sur-

rounded by a terri-

tory of very limited

extent, and govern-

ed by kings or

princes. Sometimes

one of these towns

obtained a marked

superiority over the

others, over which it

arrogated a species

of dominion, and of

this number was Da-

mascus. But this do-

minion was no more

than a forced alli-

ance, which only

obliged these cities

to furnish troops and

subsidies in time of

war, without com-

promising their dis-

tinct existence, under

their own laws and

rulers.—Heeren.

f Le. 26. 25. De. 28. 52.

2 Ki. 6. 24, 25; 17. 5, 6.

f Is. 36. 2, 3; 37. 9, 10.

2 Ki. 18. 4; 19. 9.

f Ex. 15. 9. ver. 5. Pr.

16. 18; 18. 12.

f ver. 7. De. 28. 48.

f De. 28. 49-48. 2 Sa.

24. 14. Pr. 12. 3; 13. 2.

10, 20, 21; 16. 18; 18. 6, 7.

12; 10. 8, 14; 11. 2, 28; 14.

16; 15. 25.

f First he demand-

ed the king's prop-

erty, which the king

pusillanimously ten-

dered: now he de-

mands the plunder

of the whole city,

which the elders and

people magnani-

mously refuse.—C.

f Heb. desirable.

f Le. 4. 15. ch. 8. 1.

Pr. 11. 14; 15. 22; 24. 6. 7.

Ch. 13. 128. 1.

f Pr. 1. 19; 4. 16. f Ti.

6. 10. Ro. 3. 13-18. 15. 59.

7.

f Heb. I kept not

back from him, ver.

4.

f ver. 6.

thee. And he said unto him, Go back again: for what have I done to thee?<sup>6</sup>

21 And he returned back from him, and took a yoke of oxen, and slew them, and 'boiled their flesh with the instruments of the oxen, and 'gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

## CHAPTER XX.

1 Benhadad, king of Syria, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet the Syrians are slain. 22 As the prophet had forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Benhadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him for his unseasonable lenity.

AND Ben-hadad<sup>a</sup> the king of Syria gathered all his host together: and *there were* <sup>b</sup>thirty and two kings with him,<sup>1</sup> and horses and chariots: and he went up and 'besieged Samaria, and warred against it.

2 And he 'sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy 'silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, 'I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, 'Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy <sup>2</sup>servants; and it shall be, *that* whatsoever is pleasant<sup>3</sup> in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called <sup>4</sup>all the elders of the land, and said, Mark, I pray you, and see how this *man* 'seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the elders, and all the people, said unto him, 'Hearken not *unto him*, nor consent.

of irrigation it is dry and parched, and in general can only be used for pasture. P.]

Ver. 18. [Have not bowed unto Baal, and every mouth which hath not kissed him. The heathen kissed several

mean to desire death as a refuge from distress; and to seek to die like a wandering sheep in the wilderness, while shunning the honourable death of a martyr for God at Tyre. When men impenitently die, they

for their journey, and angels to be their ministering spirits. To encourage their own peevish frowardness saints are apt to think matters in the church worse than

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, (as he was drinking, he and the kings in the pavilions,) that he said unto his servants, Set yourselves in array: and they set themselves in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon: but Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

A.M. 3103. B.C. 901.

m ch. 19.2. Ac. 23.12.

This wicked un-

precation imports—

The gods do so to

me as I purpose to

do to you, and more

(worse) also, if, &c.

—C.

n Is. 35.12. 2 Sa. 17.

13. We will carry off

everything.

o Heb. are at my

feet. Ex. 11.8. Ju. 4.10.

p Ec. 7.8. 9. rr. 1 Sa.

14.6. Pr. 21.30. 27.1.

q There is much

practical human wis-

dom in the proverb,

but, as might be ex-

pected from Ahab's

character, an evident

lack of divine know-

ledge or pious feel-

ing. He that boasts

himself before he be-

gins a warfare is a

vain fool—but he that

boasts himself after a

victory is an un-

grateful infidel. The

humble believer has

but one boast—the

name, covenant, and

grace of God, Ps. 34.

244.8.—C.

r Heb. word.

s ch. 16.9. Da. 5.2.30.

ver. 10. Pr. 31.4.5.

t Or, tents.

u Or, Place the en-

gines. And they

placed engines.

v Ps. 46.1,7,11. Is. 33.

22-24. Ge. 22.14. De. 32.

36.

w Heb. approached.

x ver. 28. Ps. 7.16; 9.

15; 16; 83.18. Is. 8.9,10.

y Or, servants, Ju.

7.21. Co. 1.27,28.

z Heb. bind or tie.

aa 2 Sa. 17.1-3,11.

ab Ki. 13.7, with ch.

19.18. Ps. 106.40-43.

ac All the Israelites

he could muster—

being the number,

and perhaps the

very persons, who

had not bowed the

knee to Baal—at once

the most pious and

the most courageous.

—C.

ad They went out in

the heat of the day

when the luxurious

monarch and his con-

federates were en-

gaged in rioting and

drunkenness.—C.

ae Ec. 10.16. Pr. 23.29

—32; 33.4.5. ver. 12; ch.

10.9. Da. 5.2,20. Lu. 21.

af More properly

booths constructed of

boughs of trees, to

protect them from

the rays of the sun.—

C.

ag 1 Sa. 2.3.4. Ps. 75.5

—7. Pr. 1.3; 16.18; 18.12.

ah Not an order of

humanity, but rather

to make them slaves,

or hold them as hos-

tages, or submit them

to torture. Ben-

hadad's character is

warrant for either

or each of these

views. For had they

come out for peace,

the order was a

breach of all public

faith, and every prin-

ciple of international

law, which the man

who could violate,

was capable of every

other act implied in

these suggestions.—

C.

ai Ec. 7.22. ver. 15.

aj They slew 772,

which implies an evi-

dence of extreme

courage, as they must

have deployed near

the city, and advan-

ced in a front merely

one in depth, where

each man, under Pro-

vidence, depended

on his own arm, with-

out any support from

a rear rank, and yet,

if crouching near the

city, they slew 772.

ak ver. 13, 28. Per-

haps Micah, ch. 22

8.

al Ps. 46.1,27.1. Ro. 8

31. Pr. 18.10; 20.18.

am 2 Sa. 11.1. 1 Ch. 20

1. 2 Ch. 20.10. Is. 50.11

Pr. 20.9.

an ch. 14.23. Is. 42.8.

Ps. 50.21, 20; 121.1,2.

ao This was not only

in strict accordance

with heathen ideas of

local godship, but the

most plausible excuse

they could form for

their own cowardice.

ap Note. Always be-

ware of that religion

whose principles af-

ford colour or excuse

for any defect, error,

or sin. True religion

leads the way to

pardon, but never to

paliate or excuse

transgression.—C.

aq Job 5.12,13. Pr. 21.

30. Ps. 33.10,16; 20.7.

ar Heb. that was

fallen.

as B.C. 900.

at In spring, about

the month of April,

when the winter rains

had to a great extent

ceased, and when

men could with safety

sleep in the open

air. It is at the same

season the nomads

of the eastern desert

make their periodical

incursions into Pales-

tine.—P.

au Job. 13.4; 19.30. Ju.

1.31. ver. 30.

av There is no topo-

graphical notice here

or elsewhere to indi-

cate the position of

Aphek. There was

a village called

Aphek in the plain

of Esdraelon, not far

from Jezreel, where

the Philistines en-

camped, 2 Sa. 22.1.

It seems more proba-

ble, however, that

the Aphek here men-

tioned was the large

town in the territory

of the half-tribe of

Manasseh, on the

plateau of Bashan

east of the Sea of

Galilee.—P.

aw Heb. to the war

with Israel.

ax Probably mean-

ing all the gallant

band who fought at

the former battle.—C.

ay Or, were victu-

ated.

az The sons of the

princes, the body-

guard, encamped in

front, ver. 15; and the

7000 of the people

who bravely followed

them encamped in

their rear, ver. 17-19.

—C.

ba Ju. 6.5. Je. 17.5. Ps.

33.16; 20.7.

bb ver. 13,22. 2 Ch. 20.

14-17.20.

bc Ps. 7.6,74. 10,11;

46.7. Is. 37.4-7; 23.29.

bd Ho. 7.16.

be Is. 42.8; 37.29. Eze.

36.22,23. Ps. 50.21,22;

58.10,11.

bf 1 Sa. 17.3-16. Jos. 6.

15.

bg ver. 20. Ps. 107.42.

Is. 26.11. 1 Sa. 2.3.4. Lc.

26.8. Jos. 23.10.

bh When the effemi-

nate and dissolute

character of Ben-

hadad and his army,

and the multitude of

unarmed followers

that encumber east-

ern armies, are con-

sidered, this number

need not provoke not

credulity, especially

as the whole country

would rise for the

destruction of the

Syrians so soon as

the rout commenced

—C.

bi Is. 24.18. Je. 48.44.

Am. 5.10; 2.14.9.1-4.

bj It is not said the

wall *fell*, but *fell*

*upon* the city; and yet,

if crouching near the

city, they slew 772.

smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

32 So they girded sackcloth on their loins, and put ropes on their heads,<sup>9</sup> and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my brother.*

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,"<sup>1</sup> as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, "Smite me, I pray thee."<sup>2</sup> And the man refused to smite him.

36 Then said he unto him, "Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him."

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.<sup>3</sup>

38 So the prophet departed, and waited for the king by the way,<sup>4</sup> and disguised himself with ashes<sup>5</sup> upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay<sup>6</sup> a talent of silver.

40 And as thy servant was busy here and there, he was<sup>7</sup> gone.<sup>8</sup> And the king of Israel said unto him, "So shall thy judgment be; thyself hast decided it."

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed<sup>9</sup> to utter de-

A.M. 3104. B.C. 900.

s Ge. 37:34. 2 Sa. 14. 2:15. 37:1.

9 Or, 'round their necks.' This is well illustrated by several Egyptian and Persian sculptures, which represent captives dragged before their king, by a rope that passes round the neck of each, and binds them to one another.—Note. What an appropriate emblem of the captive state of sinners—each a captive, and each bound to his companions in misery.—C.

f ver 3-6. Ps. 12. 2. Job 40. 12:12, 17, 18. Da. 4:37.

u As ch. 5. 20. Or perhaps these are Ahab's words.

1 Authorize the establishment of a Jewish quarter or factory for commercial purposes, as was, and in some degree still is, the case in some Christian European cities, and as still is the case in Constantinople and the principal cities of Asia where Jews reside a rule of separation that likewise applies generally to Europeans, or Franks, as they are called. C.—To this day there is a Jewish quarter in the most ancient part of Damascus, and there is evidence to show that the Jews have occupied it since the Mahomedan conquest of the city in the 7th century.—P.

v ver. 42. Is. 26. 10, 28:15.

y 1 Sa. 30:12. 2 Ki. 2. 3:5, 7, 15. ver. 38. 1s. 18.

z Is. 20:3, 4:18. Mat. 16:24. Pr. 27:6. ver. 37.

2 Knowing him as a neighbour to be a prophet, he should have obeyed 'in the word of the Lord.'—C.

a 1 Sa. 15:22, 23. ch. 13:21, 22, 23. 2 Ki. 2:23, 24. with ch. 13:24.

b Ex. 21:15, 18. Pr. 23:13.

3 Heb. smiting and wounding.

4 As a prophet of the Lord, he could have no access to the idolatrous king; but as a wounded soldier, ver. 39, he was sure of a hearing.—C.

c ch. 14:22, 30.

5 According to Bootliroyd and other eminent translators, 'a veil or bandage.'—C.

d 2 Sa. 12:1-7; 14:5-7. Ju. 9:7-30.

e Heb. weigh.

f Heb. He was not.

8 This being a parable, partook in no degree of the nature of an untruth, the essence of which always is an intention to deceive, that of the prophet was merely to instruct.—C.

g 2 Sa. 12:5, 6. Job 15:6. Lu. 19:22. Jn. 11:48. Mat. 21:41:25-24-28.

h 1 Sa. 15:9. ch. 20:14-17. 2 Ki. 1:12, 20:10. 32:33, 33:3, 37:22.

i Heb. of my curse.

A.M. 3104. B.C. 900.

1 God had righteously devoted him for his unprovoked invasion, which is but another word for intentional murder, as related in the beginning of the chapter.—C.

2 Not displeased with himself—for that had been a sign of repentance—but with God and his prophet, by whom the sentence had been pronounced.—see ch. 21:4.—C.

CHAP. XXI.

B.C. 899.

a ch. xviii. xx. Ezr. 9:13, 14.

b Ju. 6:13. 1 Sa. 29:1. ch. 18:45. 2 Ki. 9:21, 30; 10:7, 11.

c 1 Sa. 8:14. 1 Jn. 2:16. 1 Ti. 6:9, 10. with Ex. 20:17. De. 5:21.

1 Heb. be good in time only to the law.

d Le. 25:23. Nu. 36:7. E. 7:40. 18.

2 Ahab seems to propose fairly and generously for the vineyard, but it is evident he wished Naboth to alienate his paternal property contrary to the law, Le. 25:14, 28; which it was a sin in the one to desire, as it would have been in the other to concede.—C.

e ch. 20:43. Es. 5:13. Job 5:2. 1 Ti. 6:9, 10. ver. 2.

f ver. 5, 2 Sa. 13:2, 4.

3 The unmanly spirit of a pettish and spoiled child, unworthy of a man, unworthy of a king. The evidence of affections set upon things on the earth, and consequently regardless of things above.—C.

g ch. 16:17:18. 4 Ki. 2:11, 4; ver. 25. Ec. 3:6. Ec. 7:26. Pr. 22:14:23:27.

h ver. 2. Job 5:5. Pr. 14:30. 1 Ti. 6:9, 10.

i 1 Sa. 8:14. Da. 5:19.

4 She can recommend mirth, while contemplating the subornation of perjury, and commission of murder. Such, alas! is the human conscience when perverted by idolatry, and seared by the practice of sin.—C.

k Es. 3:12.

l De. 21:2. Ju. 8:14. ch. 10:1.

m Is. 58:4. Lu. 20:47. Jn. 18:28. Mat. 2:8.

n Or, Call an assembly.

6 There were amongst the Jews some fasts fixed, Zec. 8:19, others occasional, Joel 1:14, but from Is. 58:4 it is evident that these assemblies were grievously perverted on occasions of popular tumult and perversion of public justice—the fast being an occasion of exciting, not their religious, but their superstitious prejudices—prejudices which, like those of infidelity, are generally inexorable, cruel, and murderous.—C.

7 Heb. in the top of the people.

u De. 13:13. 1 Sa. 2:12, 2 Sa. 23:6. ver. 15.

struction,<sup>1</sup> therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased,<sup>2</sup> and came to Samaria.

## CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 27 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee,<sup>1</sup> I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.<sup>2</sup>

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.<sup>3</sup>

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry:<sup>4</sup> I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, "Proclaim<sup>5</sup> a fast,<sup>6</sup> and set Naboth on high among the people:<sup>7</sup>

10 And set two men, sons of Belial, before



**AT THE WELL, SAMARIA—WHERE AHAB, KING OF ISRAEL, BUILT A TEMPLE TO BAAL, THE GOD OF THE SIDONIANS. [1. Kings, xxi:18.]**

—“Arise, go down to meet Ahab, king of Israel, which is in Samaria.” The city of Samaria was built by Omri, king of Israel, and became the capital of the ten tribes until the captivity. Ahab built a temple to Baal here, which was destroyed by Jehu. “He reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God

of Israel to anger than all the kings of Israel that were before him.”—1. Kings, xvi:32-33. We give above a picture of the well in Samaria. The prophecy uttered with reference to this place in Micah, i:6, is literally fulfilled: “I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.” This has literally come to pass.

him, to bear witness against him, saying, Thou didst blaspheme God and the king:<sup>8</sup> and then carry<sup>9</sup> him out, and stone him, that he may die.<sup>9</sup>

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead,<sup>1</sup> that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood<sup>2</sup> of Naboth shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy?<sup>3</sup> And he answered, I have found thee; because thou hast sold thyself to work evil<sup>4</sup> in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off

A.M. 3105. B.C. 899.

De. 19.15. Le. 24.14

-16. Ac. 6.11, 13.

8 Or, the gods and

the king, an accusa-

tion which was in

part, probably true.

For if Naboth was a

worshipper of the

true God, it is not un-

likely he might, as in

duty and conscience

bound, have spoken

disrespectfully, and,

in that sense, blas-

phemously of Jeze-

bel's false gods.

There would thus be

a semblance of jus-

tice, by a perversion

of law.—C.

9 Jos. 7.24. Mar. 15.

20

9 It was a precon-

certed scheme for

perjury and murder.

The charge was

false; but the two

witnesses affirmed it,

and therefore, the

elders of the city had

a pretext for putting

to death a man who

was in reality inno-

cent. Blasphemy was

by Jewish law pun-

ishable with death.

There was also an

express statute

against cursing a

civil ruler, Ex. 22.28.

-2.

9 Ex. 1.17. 1 Sa. 22.

18; 23.20. Pr. 20.12. Ac.

5.20. Le. 19.15. De. 27.

19.

9 De. 19.18. 19. Pr. 19.

9. Mar. 14. 56-58.

5 Job 1.5; 2.9. Ac. 6.

11, 13. Lu. 23.2.

7 And his sons 2 Ki.

9.26. Jos. 7.24. 25. Nu.

15. 12. 26. 16. 35. 33.

8 Ec. 8.14; 9.1.2.

2 ver. 7.13.

1 It is evident from

2 Ki. 9.26 that Na-

both's sons were, by

some additional per-

jury, implicated in

the charge against

their father; for the

one perjury was as

easily purchased as

the other, and that

Ahab now thought

the way clear for a

possession, as by ar-

bitrator for treason

or forfeiture to the

crown.—C.

9 2 Ki. 9.26. Ps. 9.12;

10.11-15. He. 3.13.

2 Sa. 12.9. Ge. 4.9.

12. Hab. 2.9-12.

2 Sa. 12.11. ch. 22.

38. 2 Ki. 9.25. 26. Ps. 9.

12.15. 16; 15.16.

3 It is in vain to

look for a literal ful-

filment of this predic-

tion. Thus it would

have been fulfilled,

but the humiliation

of Ahab induced the

merciful God to say,

'I will not bring the

evil in his days, but

in the days of his

son,' ver. 39. Now

dogs did lick the

blood of Ahab, but it

was at the pool of

Samaria. And how

literally the predic-

tion concerning his

son was fulfilled, see

2 Ki. 9.25.—Clarke.

8 ch. 18.17; 22.8. Am.

5.10. Ga. 4.10.

9 Elijah was his

best, perhaps his only

friend; yet, like all

other thoughtless

men, he

counts him his en-

emy because he tells

him the truth.—C.

2 Ki. 17.17. Ep. 4.

19. Ge. 13.13. ver. 25.

2 ch. 14.10; 16.29; 16.

3.4. 11; 22.34. 38. 2 Ki.

1.1. x.

4 Every sinner

A.M. 3105. B.C. 899.

seeks his price; and

very rarely he has

reward. Our first

parents sinned, ex-

pecting to be 'as

gods.' Ahab sinned,

expecting first a vine-

yard; and, secondly,

contentment; but in

each case, the sale

was a sale of holy

liberty, and the con-

sequence a slavery to

the power of evil.—

C.

5 The dog that

rooms at large with-

out a master, as in

some European and

most eastern towns.

—C.

6 Him that is forti-

fied and secure as

legitimate and ac-

knowledgeable heir of

the kingdom.—C.

2 Ki. 9.36. Ps. 9.15.

16; 17; 140.11. Pr. 1.31;

5.22; 13.21. Is. 3.11. Ro.

3.8.9.

7 Or, ditch.

8 ch. 14.11; 16.4. Je.

15.3. ver. 21, 22.

9 ch. 16.33; ver. 20.2

Ki. 3.2.

4 Ge. 3.6; 6.2. 5. ch.

11.14. 21.6. 14.12. Ec. 7.

26. Pr. 22.14; 23.27.

8 This does not

excuse Ahab. Jeze-

bel's sin was that of

stirring up: Ahab's

that of compliance

their wickedness dif-

fers not in nature, but

in order.—C.

9 Or, incited.

1 Le. xviii. xx. 2 Ki.

xvi. xxi.

2 Ge. 37.29. 34.2. Ki.

18. 37.22. 11. Jonah 3.6.

Is. 38.15; 37.1. Ac. 24.

25. 2 Co. 7.10.

1 The efforts of

translators to ex-

pound this term have

been various, yet

concurrent. Yet is

not the real meaning

to be found in ver.

39, humbly? Mi. 6.8.—

C.

1 Ps. 78.34-37. Jonah

3.6-11.

2 God had said,

ver. 21, 'I will bring

evil upon thee. How

does he now transfer

it to his posterity?

He did bring evil

upon him by his

threatening, the ex-

cision of his house,

but lays upon him no

more than the cer-

tainanistic punishment,

and on his impenitent son

the dreadful reality.

—C.

3 2 Ki. 1.1. ix. ch.

11.12, 35.

CHAP. XXII.

B.C. 897.

2 From ch. 20. 29-

34.

2 Ch. 18. 2-34. Je-

hoshaphat's son had

married Ahab's

daughter.

1 De. 4.43. Jos. 20.8;

21.38. 2 Ki. 8.28; 9.1. ch.

4.13.

1 By God's dona-

tion as a city of re-

fuge, Jos. 21.3.8. and

by the treaty of Ben-

hadad, ch. 20.34.—C.

2 Heb. silent from

taking it.

2 Ch. 18. 3; 19. 2. 2

Ki. 3.7. Pr. 13.20. Ep. 5.

11.1. Co. 15.33

from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.<sup>6</sup>

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.<sup>8</sup>

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.)

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.<sup>1</sup>

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days:<sup>2</sup> but in his son's days will I bring the evil upon his house.

## CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micahiah is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's wicked reign.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still,<sup>2</sup> and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as

adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure because of some fancied want: and proud and discontented spirits, terrible

does the eternal justice of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert the heart. And if God mark

conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and







small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out.<sup>9</sup>

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow at a venture,<sup>1</sup> and smote the king of Israel between the joints<sup>2</sup> of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.<sup>3</sup>

35 And the battle increased<sup>4</sup> that day: and the king was stayed up<sup>5</sup> in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst<sup>6</sup> of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.<sup>8</sup>

37 ¶ So the king died, and was brought<sup>9</sup> to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house<sup>1</sup> which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years

A.M. 3107. B.C. 897.

1 2 Ch. 18.31. ver. 31.

2 2 Ch. 18.31. ch. 17. 20, 21. Ps. 130.12. 134. 5, 6. 17. 142. 4. 5. 140. 1. 143. 7. Ex. 14. 15.

3 Not as a coward, but to inform them that he was a mere spectator, as at a public tournament, of which the royal robes instead of armour would afford a decisive evidence.—C.

4 Heb. in his simplicity, 2 Sa. 15. 11.

5 Not at random, but with the utmost skill and strength, according to Frey, who translates it by 'perfection,' which these qualities constitute. C.—T. The Hebrew word signifies 'in simplicity,' i.e. without any disguise.

6 Heb. joints and the breastplate. Ahab, without any knowledge that Ahab was before him. The word refers exclusively to the intention, and not to the physical power put forth. The man saw the enemy, shot at them, and the arrow pierced the armour of Ahab.—P.

7 Heb. joints and the breastplate.

8 Heb. made sick.

9 Ch. 20. 42. ver. 17. 28. 2 Ch. 18. 34.

10 Heb. ascended.

11 The army would be little affected by the wound and temporary retirement of the king; for on comparing ver. 34, 35, he seems to have retired and returned, as his disguise would prevent them from knowing his disaster, which might have dispirited his army. —C.

12 Dathe has, 'was compelled to remain in his chariot,' the Syrians pressing him so sore that he could not quit the field.—J.

13 Heb. bosom.

14 ver. 17. 2 Ki. 14. 12. 2 Sa. 18. 16. ch. 12. 16.

15 When Ahab's death was known, those who succeeded in command issued this proclamation, which was a complete accomplishment of Micaiah's vision, ver. 17.—J.

16 Heb. came.

17 Ch. 21. 19.

18 Ch. 14. 10; 15. 31; 16. 5, 20, 27. 2 Ki. 1. 18; 10. 34; 13. 8, 9, 12, 13; 14. 15, 16, 28, 29.

19 Am. 3. 15. Ps. 45. 8. ch. 10. 18.

20 Inlaid with ivory, or with much furniture, ornamented with ivory, as tables, couches, throne, ch. 10. 18, &c.—C.

21 2 Ch. 20. 31.

A.M. 3107. B.C. 897.

2 B.C. 914.

3 2 Ki. 1. 17. 8. 16. 2 Ch. 14. 12, 13, 20, 30. 2 Ch. 15. 10; 17. 3. 2 Ch. xvii. xx., with xiv. xv.

4 Ch. 15. 14. 2 Ki. 14. 3. 4: 15. 3, 4, 34, 35. Le. 20. 30. But it was to God, not to idols.

5 This statement is reconciled with 2 Ch. 17. 6, by observing that it is there said, 'he took away the high places and groves, which shows they were the seats of idolatry; while the high places, where, in unsettled times, the true God went to be served, were still, through some neglect or difficulty, permitted to remain.—C.

6 2 Ch. 19. 2. 2 Co. 6. 14. He. 12. 14. Ep. 5. 11. 1 Co. 15. 13.

7 Ch. 11. 47; 14. 20; 15. 7, 23. 2 Ki. 8. 23; 14. 12; 19; 14. 18; 15. 6, 7, 30, 38; 16. 10, 20, 26, 20, 21; 21. 17, 18; 25; 23, 28.

8 Ch. 13. 12. Ge. 13. 13. Jude 7. Ro. 1. 26, 27. De. 21. 21.

9 By banishment, or even death, as the law of God directed, a law still in force in these lands.—C.

10 Ge. 25. 23; 27. 40. 2 Sa. 14. 2. Ki. 3. 9; 8. 20.

11 Or, had ten ships.

12 See note on ch. 10. 22.—C.

13 2 Ch. 20. 35, 36. ch. 10. 25, 28.

14 See note on ch. 9. 28.—C.

15 Or, according to Parkhurst, merely injured, and capable of repair, and to sail, as proposed by Ahaziah. It appears from 2 Ch. 20. that Jehoshaphat and Ahaziah had been joined in building the fleet, but that after the storm, Jehoshaphat, warned by Eliezer, refused to make any further attempt.—C.

16 m ch. 9. 26. Nu. 33. 35. 36.

17 2 Ch. 20. 37; 25. 7. Pr. 9. 6; 13. 20; 15. 14.

18 In 2 Ch. 20. 36 it is said he did join Ahaziah in a nautical expedition; but perhaps the reference here is to a second proposal which he rejected. Some, however, by changing one Hebrew letter (of similar sound), instead of 'would not,' translate 'consented to him.' This would harmonize the two narratives better still.

19 The order of events would then be (1) The alliance with Amaziah, ver. 44. (2) His proposal, ver. 45. (3) The destruction of the combined fleet, ver. 46.

20 Ezion-geber was at the head of the north-east arm of the Red Sea, and there is a dangerous ridge of rocks there, where Tarshish ships (i.e. large vessels) might easily be wrecked.—J.

21 Ch. 2. 10; 11. 43; 14. 24. 15. 27. 2. Re. 14. 13. Phil. 1. 23.

22 1 B.C. 889. 2 B.C. 897. 3 Ch. 15. 25.

23 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

24 Ju. 2. 11. ch. 16. 31; 21. 25.

25 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

26 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

27 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

28 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

29 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

30 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

31 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

32 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

33 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

34 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

35 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

old<sup>2</sup> when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.<sup>3</sup>

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.<sup>4</sup>

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships<sup>5</sup> of Tharshish to go to Ophir<sup>6</sup> for gold: but they went not; for the ships were broken<sup>8</sup> at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign<sup>2</sup> over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

54 Ch. 2. 10; 11. 43; 14. 24. 15. 27. 2. Re. 14. 13. Phil. 1. 23.

55 1 B.C. 889. 2 B.C. 897. 3 Ch. 15. 25.

56 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

57 Ju. 2. 11. ch. 16. 31; 21. 25.

58 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

59 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

60 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

61 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

62 2 Ki. 1. 17. 7. ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33.

not wonder that they fall into mischief. But if they cry unto the Lord they will find him a present help in the time of trouble. When the hour of men is come there is no avoiding their destiny. By events which

to us are purely accidental, God can execute his purpose and accomplish his word. No character on earth except Christ's is perfectly spotless. Even good men are apt to indulge long-rooted customs of sinning. But

how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend their error at the last.



**A** HAH'S WELL IN JEZREEL, WHERE AHAB BUILT HIS IVORY PALACE. [I. KINGS, xii:39.]—"Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?" Jezreel, now known by the name of Zerin, lies at the base of the Gilboa mountain, 10 miles southeast of Nazareth. There are about 20 houses here now and a square tower. It is a beautiful site for a city, and

is conspicuous for many miles around. The historic well, which we give in the above picture, is at the bottom of the hill to the north of the city. To this place the women from Jezreel still come, as in Bible times, with their earthen jars to get water. It was in Jezreel that Ahab lived with Jezebel, his heathen wife, and it is in evidence that here he built his ivory house, and here there was a temple and grove of Astarte, with his establishment of 400 priests of Baal supported by Jezebel.

# THE SECOND BOOK OF KINGS.

The Second Book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years. The principal events recorded are, (1) The miracles of Elijah and Elisha, i.-vii. xiii. (2) The destruction of the family of Ahab by Jehu, viii.-x. (3) The misery of Israel under Jehu and Jehoahaz, from the oppressions of the Syrians, and their restoration by Joash and Jeroboam, xiii. xiv.; and in fine, their civil wars, harass-ment and captivity by the Assyrians, xv. xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon were most wicked, and Hezekiah and Josiah most pious and reforming: and in fine, of their harassment and captivity by the Chaldeans, viii.-xxv.

## CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baalzebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon those whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his approaching death. 17 Jehoram succeedeth Ahaziah.

**T**HEN Moab<sup>a</sup> rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice<sup>1</sup> in his upper chamber that *was* in Samaria, and was <sup>sick</sup>: and he sent messengers, and said unto them, Go, inquire of <sup>Baal</sup>-zebub,<sup>2</sup> the god of <sup>Ekron</sup>,<sup>3</sup> whether I shall recover of this disease.

3 But the angel of the LORD said to <sup>Elijah</sup> the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, <sup>Is it</sup> not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, <sup>Thou</sup> shalt not come down from that bed on which thou art gone up, <sup>but</sup> shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, <sup>Is it</sup> not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What man?

A.M. 3108. B.C. 896.

### CHAP. I.

a 2 Sa. 8. 2. 1 Ki. 12. 19. ch. 3. 3-58. 20, 22.

1 Either a latticed window, or from a balustrade or railing around the battlements of the flat roof.—C.

b 1 Ki. 22. 34. 2 Ch. 21. 14, 15.

c Master of flies, Mat. 12. 24. 27.

2 \*The fly-god, either because worshipped under that form, or as protecting from the annoyance of flies. The Greeks worshipped *Flyper Apomyus*, or the fly-expeller. The Hindoo *Vray-avar* is represented as assuming the form of a wasp, for annoyance of his enemies, and, like Baalzebub, is applied to in time of sickness.—C.

d Jos. 15. 45. 1 Ch. 5.

3 Ekron was one of the five royal cities of Philistia, and stood on the northern border of the land where it joined the plain of Sharon. It is now a poor village of some fifty mud houses, which are built on the accumulated rubbish of ages. With the exception of one or two wells and cisterns, there is not a vestige of antiquity remaining.—P.

e 1 Ki. 17. 1. 18. 1. 21. 17-19. 4. 5. 12.

f Je. 2. 30-33. Jonah 2. 8. 18. 19.

4 Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

g Is. 14. 20, 21. Pr. 11. 19; 13. 21; 1. 31; 14. 32. Job 18. 11-19. ver. 6, 10, 17.

h Jer. 3. 4, 16, 17.

i Heb. *What was the manner of the man*, Ju. 8. 18.

k 1 Sa. 28. 14. Mat. 3. 4. Luc. 13. 4.

l Most probably a reference, not to his person, but his raiment. See Is. 20. 2. Zec. 13. 4. Mat. 2. 4. Ilc. 11. 37.—C.

m A man lord of hair, and girt with

A.M. 3108. B.C. 896.

chest. Such a man, when contrasted with the Jew of western Palestine, with trim beard and close-cut hair, would naturally be described as 'lord of hair.' The costume of the nomad Arab, too, has ever been a loose mantle girt about the waist by a girdle of leather. It is a remarkable fact that the personal appearance and costume of the whole inhabitants of Gilead are to this day what they were in the days of Elijah.—P.

1 1 Ki. 10. 2. Mat. 14. 8. Ac. 23. 12, 13. 2 Ki. 6. 13, 14.

2 Ju. 15. 11. 1 Ki. 18. 42. ch. 4. 45.

3 Probably Carmel, which was his usual place of abode. See ch. 2. 25 and 1 Ki. 18. 42.—P.

4 In derision, Mat. 10. 29. 1 Ch. 16. 22. Ps. 105. 15.

5 Spoken, not in acknowledgment, but in contempt of his character, and derision of his alleged commission from God.—C.

6 Nu. 11. 1. 1 Ki. 18. 28. Job 1. 16. Lu. 9. 54. Ac. 5. 3-10. Re. 11. 5. 2 Co. 10. 6. Ja. 5. 17. Ps. 106. 18.

7 Amongst apostates prone to the worship of Baal, or the sun, the appeal to the judgment of fire was the most appropriate. That the prophet *prayed*, not out of personal resentment, but by divine inspiration, is evident from the text: the lightning descended and smote the mockers of Jehovah—an emblem of the judgment at the end of the world. See 2 Th. 1. 18.—C.

8 Nu. 11. 4. Is. 26. 11. 2 Ti. 3. 13. Je. 5. 3.

9 ch. 13. 6. Je. 3.

10 ver. 10. This fearful punishment they deserved as they were idolaters, murderers of the saints, and insulters of a prophet whom God had marked with singular authority.

9 Then the king <sup>sent</sup> unto him a captain of fifty with his fifty: and he went up to him: (and, behold, he sat <sup>on</sup> the top of an hill:?) and he spake unto him, <sup>Thou</sup> man of <sup>God</sup>, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then <sup>let</sup> fire come <sup>down</sup> from heaven,<sup>9</sup> and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again<sup>10</sup> also he <sup>sent</sup> unto him another captain of fifty with his fifty: and he <sup>answered</sup> and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, <sup>If I be</sup> a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent <sup>again</sup> a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and <sup>fell</sup> on his knees before Elijah, and besought him, and said unto him, <sup>O</sup> man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; <sup>be</sup> not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, <sup>Thou</sup> man of <sup>God</sup>,

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, in the second year of Jehoram<sup>1</sup> the son of Jehoshaphat king of Judah; because he had no son.<sup>2</sup>

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?

## CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, with difficulty obtaining leave to seek Elisha, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked him.

AND it came to pass, when the LORD would take up Elijah into heaven<sup>1</sup> by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, "Tarry here, I pray thee;<sup>2</sup> for the LORD hath sent me to Beth-el. And Elisha said unto him, "As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho.<sup>3</sup> And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.<sup>4</sup>

6 And Elijah said unto him, "Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elisha said, "Behold, now I will be as thou wast, and I will do all things as thou hast done."

A.M. 3108. B.C. 896.

<sup>1</sup> The second year that Jehoram was crowned, and the eighteenth of Jehoshaphat, ch. 3. 1. Ki. 22. 51. The apparently discordant accounts, 1 Ki. 22. 51, that in the text, and that in 2 Ki. 3. 1, may be easily reconciled by Jehoram the son of Ahab having been made regent during the illness of Ahaziah, in the 18th of Jehoshaphat, 2 Ki. 3. 1, and the 2d year of the regency of Jehoram, the son of Jehoshaphat, 2 Ki. 1. 17.

<sup>2</sup> Ahaziah had no son, and Jehoram was his brother, ch. 3. 1. — C.

<sup>3</sup> 1 Ki. 14. 19; 15. 31; 16. 5, 14, 20, 27; 22. 39.

CHAPTER II.

Ac. 1. 9. 24. He. 11. 5.

<sup>1</sup> The time and event had been predicted, ver. 3, for the distinctive characteristic of a miracle is the prophecy preceding, and fulfillment succeeding, De. 18. 21, 22. Re. 19. 10. — C.

<sup>2</sup> 1 Ki. 19. 21.

<sup>3</sup> Jos. 4. 19; 5. 9. 1 Sa. 11. 15.

<sup>4</sup> Ru. 1. 15. Jn. 6. 67. Lu. 24. 28.

<sup>5</sup> Not spoken with a desire to evade his company, but to spare him the journey and the pain of a more formal parting, while he went to give a last advice and blessing to the school of the prophets in Beth-el. — C.

<sup>6</sup> Ju. 19. Ru. 3. 13. 2 Sa. 15. 21. ver. 4, 6; ch. 4. 30.

<sup>7</sup> Ch. 4. 30. Ru. 1. 16, 17. Jn. 6. 68. Ac. 11. 23. Lu. 24. 29.

<sup>8</sup> Ge. 28. 19; 12. 8; 13. 1; 31. 13; 35. 1, 3, 6, 7; 45. Jos. 8. 9. 1 Ki. 12. 29; 13. 11.

<sup>9</sup> 1 Ki. 18. 4; 20. 35. 1 Sa. 19. 20. ver. 5, 7, 25; ch. 4. 19; 15. 18.

<sup>10</sup> De. 32. 4. Ac. 22. 3.

<sup>11</sup> Jos. 2. 1; vi. 18; 21. 1 Ki. 16. 34. Which it was lawful to inhabit, though not to rebuild.

<sup>12</sup> Jericho was in Benjamin, and Beth-el in Ephraim, and there being a school of the prophets in each, authorized by Elisha, demonstrates that, in the midst of apostasy and idolatry, a religious education still formed a salt, Mat. 5. 13, resisting the corruption of both the kingdom of Judah and Israel. — C.

<sup>13</sup> Lest a crowd, impelled by idle curiosity, should assemble to disturb the parting scene of the prophet. — C.

<sup>14</sup> ver. 2.

<sup>15</sup> Heb. in sight, or over against, Ac. 1. 9.

<sup>16</sup> 1 Ki. 19. 13, 19.

<sup>17</sup> Ex. 14. 21, 22; Jos. 3. 17. ver. 14.

<sup>18</sup> Ch. 13. 14-19. 1 Ki. 5. Mat. 7. 7. Jn. 16. 24; 14. 12; 5. 7. Mar. 12. 24.

<sup>19</sup> Nu. 11. 17, 25. Jn. 10. 74. 34.

<sup>20</sup> Elisha's reply is in the usual style of the prophet, brief but clear and pointed. — Thou hast asked a difficult thing. If thou shalt see me being taken from thee, it shall be to thee so; but if not, it shall not be. — P.

<sup>21</sup> Heb. Thou hast done hard in asking.

<sup>22</sup> Not hard to be

A.M. 3108. B.C. 896.

<sup>1</sup> ch. 5. 17. Ps. 68. 27; 104. 4. He. 1. 14. Mat. 16. 19. Lu. 24. 51. Ac. 1. 9.

<sup>2</sup> ch. 5. 13; 8. 26; 20. 13. 14. Job 22. 30. Pr. 11. 8. 18. 19. Ps. 106. 23. Eze. 22. 30.

<sup>3</sup> Not, we think, that Elijah was the 'chariot and horse-men,' the defences of Israel; but evidence that he saw the ascent of his master, he gives this description of the means of his translation. — C.

<sup>4</sup> He. 11. 5. Ac. 1. 3, 9.

<sup>5</sup> Ge. 37. 29, 34. Jos. 7. 6. 1 Sa. 12.

<sup>6</sup> 1 Ki. 19. 13, 19. ver. 8.

<sup>7</sup> 1 Heb. lip.

<sup>8</sup> ver. 8. Jn. 14. 12.

<sup>9</sup> a ver. 7.

<sup>10</sup> b Ge. 18. 2; 19. 1. ch. 4.

<sup>11</sup> Heb. sons of strength.

<sup>12</sup> Heb. one of the mountains, 1 Ki. 18. 12. Eze. 8. 3. Ac. 8. 39.

<sup>13</sup> Ro. 10. 2. Ga. 4. 18.

<sup>14</sup> Co. 9. 24. Tit. 3. 14. 2 Ti. 2. 14.

<sup>15</sup> Either of their childish impetuosity, or of himself being the object of so much urgency and deference. — C.

<sup>16</sup> The whole community spoke by a single representative. — C.

<sup>17</sup> Jos. 6. 26. 1 Ki. 16. 34.

<sup>18</sup> Heb. causing to miscarry.

<sup>19</sup> Probably, as in the margin, 'causing (seed) to miscarry, whencesed for irrigation—a fact respecting several mineral waters that yet might be deleterious, though not agreeable to the inhabitants. And strange to say, commercial convenience and interests still found and maintain cities where the water of marsh miasmata are still as disagreeable and deadly as the waters of Jericho, ver. 21. — C.

<sup>20</sup> Ju. 9. 45. Zep. 2. 9. Ch. 13. 5.

<sup>21</sup> E. 15. 25. ch. 4. 41; 5. 6. Pr. 10. 22.

<sup>22</sup> He chooses a material rather calculated to render the water more offensive, to show that the power was no chemical agent; but a miraculous interposition of mercy. The whole is a beautiful illustration of the power of the word of God to purify the fountain of life, and cause the barren earth to yield her increase, Ps. 67. 6. — C.

<sup>23</sup> The fountain beside the site of ancient Jericho still bears the name of the prophet who wrought the miracle. It is called 'The fountain of Elisha.' The valley of the Jordan abounds in fountains, many of which are strongly impregnated with sulphur and iron, and many are so intensely salt and bitter as to destroy vegetation. This was probably the case with the fountain at Jericho until Elisha 'healed it' by a miracle. — P.

<sup>24</sup> ver. 2. 1 Ki. 12. 20. Am. 5. 5. Ho. 4. 15. Pr. 20. 11, 22. 6. 15.

<sup>25</sup> Ge. 26. 12. Ga. 4. 29. He. 11. 36. 1 Ch. 16. 22. 2 Ch. 36. 16.

<sup>26</sup> ver. 11.

<sup>27</sup> The Hebrew words translated 'little children' ought rather to be rendered 'youth' to be rendered

taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it; and he cried, "My father, my father! the chariot of Israel, and the horsemen thereof." And he "saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan:

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;<sup>2</sup> let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed,<sup>3</sup> he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee,<sup>4</sup> the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren.<sup>5</sup>

20 And he said, Bring me a new cruse, and put salt therein: and they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha, which he

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English Miles  
0 10 20 30



24 And he turned back, and looked on them, and 'cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare<sup>2</sup> forty and two children of them.

25 And he went from thence to "mount Carmel; and from thence he returned to "Samaria.

### CHAPTER III.

<sup>1</sup> *Jehoram's evil reign.* <sup>4</sup> *Mesha rebelleth.* <sup>6</sup> *Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory.* <sup>21</sup> *The Moabites, deceived by the colour of the water, coming to spoil, are overcome.* <sup>26</sup> *The king of Moab sacrificeth his eldest son, and raiseth the siege.*

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the "eighteenth year<sup>1</sup> of Jehoshaphat king of Judah, and reigned twelve years.

2 And he 'wrought evil in the sight of the LORD, but 'not like his father, and like his mother; for he put away the 'image<sup>2</sup> of Baal<sup>3</sup> that his father had made.

3 Nevertheless 'he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a 'sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when 'Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and 'numbered all Israel.

7 And he went<sup>4</sup> and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath

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<sup>1</sup> 2 Ch. 14. 11; 20. 12; 36. 15. 16. ch. 1. 10. 12. 2 Co. 10. 6. Ac. 23. 31. 9. 11. Je. 20. 2-6. xxviii. 29. 24. 35. 27-31; 11. 21-23.

<sup>2</sup> Not an angry imprecation, but pronounced a prophetic sentence upon them 'in the name of the Lord.—C.

<sup>3</sup> It may be questioned whether this denotes any thing more than severe laceration; it does not necessarily mean destruction, for then the phrase would have been 'tore in pieces.'—C.

<sup>4</sup> 1 Ki. 18. 19. ch. 4. 25. Je. 40. 18. Jos. 19. 26.

<sup>5</sup> 1 Ki. 16. 24. 29. ch. 3. 17. 9. 10.

### CHAP. III.

<sup>1</sup> 2 Ki. 22. 51. ch. 1. 17; 8. 15.

<sup>2</sup> See note on ch. 1. 17. C.—According to the adjustment of Hales, this should be in the 'twenty-second year.'—C.

<sup>3</sup> ch. 6. 31; ver. 3.

<sup>4</sup> 1 Ki. 16. 33; 21. 20. 25. ch. 9. 22.

<sup>5</sup> 1 Ki. 16. 31. 32.

<sup>6</sup> Heb. statue.

<sup>7</sup> See note on ch. 1. 10.—Note. Change is not necessarily reformation. The 'evil spirit' may, for a time, 'go out of a man,' only to prepare for a return with 'seven spirits worse than himself.'—C.

<sup>8</sup> ch. 10. 28-31. Mar. 6. 20. 27. 1 Ki. 12. 28-33; 13. 33; 16. 19.

<sup>9</sup> Is. 16. 1. Job 1. 3. Ge. 13. 2. 1 Ch. 27. 29-31.

<sup>10</sup> ch. 1. 1. 2 Ch. 21. 8.

<sup>11</sup> 1 Sa. 11. 8; 15. 4. 2 Sa. 24. 1. 1 Ki. 20. 15.

<sup>12</sup> B.C. 895.

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<sup>1</sup> 1 Ki. 22. 4. 2 Ch. 18. 3. 29. 31.

<sup>2</sup> We are all as one nation, and equally hearty in the work.

<sup>3</sup> Nu. 21. 4. ver. 9. Mal. 1. 2. 3.

<sup>4</sup> That is, round the southern end of the Dead Sea. 'The wilderness (midbar) of Edom' appears to have been the broad valley of the Arabah. This route, though longer for the northern tribes, was shorter and easier for the people of Judah.—C.

<sup>5</sup> ver. 6. 7. 1 Ki. 22. 47. Ge. 27. 40. 2 Sa. 8. 14.

<sup>6</sup> Heb. at their feet, Ex. 11. 18. Ju. 4. 10.

<sup>7</sup> ver. 9. Ge. 4. 13. Ps. 78. 34-38. Pr. 19. 3. Jude 16. Eze. 24. 16. 2; 17. 2. 3. Re. 21. 8.

<sup>8</sup> God had not called them by any revelation or order. Indeed he had never yet been consulted; but the king may mean that God had called them to be judged and punished for their national sins.—Note. The eyes of men that will not see God in the day of prosperity, are sometimes opened to see him in the hour of adversity. See also note on ver. 13.—C.

<sup>9</sup> Jos. 9. 14. Am. 3. 7. 1 Ki. 22. 7.

<sup>10</sup> Ge. 18. 4. Jn. 13. 5. i.e. served him.

<sup>11</sup> 1 Sa. 3. 20. ch. 2. 14. 21. 24.

<sup>12</sup> Ps. 78. 34-38. Je. 22. 23. ch. 9. 9. 13. 7-9. 13. 14. 1 Sa. 2. 30.

<sup>13</sup> Jn. 2. 4. Ju. 10. 14. 1 Ki. 18. 19. Eze. 14. 3.

<sup>14</sup> De. 32. 39. Ho. 6. 1. ver. 10.

<sup>15</sup> Not an acknowledgment of the sole and supreme Godhead of Jehovah, but of such rivalry with the images of Jeroboam as Homer ascribes to his weak and passionate gods and goddesses.—C.

<sup>16</sup> 1 Ki. 17. 1; 18. 15. ch. 5. 16.

rebelled against me: 'wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.<sup>5</sup>

8 And he said, Which way shall we go up? And he answered, The way through the 'wilderness of Edom.<sup>6</sup>

9 So the 'king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle "that followed them.

10 And the king of Israel said, "Alas, that the LORD hath called<sup>7</sup> these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, 'Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which "poured water on the hands of Elijah.

12 And Jehoshaphat said, 'The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, 'went down to him.

13 And Elisha said unto the king of Israel, 'What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; 'for the LORD hath called these three kings together, to deliver them into the hand of Moab.<sup>8</sup>

14 And Elisha said, "As the LORD of hosts

warning. God can endow his servants with such honourable boldness, that captains and kings look contemptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.

CHAPTER II. [Ver. 1. This was not the Gilgal in the Jordan valley near Jericho, where the Israelites first encamped, but a city in Mount Ephraim, north of Bethel. The statement in verse 2 proves this, for it is said 'they went down to Bethel'; whereas Gilgal in the plain of Jericho is more than 3000 ft. below Bethel. There is a village called *Fijilia*, six miles north of Bethel, on the top of the mountain ridge, which is probably the same as the Gilgal here mentioned. P.]

Ver. 8. [At, or close to, the same spot where the waters of the river had been dried up, six centuries before, to let the Israelites pass over; at, or close to, the same spot where our Lord was baptized, nine centuries later. P.]

Ver. 9. [Let a double portion of thy spirit be upon me. If the translation fully represent the original, it may be a reference to the double portion of the first-born, De. 21. 17. And if it were so, it was no vain ambition that dictated the desire; for if the spirit of Elijah was a spirit of power, it was also a spirit of much affliction, which no worldly mind can desire. But it has been

any were killed, or how much they were torn. The bears were probably mothers 'robbed of their whelps,' Pr. 17. 12, whose maternal fondness is a lesson to humanity; but whose fierceness would be immeasurably increased by the destruction of their young. C.]

REFLECTIONS.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, but that they must lodge a little in the grave on their way to the perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one eminent servant, he can raise up another equally endowed with the Holy Ghost. And when an animating pattern, a powerful prayer of faith, and the distinguished presence of God concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. A people ought to make all the profitable improvement possible.

and persecuted. His holy zeal was ardent; his rebukes pungent; his denunciations of wrath terrible and effective: his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and by infinite wrath from above: and by means of it he showed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers called to, and furnished for, their office. In infinite wisdom he removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting justice has, or shall overtake his Jewish, heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

CHAPTER III. [Ver. 11. Poured water on the hands of Elijah. In most eastern countries, the



liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel.<sup>9</sup> And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches:

17 For thus saith the LORD, Ye shall not see wind,<sup>1</sup> neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.<sup>2</sup>

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,<sup>3</sup> and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.<sup>5</sup>

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered<sup>6</sup> all that were able to put on armour,<sup>7</sup> and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.<sup>8</sup>

23 And they said, This is blood: the kings are surely slain,<sup>9</sup> and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting<sup>1</sup> the Moabites in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,<sup>2</sup> and felled all the good trees: only<sup>3</sup> in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 And when the king of Moab saw that

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2 Ch. 17-19; 19. 3-11. Ps. 134. 4. 1 Sa. 10. 5; 16. 23. Ep. 5. 18.

2 That the harp and voice of psalms might praise Jehovah, and condemn all who served graven images, a portion of the Davidic tabernacle service, which, most probably, Israel had neglected, and Judah retained, and which the prophet therefore purposed to honour in presence of the kings.—C.

2 Ezr. 2. 3; 22. 8. 1 Ki. 18. 46. 19. 2. 19. a ch. 4. 3. Ge. 14. 30. 1 Ki. 18. 38. Ps. 36. 6; 84. 6.

1 That is, any of the effects of wind, as hurrying the racking clouds, or agitating the dust, or bending the trees, &c.—C.

2 The valley's 'torrent-bed' in which the Israelites were encamped, was probably that now called Wady el-Aby, which descends from the highlands north of Edom to the southern end of the Dead Sea. It would appear that heavy rain suddenly fell among the mountains; the water filled the torrent-bed, previously dry, swept down the valley, and was collected in the trenches prepared for it by the prophet's command. The storm took place at such a distance from the camp, that the Israelites saw neither wind nor rain.—P.

1 Ki. 13. 13. Ep. 3. 20. 2 Sa. 16. 3. 1 Ki. 20. 28. De. 20. 19. ver. 25.

3 Contrary to the law, De. 20. 19, but the prophet neither approves nor commands the act, he merely foretels what would be done.—C.

4 Heb. grieve.

5 Ex. 29. 39. 1 Ki. 18. 36. 1 Sa. 35. 6. 1 Ki. 17. 18; 48. 21. Ps. 78. 15. 100. 105. 41. 114. 8. 107.

6 Edom was a mountainous country, and the rain falling there in torrents, soon found its way to the hollow ground where the armies lay. The trenches were to retain the water, and give it time to settle and purify.—C.

7 Heb. were cried together.

8 Heb. gird himself with a girdle.

9 In particular states of the atmosphere the sun looks very red, and now communicates its own tinge to the water.—C.

10 Heb. destroyed.

11 Or, they smote it even smiting.

12 ver. 19.

13 Which being very deep, it would require great labour to clear, or which in a short time, in a devastated country, would not be discovered.—C.

14 Heb. until he left the stones thereof in Kir-haraseth, 15. 10. 7. 11. Je. 48. 36.

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1 Perhaps the king of Edom's son, Am. 2. 1.

2 Or, 'great repentance in Israel, that they had driven the Moabites to such wretched extremity. —Vote. Men do often repent of an evil deed done in passion, and would give a world to cancel one evil deed.—C.

3 As they saw the Moabites desperately resolute.

4 This passage is obscure. The meaning seems to be that the Moabite king, driven to despair by the cruelties of the conquerors, offered up his son as a sacrifice to Chemosh, on the wall of Kir-haraseth, in sight of the Israelites. This is a narrow act, to which the unfortunate monarch was driven by the Israelites, drew down upon them the divine displeasure, so that they abandoned the siege, and returned home. The Hebrew phrase rendered 'there was great indignation' is always employed to denote the anger or displeasure of God on account of sin.—P.

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the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel:<sup>3</sup> and they departed from him, and returned<sup>4</sup> to their own land.<sup>5</sup>

## CHAPTER IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He miraculously satisfieth an hundred men with twenty barley loaves.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha,<sup>1</sup> saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.<sup>2</sup>

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.<sup>3</sup>

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 And it fell on a day,<sup>4</sup> that Elisha passed to Shunem,<sup>5</sup> where was a great woman; and she constrained him<sup>6</sup> to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

o Jos. 19. 18. 1 Sa. 28. 4.

p Lu. 24. 29. Ac. 16. 15. Ge. 19. 3.

q Heb. laid hold on him.

shows the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are ready to do them much.

How composed ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but only through Jesus'

ences may involve the most honest man in debts which he cannot pay. And how grievous is it (though not unjust) when Providence obliges a faithful



**GARDENS OF SHUNEM—WHERE ELISHA RESTORED THE WOMAN'S SON TO LIFE.** [II. Kings, iv:8.]—"And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and

let us set for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Shunem literally means "two resting places." It is a city in the territory of Issachar. It is in the plain of Jezreel. Here lived the worthy woman who built a room for Elisha, and whose son the Prophet restored to life. It is now the village on the declivity of the western extremity of Little Hermon.

9 And she said unto her husband, Behold now, I perceive that this is an holy man of God<sup>7</sup> which passeth by us continually.<sup>8</sup>

10 Let us make a little chamber, I pray thee, on the wall;<sup>9</sup> and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.<sup>1</sup>

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season,<sup>2</sup> according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.<sup>3</sup>

17 And the woman conceived, and bare a son<sup>4</sup> at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head!<sup>5</sup> And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new-moon, nor sabbath. And she said, It shall be well.<sup>6</sup>

A.M. 3109. B.C. 895.

9 Pr. 31. 10. 11. 1 Pe. 3.1.

7 Jos. 13. 6. 2 Co. 1. 12.

Ac. 24. 16. 1 Th. 2. 10. 1 Ti. 6. 11. 12.

7 It has often been remarked that women more speedily and often more accurately judge of character than men do—an observation that is verified in the hospitable woman of Shunem.—C.

8 This sentence gives us much insight into the office and labour of a prophet in Israel. He was, in point of fact, a laborious and untiring itinerant, inspecting the schools of the prophets, expounding and enforcing the law of God, and performing such offices of mercy and power as the circumstances of the times required.—C.

9 Jos. 2. 15. Ro. 12. 13. He. 13. 1. 1 Pe. 4. 9. Mat. 10. 41. 15. 40.

9 Not build, but fit up one of the little chambers projecting from the inner wall next the street, according to the manner of eastern houses, in which, and not in the inner court, strangers are entertained, and where they can go out and in without ever disturbing the family whose hospitality they enjoy.—C.

1 Lu. 10. 40. 1 Th. 5. 12. 13. Ro. 16. 2. 6. Mat. 10. 40. 41.

1 As ch. 3. 15-18. 8. 5. x 1 Ti. 6. 8. He. 13. 5. I am content with my station.

1 My own relations and tenants; for she was a great woman, ver. 8, but greater in contentment with the lot God had given than in possession of all ambition could seek, patronage obtain, or munificence bestow.—C.

2 Ge. 15. 2. 30. 17. 17. 25. 21. 1 Sa. 2. 6. Lu. 1. 7.

3 Ge. 18. 10-14. ver. 26.

4 Heb. set time, i.e. nine months after this.

5 Do not jest—deceive.—C.

6 1 Sa. 1. 17. 19. Mat. 10. 41. He. 11. 11. Ge. 25. 21. Ju. 13. 24. Lu. 1. 7. 57.

7 B.C. 892.

8 Job 14. 15. 7. Je. 4. 19.

9 A severe and sudden fever, the synocha of Cullen, in the most aggravated form, frequently brought on by exposure to the hot rays of the sun. In a battle fought by Baldwin IV., on the border of the Lake of Tyberias, William of Tyre relates that more perished by the sun than by the sword.—C.

10 1 Ti. 5. 10. 14.

11 Ge. 22. 3. 37. 35. 1 Ki. 17. 17. Eze. 24. 16, 21.

12 1 Ki. 17. 19. ver. 10. 1 Ki. 17. 21. ver. 26. Je. 51. 31.

13 Nu. 28. 9. 11. Ps. 81. 3. 1 Ch. 23. 31. Pr. 8. 34. 2 Ti. 4. 2.

14 Heb. peace, ver. 36.

15 There is an hospitable consideration, a maternal tenderness, a manlike decision, an untiring perseverance, and an unshaken faith, that concentrate in this woman's character.

A.M. 3112. B.C. 892.

7 Jos. 19. 26. ch. 2. 25. 1 Ki. 18. 19-43. Je. 40. 18. 15. 35. 23. 3. 9.

7 It was a ride of about fifteen miles across the plain of Esdraelon. The range of Carmel is clearly seen from Shunem.—P.

8 ver. 22. Zec. 2. 4. Mat. 15. 21. 22.

9 Heb. by his feet, Mat. 28. 9.

10 Kissing the feet or knees is an ordinary mode of doing homage and making supplication, Mat. 28. 9. Lu. 7. 38.—C.

11 Mat. 15. 23. Lu. 7. 38. 39. Jn. 4. 27.

12 Heb. bitter, 1 Sa. 1. 10. 17. 14. 10. 18. 14.

13 1 Sa. 7. 3. with ch. 6. 12.

14 God does not endow his prophets with a species of omniscience, but occasionally leaves them the mark to remind them that he is the Father of lights, and sends them on missions lest they should be tempted to pride, 2 Co. 12. 7.—C.

15 Ge. 30. 1. ver. 16.

16 Ex. 12. 11. 1 Ki. 18. 46. ch. 9. 1.

17 Bind up the outer flowing garment, so that there be nothing to entangle by the way.—C.

18 Ex. 14. 17. ch. 2. 8. 14. Ac. 19. 12.

19 Lu. 10. 4. ver. 24. i.e. run with all possible speed.

20 Eastern salutations are often tedious ceremonies.—C.

21 1 Sa. 1. 26. Ru. 1. 16. 18. Ge. 19. 3. Lu. 24. 29. Ex. 33. 17. ch. 2. 2.

22 Mat. 17. 19. 20. 18. 26. 18.

23 Heb. attention.

24 God, who knew the worldly and covetous heart of Gehazi, refuses to work the miracle of restoration by him.—C.

25 The young, for a considerable time after death, have much the appearance of sleep. The rude and officious character of Gehazi, ver. 27, would scarcely lead him to speak thus in tenderness; he, most probably, paying little attention to anything but his own interests, ch. 5. 20, took the calm look of the boy for a lethargic sleep.—C.

26 ver. 4. 5. 1 Ki. 17. 20. Mar. 5. 40. Ja. 5. 13-18. Ac. 9. 40. 20. 10. 2. 1 Ki. 17. 21.

27 Ko. 12. 11. 15. Ep. 4. 32.

28 Heb. once hither and once thither.

29 ch. 8. 1. 5. 13. 21. 1 Ki. 17. 22. Lu. 7. 15. 8. 55. Jn. 11. 44. Ac. 9. 40. 20. 11.

30 Seven, as representing the week, stands in Scripture for progress and perfection, completeness. The seven ears of corn, and the seven kine, Gen. xli, represented respectively seven years of plenty and famine. May not this precise number, which seems at first sight a note of no special importance, have been understood by the prophet as likewise representative, and led him to inquire of God, and anticipate the seven approaching years of famine, ch. 8. 1. 2. of which he

God to mount Carmel.<sup>7</sup> And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run<sup>m</sup> now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught him by the feet:<sup>8</sup> but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.<sup>9</sup>

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins,<sup>1</sup> and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again:<sup>2</sup> and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing:<sup>4</sup> wherefore he went again to meet him, and told him, saying, The child is not awaked.<sup>5</sup>

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro;<sup>6</sup> and went up, and stretched himself upon him: and the child sneezed seven times,<sup>7</sup> and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and, when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up



**H**OUSE OF NAAMAN, THE LEPER—WHERE THE CAPTAIN OF THE KING OF SYRIA LIVED. [II. Kings, v:1.]—"Now Naaman, Captain of the host of the King of Syria, was a great man with his master \* \* \* but he was a leper." There is a house outside of the east gate of Damascus on the banks of the Abana river, that is said to stand upon the site of Naaman, the leper's house. This is now a leper hospital, and there are about thirty-five or forty of as wretched looking

human beings in this hospital and strolling about the premises, as are to be found perhaps on the face of the earth. They seem to do their own cooking, go and come at will, and make a living by begging backsheesh in the most pitiable tones, from travelers. It is not surprising that Naaman, the proud Captain who resided at Damascus, should have refused to wash in the River Jordan, when he remembered the beautiful Abana that flowed by his house.



and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds<sup>9</sup> his lapfull, and came and shred them into the pot of pottage: for they knew<sup>1</sup> them not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O <sup>thou</sup> man of God, there <sup>is</sup> death in the pot: and they could not eat thereof.

41 But he said, Then bring meal: and he cast<sup>o</sup> it into the pot; and he said, Pour out for the people, that they may eat: and there was no harm<sup>1</sup> in the pot.<sup>2</sup>

42 ¶ And there came a man from <sup>Baal-shalisha</sup>, and <sup>brought</sup> the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk<sup>3</sup> thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, What! <sup>should</sup> I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, <sup>They shall eat, and shall leave thereof.</sup>

44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

## CHAPTER V.

<sup>1</sup> Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. <sup>8</sup> Elisha, sending him to Jordan, cureth him. <sup>15</sup> He refusing Naaman's gifts, granteth him some of the earth. <sup>20</sup> Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW Naaman, <sup>a</sup> captain of the host of the king of Syria, was a <sup>b</sup>great man with<sup>1</sup> his master, and <sup>2</sup>honourable,<sup>3</sup> because by him the Lord had given <sup>d</sup>deliverance unto Syria: he was also a mighty man in valour;<sup>4</sup> but he was a<sup>d</sup> leper.<sup>5</sup>

2 And the Syrians had gone out <sup>by</sup> companies,<sup>6</sup> and had brought away captive out of the land of Israel a little maid; and she <sup>waited</sup> on Naaman's wife.

3 And she <sup>said</sup> unto her mistress, Would God my lord were <sup>with</sup> the prophet that is in Samaria! for he would <sup>recover</sup> him of his leprosy.

4 And one<sup>9</sup> went in, and told his lord, saying, Thus and thus said the <sup>maid</sup> that is of

A.M. 3112. B.C. 892.

9 The Hebrew name is derived from a word that signifies to crack noisily, and by this circumstance it may with considerable confidence be identified with the Cucumis Colocynthis, of which the seed-case, when ripe, bursts with a loud crackling sound. The fruit when ripe, and before complete dryness, is beautiful and inviting to an inexperienced stranger, but tasted, is intensely bitter, and though capable of being usefully employed in medicine, is nevertheless justly ranked among vegetable poisons.—C.

1 Ti. 1. 7. Mat. 15. 14.

m Ju. 13. 6. 8. 1 Ki. 12. 22: 13. 17. 24.

n Ex. 10. 17.

o Ex. 15. 25. Ju. 9. 6. ch. 2. 20. 5. 10.

1 Heb. evil thing.

2 This was no chemical action of the meal, but a miracle of which the use of the meal was the evidence.—C.

p 1 Sa. 4. 4.

q ver. 38. 1 Co. 9. 11. Ga. 6. 6. Fr. 3. 9. Ex. 23. 16.

r Or, in his scrip or garment.

s Lu. 9. 13. Ju. 6. 9. Nu. 11. 13. 22. Mat. 14. 31. Mar. 6. 35. 44.

t ver. 44. Mat. 14. 20. Ju. 6. 11. 13.

## CHAP. V.

B.C. 894.

a Lu. 4. 27.

b Ex. 11. 3. ch. 4. 8. Pr. 22. 29. 14. 35. 17. 2.

1 Heb. before.

2 Or, gracious.

3 Heb. lifted up, or accepted in countenance.

4 Or, victory, Is. 10. 5.

5 The Jews have a tradition that he shot Ahab at the battle of Ramoth-gilead.—C.

d Le. 13. 8. Nu. 5. 2. ch. 7. 3. Mat. 8. 2. Lu. 17. 12. 2. Co. 12. 7.

e Every man has some but or other in his character, something that blemishes and diminishes him, some alloy to his grandeur, some damp to his joy. He may be very happy, very good; yet, in something or other, not so good as he should be, or so happy as he would be. Naaman was as great as the world could make him, and yet, as Bishop Hall remarks, the basest slave in Syria would not change skins with him.—F.

f ch. 6. 23. Ju. 9. 34.

6 The African slave-stealers still go out in such companies, and the young are, of course, as of old, Joel iii. not their sole, but their principal objects. (See Denham and Clapperton's Travels.—C.)

g 1 Ki. 22. 2.

7 Heb. go before.

g 1 Co. 1. 27. 28.

h 1 Ki. 16. 24. 29. ch. 3. 1.

i Heb. before.

j Heb. gather in.

Le. xiii. xiv. Mat. 8. 3. 11. 5. Lu. 17. 14.

9 Naaman himself (comp. ver. 5) seems to have been the per-

A.M. 3110. B.C. 894.

1 Nu. 22. 7. 1 Sa. 9. 8. 1 Ki. 13. 7. 14. 3. ch. 8. 9.

1 Heb. in his hand.

2 About £16,400 sterling.

m Ge. 45. 22. Ju. 14. 12.

Great men had many suits of apparel, as they used to clothe all their guests at their feasts, Mat. 22. 12.

3 This whole narrative concerning the king of Syria is most graphically characteristic, not of a great man—for the great in name and rank are often truly great—but of a great man spoiled by prosperity. He does not take time to inquire till he decides. He consequently mistakes the king for a prophet, and is in danger of quarrel where he intended a compliment, or of exposing the life of a servant he wished to save.—C.

n Ge. 30. 2. De. 32. 29. 1 Sa. 2. 6. Ho. 6. 1. 2. Ro. 4. 17.

o 1 Ki. 20. 7.

p Ge. 37. 29. 34. 2 Sa. 3. 31. ch. 19. 1.

q Lu. 4. 27. Ex. 4. 30. 31. ver. 35. ch. 1. 6.

r ch. 6. 32. 12.

s Mat. 6. 13. Ju. 4. 50.

4 Thus treating him as an equal, or rather as a very inferior person. It is plain that Elisha acted toward Naaman on the principle that he was not fully prepared to receive divine favours, or that he considered rank, and wealth, and dignity somewhat degrading the notice of the God of Israel. To produce genuine humility and submission to the sovereign pleasure of the true God was evidently the design and tendency of the prophet's conduct; and happy was it for the Syrian general that he submitted to be taught.—Davidson.

f Ju. 9. 7. ch. 2. 21. 4. 41. 19. 21.

5 Or, the number prescribed by the law for him who was cured of the disease. See Le. 14. 7.—Davidson.

u Ro. 8. 7. 1 Co. 2. 14. 3. 18. 10. 15. 55. 8. Mat. 16. 24. Pr. 3. 5. 6.

6 Heb. I said.

7 Or, I said with myself. He will surely come out, &amp;c.

8 Heb. move up and down.

9 This is a curious and ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the touch of persons of high rank or of real or reputed sanctity.—F.

1 Or, Amava.

2 Among the many streams in the Damascus territory, the Fiyeh is still in high repute for purity and salubrity.—F.

3 Ec. 9. 9. 11. 30. Ep. 4. 31. Job 18. 4. Pr. 14. 17. 21. 10. 27. 24. 29. 22. 2. Ch. 10. 10. Jonah 4. 1. 4. 9.

y Ge. 41. 43. ch. 2. 12. 13. 14. Pr. 15. 1. 1 Th. 5. 1.

z Job 31. 13. 2 Ch. 20. 20. Lu. 4. 27.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him<sup>1</sup> ten talents of silver, and six thousand <sup>pieces</sup> of gold,<sup>2</sup> and <sup>ten</sup> changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have <sup>therewith</sup> sent Naaman my servant to thee, that thou mayest recover him of his leprosy.<sup>3</sup>

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, <sup>Am</sup> I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and <sup>see</sup> how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had <sup>rent</sup> his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall <sup>know</sup> that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and <sup>stood</sup> at the door of the house of Elisha.

10 And Elisha <sup>sent</sup> a messenger unto <sup>him</sup>, saying, Go and <sup>wash</sup> in Jordan seven <sup>times</sup>, and thy flesh shall come again to thee, and thou shalt be clean.

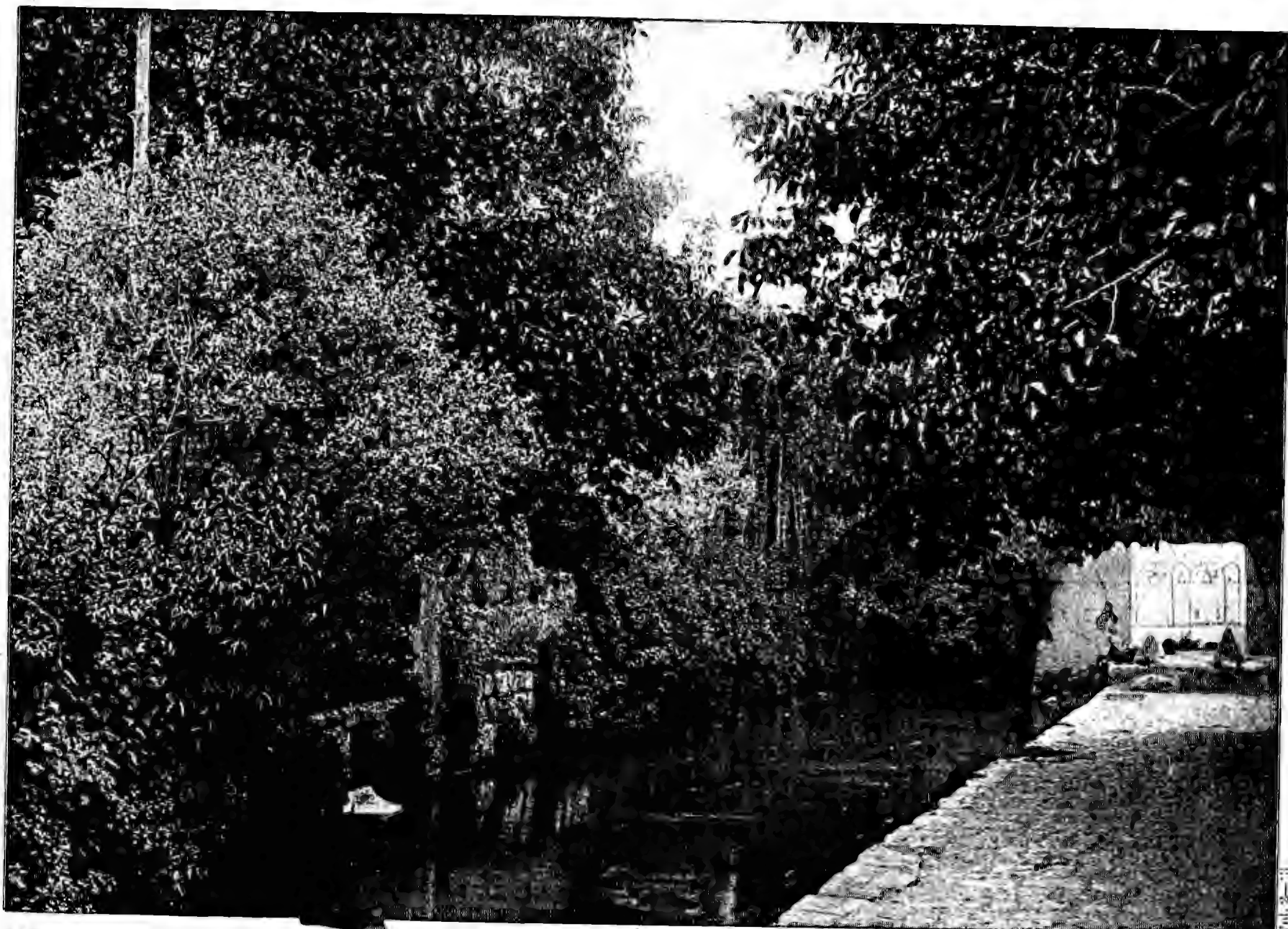
11 But Naaman was <sup>wroth</sup>, and went away, and said, Behold, I thought,<sup>6</sup> He will surely come out<sup>7</sup> to me, and stand, and call on the name of the Lord his God, and strike<sup>8</sup> his <sup>hand</sup> over the place, and recover the leper.

12 <sup>Are</sup> not Abana<sup>1</sup> and Pharpar, rivers of Damascus,<sup>2</sup> better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and <sup>went</sup> away in a rage.

13 And his servants came near, and spake unto him, and said, <sup>My</sup> father, <sup>if</sup> the prophet had bid thee <sup>do</sup> some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then <sup>went</sup> he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he <sup>returned</sup> to the man of God, he and all his company, and <sup>rose</sup> up and stood



**R**OADWAY ALONG THE ABANA, DAMASCUS. [II. Kings, v:12.]—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." In reality the Pharpar river does not come up as far as Damascus. This ancient city is watered by the Abana alone, and the Abana has four sources; one is from Fijeh, under the Lebanon Cliff; another from near Amri el-hamah, north of

Zebdany; another west of Zebdany, and the fourth west of Rukhish and Hermon. The trees and flowers along the banks of this river are beautiful beyond description. The shrubbery grows down to the very water's edge. The leaves are so green they are almost black. As Egypt is the gift of the Nile, so Damascus is the gift of the Abana river. It really creates an island in a desert.



Gehazi, abusing his master's name,

## II. KINGS VI.

is smitten with leprosy.

that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing<sup>8</sup> of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?<sup>9</sup> for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow<sup>2</sup> myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, *Go in peace.*<sup>3</sup> So he departed from him *a* little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two

A.M. 3110. B.C. 894.

19. 3 Sa. 25. 27. ver. 3

8 A present.—C.

d ch. 2. 23. 14.

e Ge. 14. 23. 1 Ki. 13.

8 Mat. 10. 8. Ac. 20. 33. 2

Co. 11. 9. 12. 13. 1 Co. 6.

12. 10. 32. Ke. 22. 17.

9 Naaman came a

heathen, and though

now a convert, is a

young and childish

one. He, therefore,

still retains his original

ideas of 'holy

earth,' an opinion

still prevalent among

the Jews, with whom,

in Europe, 'Jerusalem

earth' is a considerable

article of

import. The same

superstition prevails

amongst Mahome-

tans, who carry into

all countries the

'holy earth' of Mecca;

and amongst

Romanists, whom we

have seen dig up, and

carry to great distances,

similar 'holy

earth' from the reputed

grave of their

so-called patron saint

at Down, in Ireland.

O! when will all called

Christians cease

to be children, and

become men in understanding.

1 Co. 14.

20. separate error

from truth, and

superstition from piety.

—C.

7 Ge. 49. 10. 1 Th. 1. 9.

Ho. 14. 3. 8.

1 This seems to

respect what he had

formerly done.

2 'Hath gone.'

'leaned,' 'bowed'—

asking pardon for the

past, not indulgence

for the future.—C.

3 Ex. 4. 18. Ju. 18. 6. 1

Sa. 1. 17. 20. 42. 25. 35. 29.

7. 2. Sa. 15. 9. Lu. 7. 59.

4 A little piece of

ground, Ge. 35. 16.

1 1 Ti. 6. 10. 2 Pe. 2. 3.

14. 15. 2 Ti. 4. 10. Eze.

33. 31. Col. 3. 5. Phi. 3. 18.

19.

5 Heb. Is there

peace? ch. 9. 17. 22. 4.

20.

6 1 Ki. 13. 18. Je. 9. 3.

5. 1 Ti. 6. 10. 11.

8 Not necessarily

sanctioning any out-

ward conformity to the

Syrian religion, but

not forcing

'strong meat' on him

as a child, 1 Co. 3. 2,

and leaving his present

hopeful convictions to

work by the Spirit of

God. —C.

This is the usual

form of leave-taking

in the East—the parting

salutation. The prophet

certainly did not

sanction any sacrifice

of principle on the

part of Naaman; he

did not bid him do as

he had suggested. Yet

still, in the mouth of

Elisha.

A.M. 3110. B.C. 894.

this parting saluta-

tion was more than a

mere conventional

form. It was a bless-

ing, and embodied a

prayer that the peace

of God might fully

rest upon the awak-

ened and partially

enlightened Syrian.

—C.

4 1 Sa. 2. 30. 2 Sa.

3. 29. Je. 20. 4. Am. 7. 17.

1 Ti. 6. 9. 10. Pr. 28. 22.

7 That is, as long

as his fury should

continue. So far as

diseases are heredi-

tary, either by mere

predisposition or

otherwise, this would

be the natural conse-

quence; and, if Ge-

hazi's covetousness

had respect to pro-

viding for his chil-

dren, it was the most

greivous temporal

judgment, and well

calculated to cure his

spiritual malady.—

C.

5 Ex. 4. 6. Nu. 12. 10.

Le. 11. 13.

6 'Alas! what a

price do men pay for

outward advantages

when they are con-

nected with such con-

sequences to them-

selves, and such mi-

series is entailed on

their posterity. Let

us beware of the

poetry and covet-

ousness, and dread

about all things the

curse of spiritual le-

prosy remaining

upon our souls living

and dying, and for

ever.—Scott.

—C.

CHAP. VI.

B.C. 893.

a 1 Ki. 18. 18. 5. ch. 2.

3. 5. 7. 15. 4. 1. 18. 8. 10.

b Heb. *sat before*.

ch. 2. 34. 38. 1 Sa. 10. 20.

1 A curious exam-

ple of the low state

to which architec-

ture had fallen by the

hostile invasions

since the days of So-

lomon. Permanent

buildings were, most

probably confined to

towns and castles.

The prophets were

evidently construct-

ing a *log-house* like

the forest settlers in

America.—C.

c 2 Ti. 6. 6. 5. 8. 1 Th.

4. 11. 12.

d Ju. 4. 8. Ex. 4. 10.

talents of silver<sup>4</sup> in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower,<sup>5</sup> he took *them* from their hand,<sup>6</sup> and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went *no* whither.

26 And he said unto him, Went *not* mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The *leprosy* therefore of Naaman shall cleave unto thee, and unto thy seed for *ever*. And he went out from his presence a leper *as white* as snow.<sup>8</sup>

## CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army which was sent to Dothan to apprehend Elisha is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

AND the "sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam,<sup>1</sup> and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, *Be content*, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

Ver. 12. [The *Abana*, now called *Barada*, rises in a beautiful plain in the very heart of the range of Anti-Lebanon, and cuts its way through a sublime ravine down to the plain of Damascus. Before entering the plain, and also after entering it, a number of canals are led off from the river at different elevations, and are carried along the higher parts of the plain for purposes of irrigation. By this means an immense extent of country, which would otherwise be a parched desert, is converted into a paradise. The *Abana* flows through the city and across the plain eastward for 20 miles, and then falls into a lake. The *Pharpar*, now called *Away*, rises high up on the eastern side of Mount Hermon, flows through the plain south of Damascus, at the distance of about 7 miles from the city, and falls into a separate lake or marsh. Numerous canals are also led off from the *Pharpar* for purposes of irrigation; and some of them are carried within 2 miles of the city.]

family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers: but how few regard the worth or welfare of their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds by misinterpreting the most innocent intentions of their neighbours. But God in mercy oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight into a heinous affront: and the wise in their own conceit often ruin themselves by contempt

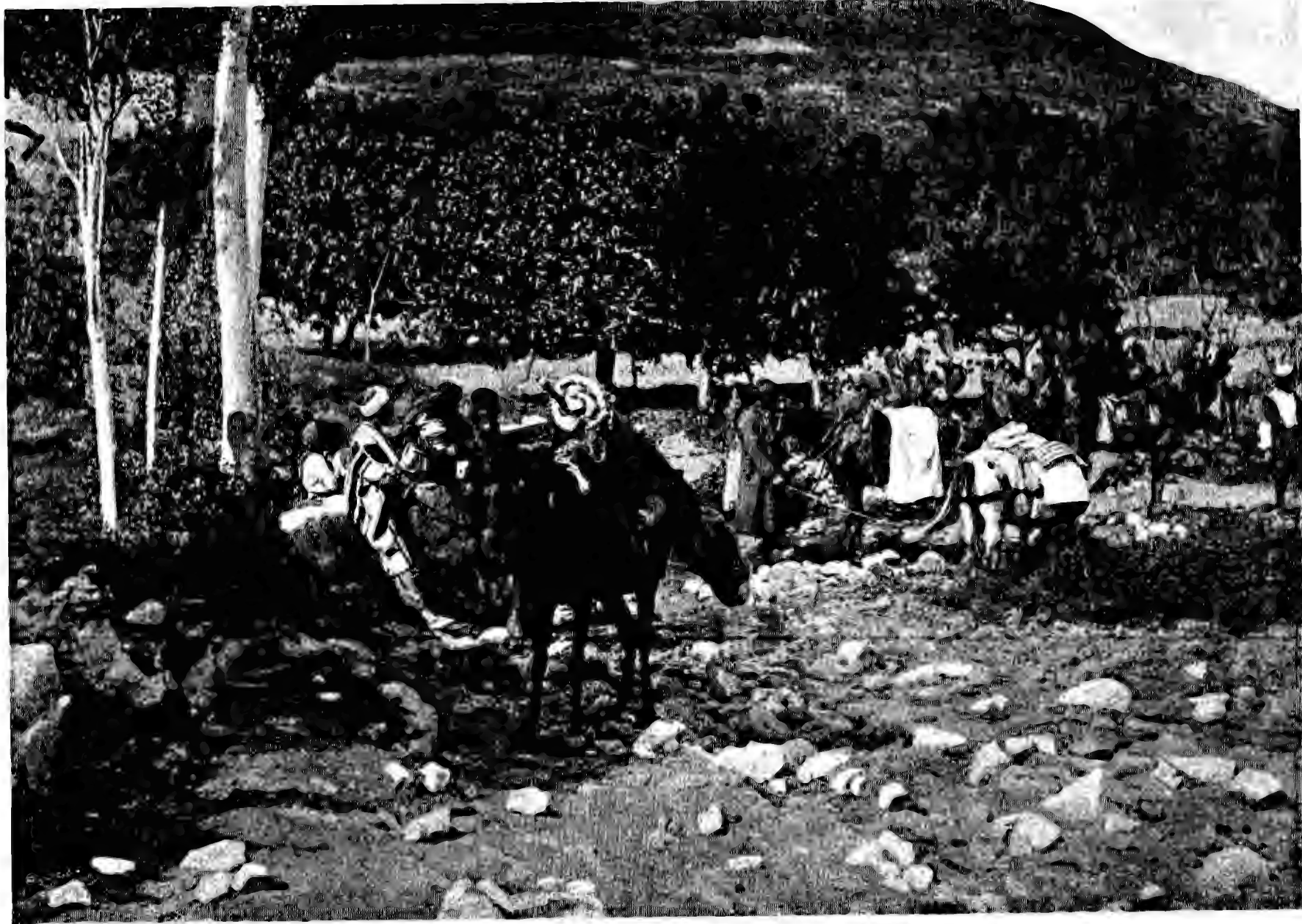
thus, by the weakest means, produce the greatest ends, and manifest his power and glory. That knowledge of God which is obtained by such an experience of his goodness, will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men, leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those who have most and best instructions and examples should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying and almost every other evil: and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how



**MILL AT DOTHAN—WHERE THE HORSES AND CHARIOTS OF FIRE WERE SEEN ABOUT ELISHA.** [II. Kings, vi:13.]—"And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan." Here in this place, near where Joseph was cast into a pit by his brethren, and where Elisha's young man saw the mountain full of horses and chariots of fire round about Elisha, we saw the only steam mill that we observed in

Palestine. It is rather a crude affair, but shows that the material elements of modern civilization are gradually penetrating this, one of the oldest countries. The civilization of Palestine in the days of David and Solomon, and even down to the coming of Christ, was far higher than what it is to-day. It was not only arrested by Moslem religion, but has been set back and degraded to a degree lower almost than any other civilization in the world, above that of the barbarian.





**P**ART OF OUR CARAVAN AT DOTHAN, WHERE ELISHA'S YOUNG MAN SAW THE MOUNTAINS FULL OF HORSES AND CHARIOTS. [II. KINGS vi:17.]—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The scene which is described in this picture was at Dothan. Dothan lay upon the highway which the Ishmaelite merchants were compelled to travel, and it was

during one of their regular marches along this way that they bought Joseph from his brethren, as we are told in Genesis xxxvii:17. Here we know it was that the Lord opened the eyes of Elisha's young man, because when the King of Syria warred against Israel, he wanted to know of the whereabouts of Elisha, the man of God. In the 13th verse of the 6th chapter of II. Kings we are told: "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan."



and the people looked, and, behold, *he had sackcloth within upon his flesh.*<sup>9</sup>

31 Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha "sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son<sup>p</sup> of a murderer<sup>1</sup> hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; *is* not the 'sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and *he*<sup>2</sup> said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?<sup>3</sup>

## CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, returning into the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha "said, Hear ye the word of the LORD; Thus saith the LORD, 'To-morrow about this time *'shall* a measure<sup>1</sup> of fine flour *be sold* for a shekel,<sup>2</sup> and two measures of barley for a shekel, in the gate<sup>3</sup> of Samaria.

2 Then a lord, "on whose hand the king leaned,<sup>4</sup> answered the man of God, and said, Behold, *'if* the LORD would make windows in heaven, might<sup>t</sup> this thing be?<sup>5</sup> And he said, Behold, thou shalt see *it* with thine eyes, but shalt 'not eat thereof.

3 ¶ And there were four leprous men "at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: 'if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the 'twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to "hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the

A.M. 3112. B.C. 892.

9 Alas! what trust can be placed in superstitious penances! They may macerate the flesh, but neither read nor improve the heart. Jehoram has sackcloth on his flesh, the token of deep mourning before God, but (ver. 31) murder in his heart against an innocent godly man.

¶ 1 Ki. 19. 2; 18. 17. Ac. 23. 12, 14. As he was thought to have brought on, or at least did not remove the famine.

¶ Ps. 118. 6. Eze. 9. 4. Mal. 3. 16.

o ver. 12; ch. 5. 26. Am. 3. 7.

1 Jezebel, his mother, murdered Naboth and the prophets, and his father Ahab consented to the doings of his iniquitous wicked wife.

¶ 1 Ki. 14. 6. Ge. 31. 29.

2 Jehoram, Re. 16. 9. Ge. 4. 13.

3 Not the servant, but his master Jehoram. Ch. 7. 1, 2.

4 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

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17 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

18 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

19 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

20 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

21 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

22 The prophet, it would seem, had encouraged him to hold out, waiting for an over-throw from God.

A.M. 3112. B.C. 892.

¶ Je. 41. 8. Jos. 7. 21. Mat. 13. 44; 5. 18. ¶ Ju. 19. 30. ver. 6. Eze. 18. 14. Hag. 1. 5. He. 10. 24. Ga. 6. 2.

o Phil. 2. 4. Mat. 7. 24; 10. 30.

¶ Nu. 32. 23. Pr. 5. 25. 8 Heb. *we shall find punishment.*

9 ver. 6, 7.

¶ Ge. 20. 8; 41. 38. ch. 6. 8; 5. 13.

9 This was a sacrilegious, and no improbable conjecture of the king; the search suggested by his servant, however, was better.

¶ 1 Heb. *in it*. They are as few and lean as ourselves.

2 There is considerable variety in the MSS. in recording this text, part of which is also wanting, both in the Septuagint and Syriac versions.

But as we can discover no special difficulty in understanding the meaning of the text, so we can see little necessity in searching for a varied edition; and, unless where authority is paramount, we are not disposed to receive emendations, however plausible.

Boothroyd translates it thus: "Two of the five horses which remain—for, behold, they only remained of all the multitude that were in Israel unconsumed."

Dr. Clarke renders the last word "fit for service."

3 The construction of this passage as it now stands is very difficult, and the meaning obscure.

Many attempts have been made both in ancient and modern times to modify the text; but they have not been successful.

The various readings were probably occasioned by a desire to overcome the difficulty of interpretation.

The sentence is somewhat prolix, but the meaning seems to be this: Let them take five horses of those that remain in the city. Behold, they are as all the rest of the Israelites which remain in it (i.e. their lot, even should they perish on the expedition, is no worse than that of those who are perishing in the city with famine); behold, they are all the rest of Israel which perished (i.e. at the worst they shall but perish like the thousands that have perished already).

The sending of the horses implies the sending of men with them; and to the men is the special reference made here. This explains the parallel drawn between them and the other Israelites.

4 Heb. *chariots of horses*.

5 We prefer the text here to the marginal translation, for certainly *chariots* would not suit the purpose of the spies so well as horses.

¶ Or, *furniture*.

¶ Ex. 35. 16. Eccl. 7. 15.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and *'hid it*; and came again, and entered into another tent, and carried thence *also*, and went and *'hid it*.

9 Then they "said one to another, We do not well: this day *is* a °day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us:<sup>8</sup> now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *'there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as *they were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his "servants, I will now show you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we *shall* catch them alive, and get into the city.<sup>9</sup>

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are*<sup>1</sup> as all the multitude of Israel that are left in it; behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,)<sup>2</sup> and let us send and see.<sup>3</sup>

14 They took therefore two "chariot<sup>4</sup> horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and "vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king.

16 And the people went out, and "spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, "according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, when the king came down to him.





**M**AT-WEAVERS, SYRIA—CHARACTERISTIC OF SYRIA IN ALL AGES. [II. KINGS, vii: 15.]—"And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste." There are a great many Bedouins in Syria who live in tents. These tents are woven of black goats' hair, and are covered with thick, heavy mats. We see in the above picture a rude contrivance the natives use for weaving these mats. They cut the rushes of which the mats

are woven from the Jordan. The native Bedouins when aroused or threatened are full of hate, but when approached in their tents by foreigners and addressed kindly they appear to be very polite and gentle. Our party spent a night camping within the confines of a Bedouin village, and they treated us with the greatest respect and kindness, brought us milk, assisted our cook in the preparation of our food, and our muleteers in feeding and tying our horses.

19 And that lord answered the man of God, and said Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

# CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king. 7 Hazael, being sent with a present by Benhadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee all the great things that Elisha hath done

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

A.M. 322. B.C. 892.

y Job 20.23. Is. 42.25; 7.9. Nu. 20.12. 2 Ch. 20.22. Je. 17.6. 1. Je. 5.10. ver. 2. He. 3.18.19.  
7 He that limited the Almighty God now finds himself unable to control the hungry multitude.—C.

## CHAP. VIII.

ch. 4.35. 6 Ge. 12.10; 26.1. Ru. 1.1.

2 Ps. 105.16. Je. 25.29. Hag. 1.17. Ge. 42.27. 2 Sa. 24.13. 1 Ki. 18.2. Le. 26.19, 20, 26. De. 28.22-24.

7 Ti. 5.8. Ro. 12.17. 1 Sa. 27.1. Ge. 26.1. Ju. 11.3.

1 It appears strange to many that there could be a famine in Israel and plenty in Philistia, countries between which there was no difference of soil or climate, and that lay so contiguous to each other. Those who either wonder or object show little knowledge or observation in agriculture. Such occurrences are common in all countries, and arise from various causes, such as (1) Diversity of agricultural skill. (2) Variety in the staple crop, which people are not easily induced to change to suit seasons. (3) From the local nature of drought and rain, which, though generally equalized, are sometimes very unequal. (4) From the destructive powers of insects, generated at particular degrees of temperature and moisture. (5) From facilities of import—which last was althogether in favour of the Philistines, who dwelt along the borders of the Mediterranean.—C.

2 B.C. 885.

7 ver. 2. 2 Sa. 14.4. Ps. 82.2. 22.16. 2 Pr. 25.10. Mi. 7.5.6. A ch. iv. v. Pr. 10.1.9; 21.1.

1 ch. 4.8-17. 3 Or, eunuch.

4 De. 22.2. 2 Sa. 9.7. Ju. 11.3.

4 The income which either her relatives had drawn, or which, probably, had escheated to the crown.—C.

5 About 885.

6 Ge. 14.15. 1 Ki. 11.24.15. 7.8.

6 Not as a curious traveller, but in his wonted vocation as itinerant instructor and superintendent of the schools of the prophets—and, not unlikely, to visit Naaman.—C.

7 1 Ki. 15.18; 20.1; 22.31. ch. 6.24.

8 ch. 15.6. 12.17.18.

9 1 Sa. 9.7. 1 Ki. 13.7; 14.3. ch. 5.15.

7 He calls him 'the man of God,' because he never doubted the deity of Jehovah, as the typical God of Judea, but associated in sovereignty with him his own tutelary god Rimmon. Judaism and scriptural Christianity reject this amalgamation, and refuse to acknowledge any God but Jehovah: and hence the antipathy which heathenism has always, when in power, shown to both.—C.

8 With ch. 1.2; 5:15; 3.11.

A.M. 3219. B.C. 885.

9 1 Ki. 19.15.

7 ch. 5.5.16.

8 Heb. in his hand.

9 Probably not the full load, but partially laden for display. Remembering that camels differ in size and strength, like horses, the average burden may be stated from 500 to 800 cwt., and some carry so high as 1500 cwt.; but when the journey is long the burden is diminished, sometimes to about 250 cwt.—C.

10 ch. 6.21; 13.14.

1 i.e. the disease is not mortal.

By Hazael's means, ver. 15.

2 Heb. and set it.

3 Hazael.

4 Je. 4.19; 9.1; 14.17. Lu. 19.41.

5 ch. 10.32, 33; 12.17; 13.3-7.

6 Ps. 137.9. Ho. 13.16. Am. 1.13. ch. 15.16.

7 Ps. 22.16, 20. Je. 17.9. 2 Sa. 3.8.9. Mat. 7.6.

4 How can you suppose me so brutal? is the sense of Henry, Poole, and Scott. What is thy servant? a dog? (one so mean), that he should attain this great power? according to Gill and Patrick; and this interpretation seems most congenial to Hazael's character and eastern phraseology.—C.

5 1 Ki. 19.15. And so thou wilt be powerful and wicked enough.

6 This was untrue, being a total perversion of the words of the prophet.—C.

7 ver. 12. Ec. 8.16. Pr. 4.16.17. Ps. 36.4.

8 Ju. 4.19-21. Je. 47.1. 2. Mat. 26.16.

9 There is a difficulty in deciding whether Benhadad took the cloth or Hazael. But had Benhadad taken the wet cloth as a means of cure, he would scarcely have waited till next day; it seems much more probable that Hazael took that time to prepare for the succession by the murder.—C.

10 ver. 13. 1 Ki. 19.15.

12 Ch. 21.1, 4, 5, 20. ch. 1.17.

13 Heb. reigned, 1 Ch. 3.11. Mat. 1.8.

7 He began to reign in that year, in conjunction with his father, as lord-lieutenant in some of the tribes, or as it might be called in modern language, 'lord of the marches'; but he reigned after his father's death eight years as sole monarch in Jerusalem.—C.

8 1 Ki. 22.52, 53. ch. 3.2, 3.2 Ch. 21.6.

9 ver. 26. 2 Ch. 21.6; 22.3. 1 Ki. 21.25.

10 2 Sa. 7.12. 1 Ki. 11.36; 15.4. 2 Ch. 21.7. Lu. 1.30, 33. Is. 7.14. Tit. 1.2.

8 Heb. candle or lamp.

12 Ch. 21.8-10. 2 Sa. 8.14. 1 Ki. 22.47. Ge. 27.40.

9 Most probably the same as Mount Seir.—C.

10 Jos. 10.9. 1 Sa. 11.11. 1 Ki. 20.29.

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath showed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and

smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then <sup>1</sup>Libnah revolted at the same time.<sup>1</sup>

23 ¶ And the <sup>2</sup>rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And <sup>3</sup>Joram slept with his fathers,<sup>2</sup> and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the <sup>4</sup>twelfth year of Joram the son of Ahab king of Israel did <sup>5</sup>Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign;<sup>3</sup> and he reigned one year in Jerusalem: and his mother's name *was* Athaliah, the <sup>6</sup>daughter of Omri king of Israel.

27 And he <sup>7</sup>walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And he <sup>8</sup>went with Joram the son of Ahab, to the war against <sup>9</sup>Hazael king of Syria in <sup>10</sup>Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in <sup>11</sup>Jezreel of the wounds <sup>12</sup>which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he *was* <sup>13</sup>sick.

## CHAPTER IX.

<sup>1</sup> *Elis<sup>a</sup> sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the officers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gurr, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of <sup>1</sup>the children of the prophets, and said unto him, <sup>2</sup>Gird up thy loins, and take this <sup>3</sup>box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there <sup>4</sup>Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up

A.M. 3113. B.C. 891.

<sup>1</sup> Jos. 21. 13. 2 Ch. 21.

<sup>2</sup> Libnah was an ancient royal city of the Canaanites Jos. 22. 15, situated in the plain of Philistia, between Makkedah and Lachish. It was taken by Joshua after the defeat of the confederate kings at Gibeon. The reason of its revolt at this particular period was its connection with the Edomites, who were extending their conquests over the southern border of Philistia, and were anxious to stir up revolt against Israel wherever it was possible. The site of the city is unknown, and the name has perished.

<sup>3</sup> Ki. 11. 41; 14. 29; 15. 7; 22. 45.

<sup>4</sup> 1 Ki. 11. 43; 14. 31; 15. 24; 22. 50. 2 Ch. 21. 19.

<sup>5</sup> B.C. 884.

<sup>6</sup> Jer. 16. 18. 2 Ch. 22. 1-3.

<sup>7</sup> Azariah or Jehoahaz, 2 Ch. 22. 2; 21. 17.

<sup>8</sup> Ch. 21. ch. 9-29.

<sup>9</sup> Ahaziah, 2 Ch. 22. 2, begins to reign at forty-two, and as Jehoram appears from ver. 17 to have lived but forty years, this would seem to make the son two years older than his father. MSS. and translations are introduced accordingly to pronounce the forty-two incorrect. But may not the discrepancy be reconciled thus:—(1) Jehoram was thirty-two when he began to reign as co-regent with Jehoshaphat, who reigned twenty-five years. If co-regent during twenty years, and then sole monarch for eight, he died not at forty, but sixty. (2) Suppose Ahaziah admitted to the co-regency at twenty-two, 2 Ki. 22. 2, and to continue in that office twenty years, he comes to the sole monarchy at forty-two, 2 Ch. 22. 2, in which he reigns one year. The co-regency was early adopted by David to secure the succession to Solomon, and one emperor and two Cæsars were sometimes judged necessary to secure the tranquillity of Rome.—C.

<sup>10</sup> Grand-daughter, ver. 18.

<sup>11</sup> Jer. 18. 2 Ch. 22. 34.

<sup>12</sup> Ki. 11. 4. 2 Co. 6. 14.

<sup>13</sup> Ec. 7. 26. Pr. 23. 27.

<sup>14</sup> 1 Ki. 22. 4. ch. 3. 2.

<sup>15</sup> Ch. 21. 5. 6. Pr. 13. 20.

<sup>16</sup> Jer. 12. 13.

<sup>17</sup> 1 Ki. 4. 13; 22. 3. Jos. 21. 33.

<sup>18</sup> Jer. 6. 33. 1 Sa. 25. 43.

<sup>19</sup> 1. 2 Sa. 9. 1. Ki. 18. 45; 46: 21. 1, 23.

<sup>20</sup> A Heb. *wherewith the Syrians had wounded*, 2 Ch. 22. 5.

<sup>21</sup> Heb. *wounded*, 1 Ki. 22. 34.

CHAP. IX.

<sup>1</sup> 1 Ki. 18. 4; 20. 35. ch. 4. 19; 12. 3; 17. 15.

<sup>2</sup> Ch. 21. 18. 46.

<sup>3</sup> Jer. 17. 1. Pe. 1. 13.

<sup>4</sup> 1 Sa. 10. 1; 16. 1.

<sup>5</sup> 1 Ki. 19. 10.

A.M. 3120. B.C. 884.

<sup>1</sup> Heb. *chamber in a chamber*.

<sup>2</sup> 1 Ki. 14. 7; 16. 2. Ps. 75. 7. Da. 2. 21; 4. 35.

<sup>3</sup> Jer. 3. 26. Ps. 112. 5. Pr. 22. 3. Mat. 10. 16. He. 11. 7. ver. 10.

<sup>4</sup> The prophet orders his envoy to flee, as having no business with the secular part of the ceremony, but merely to announce the divine commission and inaugurate the king. Perhaps he also wished him to escape from any insults from the soldiery, a thing probable enough from their officers' estimate of the prophetic character.—C.

<sup>5</sup> Jer. 3. 19.

<sup>6</sup> Jer. 2. 3. 1 Ki. 19. 10.

<sup>7</sup> 1 Ki. 14. 10; 15. 29; 16. 17; 21. 10; 24. 18; 25. 5-15. Ps. 116. 15. Lu. 12. 7. Re. 16. 24; 19. 2; 10. 6; 13. 10.

<sup>8</sup> Infidels frequently assail such passages, but therein they but display their ignorance as well as their causeless enmity against the truth. There is, a vengeance of passion which the Lord avenges, there is a vengeance of justice which he will assuredly enforce. Murderers must be punished that the innocent may be protected.—C.

<sup>9</sup> 1 Ki. 14. 10, 11; 15. 29; 16. 2-4. 11. 21-24.

<sup>10</sup> De. 32. 36. 2. e. all the males however hidden or obscure.

<sup>11</sup> From the dog without master home—as eastern dogs usually are—to him that is most fortified and secure in his possessions and honours. Boothroyd translates it, 'shut up and secure.'—C.

<sup>12</sup> 1 Ki. 21. 21. ver. 35.

<sup>13</sup> Je. 22. 19. Mat. 7. 2. Ja. 2. 13.

<sup>14</sup> Jer. 3. 13. 26.

<sup>15</sup> Is. 8. 18; 55. 15. Je. 20. 26. Ho. 9. 7. Ju. 10. 20. Ac. 26. 24; 17. 18. 1 Co. 4. 10. 2 Co. 5. 13. Mar. 3. 21.

<sup>16</sup> Not an uncommon example of human rashness and instability. They pronounce the prophet a liar before they knew what he said, and the moment they hear his message they implicitly follow it.—C.

<sup>17</sup> A token of honour amongst many nations, and as an emblem of respect highly expressive. Our Lord, though meek and lowly, did not condemn it, Mat. 21. 8.—C.

<sup>18</sup> Mat. 21. 7, 8.

<sup>19</sup> Or, top of the tower in sight of the army and people.—C.

<sup>20</sup> 2 Sa. 15. 10. 1 Ki. 1. 39.

<sup>21</sup> Heb. *reigneth*.

from among his brethren, and carry him to an inner chamber.<sup>1</sup>

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, <sup>2</sup>I have anointed thee king over Israel: then open the door, and <sup>3</sup>flee, and tarry not.<sup>2</sup>

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, <sup>4</sup>I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he <sup>5</sup>arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou <sup>6</sup>shalt smite the house of Ahab thy master, that I may avenge the blood<sup>3</sup> of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and <sup>7</sup>I will cut off from Ahab him that pisseth against the wall, and him that is <sup>8</sup>'shut up and left in Israel.<sup>4</sup>

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And <sup>9</sup>the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he <sup>10</sup>opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this <sup>11</sup>mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false;<sup>5</sup> tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they *hasted*, and took every man his garment,<sup>6</sup> and put <sup>12</sup>it under him on the top of the stairs,<sup>7</sup> and <sup>13</sup>blew with trumpets, saying, Jehu is king.<sup>8</sup>

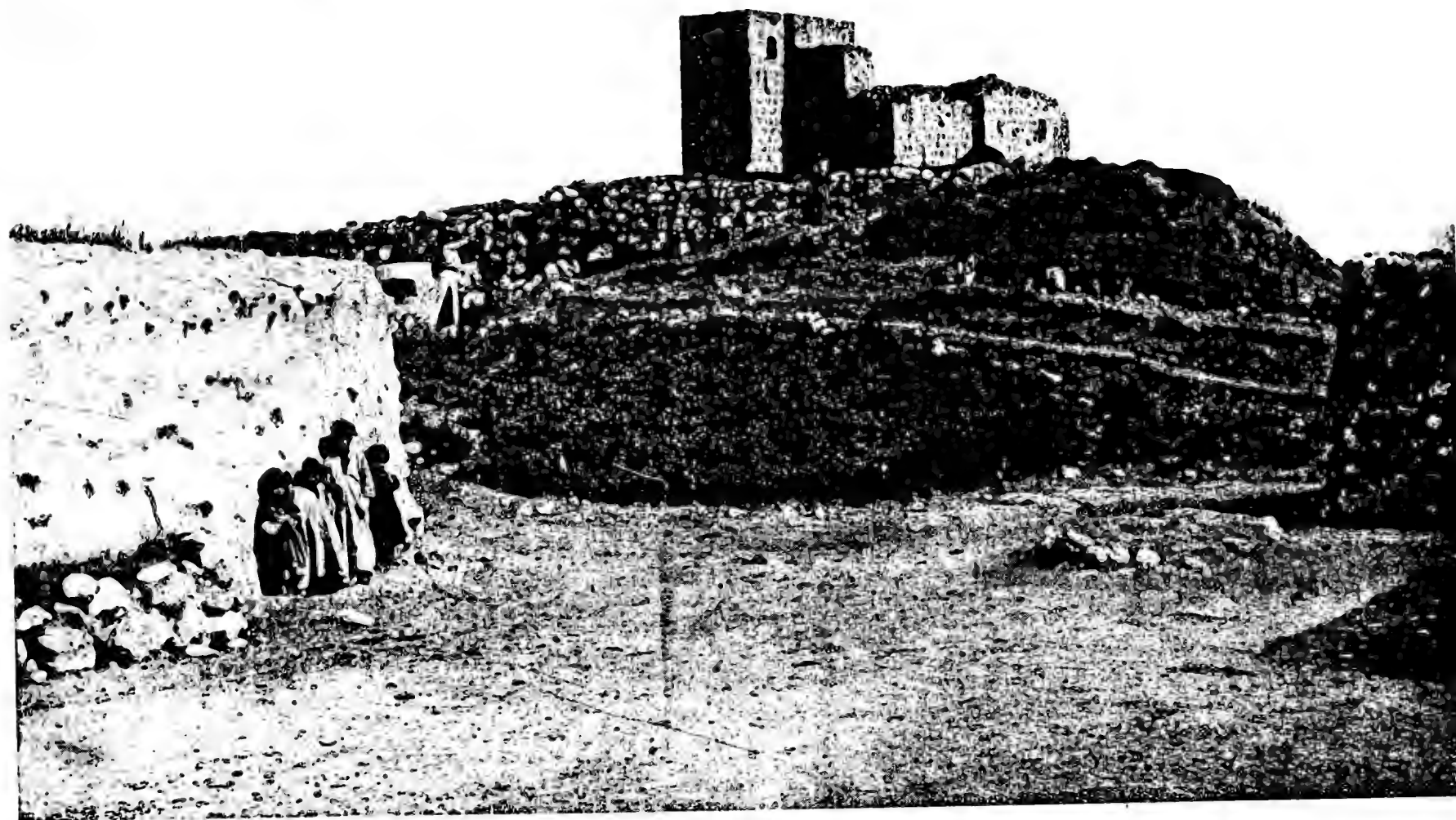
14 So Jehu the son of Jehoshaphat, the son

A dozen illustrations of the acts and character of Hazael might be deduced from the modern history of Syria. P.]

REFLECTIONS.—How severely God corrects apostate professors. His providences make us sometimes glad to leave the most commodious settlement and the most advantageous

ah! the bloody and barbarous rage of war! Enraged pride sticks at nothing. In high stations men will, without remorse, perpetrate what would have shocked them when in low conditions: and nothing is too horrid for the human heart left to itself and violently tempted. Few courtiers report the naked truth to their sovereigns: and flatterers are most to be suspected for enemies.

so it is in the Septuagint. *Beth-haggan*, or without the article *Beth-gan*, is identical with *En-gannum*, a town of Issachar, seven miles south of Jezreel, on the direct road to Jerusalem. Ahaziah met Jehu in the valley of Jezreel, below the town on the north. When he saw the fate of Joram he turned and fled southward along the highroad to Jerusalem, which ran past En-



**TOWER OF JEZREEL—WHERE THE WATCHMAN STOOD AND SPIED THE COMPANY OF JEHU.** [II. KINGS, 12:17.]—"And there stood a watchman on the Tower of Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman and send to meet them, and let him say, Is it peace?" The modern name of the City of Jezreel is Zerin. It is but a village and is in decay. It consists of only a few houses which stand among the ruins, and it commands a view of the

Beisan Plain on the east and the plain of Esdraelon on the west. The Jezreel of the Hebrews was known as Esdraelon among the Greeks, and as Stradela in the Middle Ages. There is a fountain here, and the Israelites are represented as pitching their tents by a fountain which is in Jezreel. Ahab and Jezebel once had their royal residence here. Here was the vineyard of Naboth. We are in full view from this point of Mount Carmel.



of Nimshi, 'conspired against Joram: (now Joram had 'kept Ramoth-gilead,<sup>1</sup> he and all Israel, because of Hazael king of Syria:

15 But 'king Joram<sup>2</sup> was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria:) and Jehu said, If it be your minds, *then* 'let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there:) and 'Ahaziah king of Judah was come down to see Joram.

17 And there stood 'a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?<sup>3</sup>

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace?<sup>4</sup> turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving<sup>5</sup> *is* like the driving of Jehu the son of Nimshi; for he 'driveth 'furiously.<sup>7</sup>

21 And Joram said, Make ready.<sup>8</sup> And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met<sup>9</sup> him 'in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, 'Is it peace, Jehu? And he answered, What peace, so long as the 'whoredoms of thy mother Jezebel and her witchcrafts<sup>1</sup> *are* so many?

23 And Joram 'turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength,<sup>2</sup> and 'smote Jehoram between his arms, and the arrow went out at his heart, and he sunk<sup>3</sup> down in his chariot.

25 Then said Jehu to Bidkar his captain,

A.M. 3120. B.C. 884.

¶ 1 Ki. 15. 27; 16. 9. ch. 15. 10, 25, 30.

¶ 1 Ki. 22. 3. Ps. 127. 1.

1 Had kept it strongly garrisoned as a frontier town, having recovered it from the Syrians. It lay in the tribe of Gad, and on the east of Jordan. It was notorious for its idolatry, on account of which the divine vengeance was threatened prophetically, and has been inflicted historically. Ho. 6. 8; 12. 11. C.—

Ramoth-gilead was one of the chief strongholds east of the Jordan, and was appointed a city of refuge in the tribe of Gad. Its site has been identified in the modern town of *Salt*. The situation is strong and picturesque. It stands on a hill, which is separated by deep ravines from the loftier mountains that encompass it. On the summit is the castle, or citadel, a rectangular building with massive walls and a deep moat. In the cliffs and ravines round it are great numbers of tombs and grottoes.—P.

¶ ch. 8. 28, 29. 2 Ch. 22.

2 Heb. *Jehoram*.

¶ Heb. *let no escape go*, Ex. 32. 27. Lu. 16. 8.

¶ 2 Ch. 22. 6, 7. ch. 8.

29. ¶ 2 Sa. 13. 34; 18. 24.

Is. 21. 5; 62. 6.

3 That is, at Ramoth-gilead, where the army lay.—C.

4 Heb. *What is it to thee and peace?*

1 Ki. 17. 18. ver. 10, 22. Is. 48. 22; 59. 8. Je. 16. 5. Ro. 3. 17.

5 Or, *marching*.

¶ ch. 10. 16. Ec. 10. 18; 9. 10. Ro. 12. 11.

6 Heb. *in madness*.

7 The Targum reads 'quietly, slowly; Josephus has it 'slowly, and in good order.' This sense we are disposed to adopt; for, if driving furiously, how could the dialogue recorded have passed, or the watchman have so distinctly reported? Besides, Jehu, as politic as determined, would wish to avoid giving alarm, and take Joram unawares. C.—The literal meaning is 'in madness,' 'madly.' Slow driving would scarcely be characteristic of any man. The position of Jezreel was such, on a projecting spur of Mount Gilboa, that the watchman could see far down the valley of Jezreel on the way to Gilead.—F.

8 Heb. *bind*.

9 Heb. *found*.

¶ 1 Ki. 21. 1-3.

¶ 2 Ch. 22. 7. ver. 17.

¶ Na. 3. 4. 1 Ki. 16. 30-31; 8. 42. 18-10, 25. Re. 17. 1; 18. 23.

1 Idolatries and deceptions.—C.

¶ 1 Ki. 22. 34.

2 Heb. *filled his hand with a bow*.

¶ Ps. 51. 22. 17. 21.

30. Ec. 8. 12, 13. 1 Ki. 22.

34.

3 Heb. *bowled*.

A.M. 3120. B.C. 884.

¶ 1 Ki. 21. 19, 24, 29. Is. 13. 1; 14. 20-22. Na. 1.

1. Ex. 20. 5. Job 18. 17, 19, 20, 27.

4 Judgment. Thus

Cain said, My punishment is greater than I can bear, Ge. 4. 13. Is. 13. 1.—C.

5 Heb. *bloods*.

¶ De. 24. 16. 1 Ki. 21.

13. 2 Ch. 25. 4.

6 When Naboth

was accused his sons

had been accused

with him, as principals or accomplices;

for, otherwise, they

would have inherited

his property, which,

on their death, seems

to have been considered

as forfeited to the crown.

Jezebel

was a contriver, and

agent, Ahab the consenting

party, and Joram the recipient.

The situation he under-

lies the guilt and punishment.—C.

7 Or, *portion*.

¶ 2 Ch. 22. 7-9. Pr. 13.

20. Re. 18. 4.

1 Jos. 17. 11. Ju. 1. 27.

2 In his wounds,

2 Ch. 22. 9.

1 2 Ch. 22. 9. ch. 8. 24.

¶ Then he began

to reign as viceroy to

his father in his sick-

ness, 2 Ch. 21. 18, 19;

but in Joram's twelfth

year, he began to

reign alone, ch. 8. 25.

8 In ch. 8. 25 it is

called the twelfth.

The two statements

are reconciled by the

two modes of calcu-

lating time, common

to all countries, the

*inclusive* and the *ex-*

*clusive*. The one

mode always counts

one beyond the other.

—C.

¶ Je. 4. 30. Eze. 23. 40.

Re. 2. 20.

9 Heb. *put her eyes*

*in painting*.

¶ Not so attract

Jehu's attention, else

she had spoken with

affected mildness and

flattery; but to show

her coyness, her con-

fidence in the popular

favour, which her

flatterers had no

doubt assured her

of, and to express

her proud contempt

of Jehu's conspiracy

and party.—C.

¶ 1 Ki. 16. 9-19.

2 Or, *chamber-*

*latus*.

¶ ch. 7. 20; ver. 26.

Mal. 4. 3.

3 As taking a mas-

ter's possession of

the royal residence.

—C.

¶ Pr. 10. 15. 65. 15.

¶ Ec. 6. 3. Je. 22. 19;

36. 30.

¶ 1 Ki. 16. 31.

4 Heb. *by the hand*

*of*.

¶ 1 Ki. 21. 23. Job 31.

3. Ac. 12. 23.

5 The readiness of

Jehu in repeating

these prophecies,

gives strong indica-

tion that he had been

contemplating the

revolution he had

now completed.—C.

¶ Ps. 83. 10. Je. 8. 2;

16. 4.

6 Her body will be

so much mutilated

that no one will be

able to recognize

her. I have more

than once seen the

dogs tearing dead

bodies in the ill-kept

cemeteries of the

East. During the ter-

rrible massacre of

1860 in Damascus,

hundreds of corpses

of victims were de-

voured by the street

dogs.—P.

Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, 'the LORD laid this burden upon him;<sup>4</sup>

26 Surely I have seen yesterday the 'blood of Naboth, and the blood of his 'sons,<sup>6</sup> saith the LORD; and I will requite thee in this 'plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when 'Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did* so at the going up to Gur, which *is* by 'Ibleam: and he 'fled to Megiddo, and died there.

28 And his 'servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the 'eleventh<sup>8</sup> year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and she 'painted<sup>9</sup> her face,<sup>1</sup> and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* 'Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.<sup>2</sup>

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he 'trode her under foot.

34 And when he was come in, he did eat and drink,<sup>3</sup> and said, Go, see now this 'cursed woman, and 'bury her: for she *is* 'a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake by<sup>4</sup> his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel.<sup>5</sup>

37 And the carcass of Jezebel shall be as 'dung upon the face of the field in the portion of Jezreel; so that they shall not say, This *is* Jezebel.<sup>6</sup>



## CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtilty he destroyeth at once all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had "seventy sons<sup>1</sup> in Samaria. And Jehu wrote letters, and sent to Samaria, unto "the rulers of Jezreel,<sup>2</sup> to the elders, and to them that brought up<sup>3</sup> Ahab's children, saying,

2 Now, 'as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour,

3 Look even out: "the best and meekest of your master's sons, and set *him* on his father's throne, and fight<sup>4</sup> for your master's house.<sup>5</sup>

4 But they were exceedingly afraid, and said, Behold, "two kings stood not before him; how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying, 'We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine,<sup>6</sup> and if ye will hearken unto my voice, take ye "the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew<sup>7</sup> seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, 'Lay ye them in two heaps<sup>7</sup> at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* "righteous:<sup>8</sup> behold, I conspired against my master, and slew him; but who slew all these?

10 Know now, "that there shall fall unto the

A.M. 3120. B.C. 884.

## CHAP. X.

a 1 Ki. 21. 21.

1 The practice of having many wives will account for this great family. Priam of Troy had 50 sons and 12 daughters; Artaxerxes Memon of Persia had 118; and the emperor of Morocco, in 1720, is said to have had 700 sons all alive at one time.—C.

b De. 16. 18. 1 Ki. 21. 8-14.

2 Some copies, instead of Jezreel, read 'Samaria.' Others, 'the city.' Jezreel seems the true reading; the authorities having led to Samaria for safety.—C.

3 Heb. *nourishers*. [It is still usual in eastern countries for the king to relieve himself from the charge of maintaining his children, by consigning one to the care of one great person, and another to another, to be maintained and educated at their expense.—J.]

c ch. 5. 6. Ec. 9. 10. Jn. 13. 27.

d De. 17. 14, 15. 1 Sa. 11. 15. 2 Sa. 2. 8, 9. 1 Ki. 2. 24.

4 This was an offer very unlikely to be accepted, as Jehu was supported by the army, and Ahab's wicked family could have few sincere friends.—C.

5 No reader need be told that these letters were all ironical. It was the same as if he had said, Ye have no means of defence; Israel is with me; if you yield not up yourselves and the city, I will put you all to the sword.—Clarke.

e ch. 9. 24, 27. Lu. 14. 31.

f 1 Ki. 20. 4. Jos. 9. 21. 24, 25. ch. 18. 14. Je. 38. 17. Ec. 10. 4.

g Heb. *for me*.

g Ex. 20. 5. Jos. 7. 24. Re. 2. 23. Is. 14. 20, 21. 1 Ki. 21. 21. Je. 48. 10. Job 18. 17, 19, 20, 27, 31, 39.

h Re. 2. 23. Mat. 14. 8. 11. ver. 6.

i De. 22. 15. Ps. 9. 15. 16, 20, 21, 22.

7 Most probably one on each side—a custom still prevailing even at the palace gates in the Turkish and Persian empires—empire that, like Jehu, profess great zeal for God, but demonstrate their insincerity by injustice and cruelty to men.—C.

k 1 Sa. 25. 22. 1 Ki. 21. 21. Pr. 21. 3. ch. 9. 14.

8 Not ironical, but in approbation of their zeal, not only like, but beyond, his own. He slew *one* of the devoted house; they *seventy*.—C.

l Zec. 1. 6. 1 Sa. 3. 10; 15. 20. ch. 9. 7, 8. 1 Ki. 21. 21-24, 29.

A.M. 3120. B.C. 884.

9 Heb. *by the hand of*.

m 1 Ki. 21. 21-24. ch. 9. 7-10.

10 Or, *acquaintance*. Chaplains, 1 Ki. 18. 17. Ca. 2. 15.

11 Heb. *house of shepherds binding sheep*.

12 Some public place constructed near a running stream, where the sheep could be washed previous to shearing. In a pastoral country, where running water was scanty, such a place would be of some public importance.—C.

13 The Hebrew word *Beḥ-eked*, here translated 'shearing-house,' is most probably the proper name of a village between Jezreel and Samaria, and not far from the latter.—P.

14 Heb. *found*. Ge. 13. 8. 2 Ch. 22. 8; 21. 17. i.e. cousins or nephews.

15 Heb. *to ask the peace*. 2 Ch. 22. 8. Ps. 50. 22. Pr. 13. 20, 21.

16 The place, it may be presumed, where the sheep were washed, by passing them towards the shearing-house, from one shepherd to another, all standing in the water, and each washing the sheep as it passed.—C.

17 Heb. *found*. 1 Ch. 25. 16, 35. 6.

18 Heb. *blinded*. Ge. 31. 55.

19 1 Ch. 12. 17, 18. Ga. 2. 12.

20 That the sin of drunkenness had made considerable progress in Israel, appears probable from 1 Ki. 4. 30 and 16. 9; and the notice of the Syrian king, 1 Ki. 20. 12, 16. Of this sin, Jehonadab, the son of Rechab, an Arabian (whose posterity abide till this day, Je. 35. 19), was a vigorous opponent; a notable reformer of his country's dissolute manners. Honest and self-denying himself, he thinks Jehu likewise, and therefore goes out to meet him, while the shrewd, cunning and reckless zealot takes advantage of his popularity to countenance and aid him in his selfish proceedings.—C.

21 1 Ki. 10. 17. ch. 9. 7. 9. Pr. 27. 2. Mat. 6. 2. Ro. 10. 2, 3.

22 1 Ki. 21. 21. Mal. 4. 1, 2. Ch. 22. 8. ver. 6, 11.

23 1 Ki. 16. 31, 32. Job 13. 7. Ro. 3. 8. Phil. 4. 8.

24 Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Bethel; therefore he purposes to destroy all the worshippers of Baal; and, that he might do it without suspicion, he proclaims a great sacrifice; and, that he may do it the more easily, he gathers them all together into one place.—J.

25 1 Ki. 22. 6. ch. 3. 13; ver. 21.

26 2 Co. 12. 16; 4. 2. Mat. 10. 16.

27 Heb. *sanctify*. 1 Ki. 21. 22; 16. 19.

earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by<sup>9</sup> his servant Elijah.

11 So Jehu slew "all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks,<sup>1</sup> and "his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria: *and* as he *was* at the "shearing-house<sup>2</sup> in the way.<sup>4</sup>

13 Jehu met <sup>5</sup>with "the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute<sup>6</sup> the children of the king, and the children of the queen.

14 And he said, "Take them alive. And they took them alive, and slew them at the "pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted <sup>8</sup>on "Jehonadab the son of Rechab *coming* to meet him: and he "saluted him, and said to him, "Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.<sup>9</sup>

16 And he said, Come with me, and see "my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had "destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little,<sup>1</sup> *but* Jehu shall serve him much.

19 Now therefore call unto me all "the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* "in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel; and all

forms. Painting and pampering do but ripen for tremendous woe. And though for a time sinners may lift their heads high, they will shortly be brought low in death and still lower in hell: and not only their

consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards when brought to a trial: they will be always ready to side with the strongest; and when they want an excuse to

apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extirpated, and wicked men overcome: and if men overlook them, Jesus will at last convene them to execute

the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another.<sup>1</sup>

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.<sup>3</sup>

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge<sup>4</sup> of the sword; and the guard and the captains cast *them* out, and went to the city<sup>5</sup> of the house of Baal.

26 And they brought forth the images<sup>6</sup> out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house<sup>7</sup> unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit<sup>8</sup> from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them,<sup>9</sup> *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, *Because* thou hast done well in executing *that which* is right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.<sup>9</sup>

31 But Jehu took no heed<sup>1</sup> to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.<sup>2</sup>

32 ¶ In those days<sup>3</sup> the LORD *begin* to cut<sup>4</sup> Israel short,<sup>5</sup> and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward,<sup>6</sup> all the land of

A.M. 3120. B.C. 884.

1 Joel 1, 2, 11, 12. Re. 16, 17, 19.  
1 Or, so full, that they stood mouth to mouth.  
2 Ex. 28. 2. 2 Co. 11. 14, 15.

2 Not merely for the priests, but all the worshippers. Every Jew in the synagogue wears a kind of scarf around his shoulders, during the time of worship. Such would seem to have been the practice with the Baalites.—C.

3 Sacred robes.  
d 1 Ki. 20. 39. 40.  
e Eze. 9. 5, 6. 1 Ki. 18. 40.

4 Heb. the mouth.

5 The 'inner sanctuary,' the worshippers were merely in the court, C.—Dath conjectures that the word translated 'city' should be rendered 'inner sanctuary.' No 'city of the house of Baal' is elsewhere mentioned.—I.

6 Heb. statues.

7 1 Ki. 16. 34. 2 De. 7. 5, 6. Eze. 6. 11. Da. 2. 35, 39. Le. 26. 30.

7 To disgrace it to the utmost, by putting it to the vilest uses, Mat. 15. 17. C.—This was an ancient mode of degradation, which still continues in the East. We are informed that Abbas, the Great, king of Persia, having conquered Bagdad, created the tomb of Hanifah, one of the fathers of the church among the Turks, in a similar way.—I.

8 Mar. 6. 20. 12. 34. 10. 1. 4. 13. 1. 2. 1 Ki. 12. 28. 29. ch. 3. 13. 2. 11; 14. 24. 15. 9. 18. 24; ver. 31.

9 'Woe be to us, O God, if we are not all thine. We cannot but everlastingly depart from thee, if we depart not from every sin. Thou hast cleansed our hearts from the base of gross idolatries; O clear us from the golden calves of our petty corruptions.—Bishop Hall.

1 Nu. 25. 11. 13. 1 Ki. 22. 20. ch. 9. 7. Mat. 6. 2; 10. 42.

1 ver. 35. ch. 13. 10. 14. 23. 15. 8, 12.

9 God had sentenced Ahab, Jezebel, and Joram as murderers, and approves of Jehu so far as he executed that sentence. But sanctions neither the cruel spirit nor perfidious and hypocritical manner in which it was accomplished, Ho. 1. 4.—C.

1 Heb. observed not.

2 1 Ki. 12. 28. 33. 15. 25. 30. 16. 19. 20. ch. 3. 3; ver. 29.

2 Here his thorough hypocrisy appears: he followed God with flaming zeal so far as it served his purposes. He immediately stops short when self-interest directs him to prefer Jeroboam to Moses—to the law—to God.—C.

3 Cir. 800.

4 Nu. ch. 12. ver. 33.

5 Heb. to cut off the ends.

6 Cut off their frontier towns and settlements.—C.

7 Heb. toward the rising of the sun.

A.M. 3120. B.C. 884.

8 B.C. 856.  
9 Heb. the days were.

## CHAPTER XI.

a ch. 8. 26; 9. 27. 2 Ch. 22. 10, 11.

1 Daughter of Ahab, king of Israel, and wife of Joram, king of Judah, so that she had strong claims on the royal authority.—C.

2 Ch. 22. 6. Eze. 16. 44. Re. 17. 6. Pr. 16. 4. 10. 15. 59. 7.

2 Heb. seed of the kingdom.

c 2 Ch. 22. 11, 12. Ge. 22. 14. De. 32. 36.

3 The more easily accomplished, because none but the priests had access to the interior of the temple.—C.

d 1 Ki. 6. 8; 11. 36. Je. 35. 2. Eze. 40. 45. Pr. 21. 39.

4 She fulfilled a part of the mission against the house of Ahab, which Jehu could not execute; for through herself the taint of Ahab's blood had been given to the house of David.—I.

e Ps 12. 8. Mal. 3. 15. Re. 17. 1, 7.

5 It is evident from the whole narrative that Jehoiada the high-priest was the moving spirit in this whole transaction. Jehoiada may have first discovered the infant, still alive among the bodies of the slain; but the high-priest must at once have been made acquainted with the discovery, and must have advised the placing of the child in his own apartments in the temple. Jehoiada was evidently a man distinguished for sagacity, courage, and faithfulness to God. He was thus qualified for taking a leading part in the affairs of the kingdom in a time of great danger. All his plans were laid with skill, and carried out with success.—I.

6 B.C. 878.

7 Levites, ver. 9. 2 Ch. 23. 1, 2, 6. 1 Ch. 9. 1.

8 Ge. 21. 32; 26. 28. 31. 44. 1 Sa. 18. 3. He. 6. 10.

9 1 Ch. 23. 3. 6; 24. 3; 25. Lu. 1. 8. 9.

10 2 Ch. 23. 4. 5. 1 Ch. 26. 16, 17. Ac. 4. 1.

7 The temple had three gates: that of Sur is supposed to have been the east; on the west there was none. C.—According to this, it was determined that the partisans of the young prince should be divided into three bodies: one of which was to guard him in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace.—I.

8 Or, from breaking up.

9 Or, companies.

1 Heb. bands.

2 ver. 5. 1 Ch. 26. 25. 2 Ch. 23. 6.

2 The outgoing weekly guard, instead of the incoming home

all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers;<sup>8</sup> and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And the time<sup>9</sup> that Jehu reigned over Israel in Samaria *was* twenty and eight years.

## CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal of Judah, is hid six years in the house of God.  
4 Jehoiada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

AND when Athaliah,<sup>1</sup> the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal.<sup>2</sup>

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid<sup>3</sup> him, *even* him and his nurse, in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah<sup>4</sup> did reign over the land.<sup>5</sup>

4 ¶ And the seventh year<sup>6</sup> Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part<sup>7</sup> of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard:<sup>7</sup> so shall ye keep the watch of the house, that it be not broken down.<sup>8</sup>

7 And two parts<sup>1</sup> of all you that go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.<sup>2</sup>

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges,<sup>3</sup> let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath with them

the priest give king <sup>m</sup>David's spears and shields,<sup>3</sup> that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner<sup>4</sup> of the temple<sup>5</sup> to the left corner of the temple, *along* by the <sup>a</sup>altar and the temple.

12 And he brought forth <sup>o</sup>the king's son, and put the crown upon him, and *gave him* the <sup>p</sup>testimony;<sup>6</sup> and <sup>q</sup>they made him king, and anointed<sup>7</sup> him; and <sup>r</sup>they clapped their hands, and said, <sup>s</sup>God save the king.

13 ¶ And <sup>t</sup>when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a <sup>u</sup>pillar,<sup>7</sup> as the manner *was*, and the princes and the trumpeters by the king; and all<sup>8</sup> the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, <sup>v</sup>Treason, Treason!

15 But Jehoiada the priest commanded the captains<sup>9</sup> of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that <sup>w</sup>followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.<sup>8</sup>

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there<sup>9</sup> was she slain.

17 ¶ And Jehoiada <sup>x</sup>made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the<sup>a</sup> king also and the people.<sup>9</sup>

18 And all the people of the land <sup>y</sup>went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers<sup>1</sup> over the house of the LORD.<sup>2</sup>

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the <sup>z</sup>gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land <sup>aa</sup>rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven<sup>a</sup> years old *was* Jehoash when he began to reign.

A.M. 3126. B.C. 878.

m 1 Sa. 21. 9. 2 Sa. 8.

n 3 The guards were most probably not soldiers, but the Levitical course, 2 Ch. 23. 1, 2. They were consequently unarmed, but now are furnished either from the trophies deposited by David, or from an arsenal in the temple called by his name.—C.

o Heb. shoulder.

p Great court.

q 2 Ch. 3. 1.

r Ex. 22. 16. Ps. 78. 5.

s Is. 8. 16, 20. De. 17. 18.

t The words gave him being supplied, the word translated 'testimony' should rather be referred to the word 'put,' and seems therefore to signify not the book of the law, but some part of the regalia or royal ornaments. C.

u The testimony, says Scott, signifies the book of the law; and Joash was instructed by this significant action that he received his authority from God, and was accountable to him for it.—I.

v 1 Sa. 10. 1; 16. 13. 1 Ki. 1. 39. La. 4. 20.

w Ps. 47. 1.

x Heb. let the king live, 1 Ki. 1. 34. 2 Sa. 19. 16. Ps. 72. 15, 17. [This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king we find the expression put superlatively, as, 'let the king live for ever.' The same style of address was used to the Babylonian and Persian kings.—I.]

y 2 Ch. 23. 12-15.

z 2 Ch. 6. 13; 34. 31. ch. 23. 3.

aa On a rostrum beside a pillar (2 Ch. 6. 13), for, had the child not been raised up, the queen could not have seen or distinguished him.—C.

1 Ki. 1. 39, 40. 1 Ch. 12. 40. ver. 12. Pr. 29. 2.

2 ver. 1. 1 Ki. 18. 17, 18. Mat. 7. 5. Ro. 2. 1-3.

3 ver. 4, 9, 10. 2 Ch. 23. 9, 14.

4 Ez. 30. 8. Re. 19. 20. ch. 10. 21-25. Je. 48. 10.

5 She was a murderer, ver. 1, and as such was righteously condemned.—C.

6 ver. 1. Ju. 1. 7. Mat. 7. 2. Re. 16. 7. 18. 6.

7 De. 5. 2, 3; 29. 1, 12. Jos. 24. 25. 2 Ch. 1. 12. 14; 29. 10; 34. 31. Ezr. 10. 3. Ne. 5. 12, 36.

8 De. 17. 2. 2 Sa. 23. 3. Ps. 122. 9. Ro. 13. 1-5.

9 The true model of a national constitution. First, so far as it may be attained, securing the honour of God's law. Secondly, the co-relative rights and privileges of king and people.—C.

ch. 10. 25-27. 2 Ch. 23. 18. Is. 2. 18. Zec. 13. 2. 1 Th. 1. 9.

1 Heb. offices.

2 The high-priest, as natural, from the care he had taken of Joash, was appointed regent.—C.

3 ver. 5. 2 Ch. 23. 5, 19.

4 Pr. 11. 10. ver. 14.

5 2 Ch. 24. 1. ver. 4.

ch. 22. 12; 1. 15. 2.

A.M. 3126. B.C. 878.

CHAP. XII.

a 2 Ch. 24. 1. ch. 11.

b 1 Ch. 2. 17.

c Ec. 21. 14, 31-33. Ju. 20. 1.

d 1 Sa. 10. 9. 2 Ch. 24. 2, 17-25.

e 1 Ki. 15. 4; 22. 43. ch. 14. 4; 15. 4, 35. 2 Ch. 33. 17. i.e. high places, where God was worshipped.

f Private altars, on high places, where sacrifices were offered, and, no doubt, generally endeared by some interesting recollection of Joshua, Samuel, or some of the prophets or judges. They were not taken away, either for want of power, or from the unsettled state of the country, or were permitted to remain out of deference to popular prejudice, or the neighbourhood, and interests of Levitical cities. Still, as they were contrary to the law, testimony continues to be borne against them.—A. N. R.

g If you cannot reform sinners, at least testify against their sin. Your testimony may be unavailing now, it will work hereafter.

h Heb. holinesses, ver. 18; ch. 22. 4.

i Or, holy things.

j Ex. 30. 12.

k Heb. the money of the souls of his estimation.

l Le. xxvii.

m Ex. 35. 5; 25. 2. 1 Ch. xxii. xxix.

n Heb. ascendeth upon the heart of a man.

o 2 Ch. 24. 5. 1 Ch. 29. 6. Ezr. 7. 16; 8. 25.

p He had assigned the following revenues: (1) Things dedicated by the king or others. (2) The half-shekel for every one who passed the account, the muster or number from twenty years. Ex. 30. 13. (3) The estimation money for every man who had dedicated himself to God. I.e. 27. 2. Ex. 35. 5. (4) Such voluntary contributions as came into any man's heart.—C.

q ver. 4, 5. 2 Ch. 24. 5.

r 2 Ch. 24. 5.

s Plu. 2. 21. 2. Ti. 4. 10.

t The revolt of the ten tribes had greatly diminished the revenues of the Levitical priests, who seem all to have adhered to the throne of Judah and service of Jehovah. The money received had therefore been applied to their support, which they now generously resign, only bargaining that they are not to be held accountable for the repairs of the temple.—C.

u 2 Ch. 24. 8. Mat. 12. 41.

v Of burnt-offering, 2 Ch. 4. 1. Ex. 40. 6.

w Heb. thresholds, Ps. 84. 10.

x Or, secretaries, 2 Sa. 8. 17; 20. 25. ch. 19. 2.

y Heb. bound up.

z Bags or purses of money sealed, and labelled at certain value still pass current in the East, unopened and uncounted.—C.

aa 2 Ch. 24. 12. ch. 22. 5, 6. Is. 58. 12.

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from his design against Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN the<sup>a</sup> seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* <sup>r</sup>right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But <sup>t</sup>the high places were not taken <sup>u</sup>away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated <sup>v</sup>things<sup>2</sup> that is brought into the house of the LORD, *even* the money of every one that <sup>w</sup>passeth *the account*, the money that every man<sup>3</sup> is <sup>x</sup>set at, *and* all the money that <sup>y</sup>cometh into any man's heart<sup>4</sup> to bring into the house of the LORD,

5 Let the <sup>z</sup>priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that*, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the <sup>5</sup>house? Now therefore <sup>6</sup>receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests <sup>7</sup>consented to receive no *more* money of the people, neither to repair the breaches of the house.<sup>6</sup>

9 But Jehoiada the priest <sup>8</sup>took a chest, and bored a hole in the lid of it, and set it beside the <sup>a</sup>altar, on the right side as one cometh into the house of the LORD: and the priests that kept the <sup>b</sup>door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's <sup>c</sup>scribe and the high priest came up, and they put up<sup>7</sup> in bags,<sup>8</sup> and told the money *that was* found in the house of the LORD.

11 And they <sup>d</sup>gave the money, being told, into the hands of them that did the work, that

had the oversight of the house of the LORD: and they laid it out<sup>9</sup> to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out<sup>1</sup> for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls<sup>2</sup> of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:<sup>3</sup>

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.<sup>4</sup>

16 The trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then<sup>5</sup> Hazael king of Syria went up and fought against Gath,<sup>6</sup> and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,<sup>7</sup> and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away<sup>8</sup> from Jerusalem.

19 ¶ And<sup>a</sup> the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy,<sup>9</sup> and slew Joash<sup>1</sup> in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehoabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David:<sup>2</sup> and Amaziah his son reigned in his stead.

## CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Benhadad.

IN the three and twentieth year of Joash

A.M. 3149. B.C. 855.

<sup>9</sup> Heb. brought it forth.

<sup>1</sup> Heb. went forth.

<sup>2</sup> Ch. 24. 14. 1 Ki 7. 50. Nu. 10. 2. i.e. they were not then, but afterwards, made.

<sup>3</sup> That is, there were no vessels made for the service of the temple till all the outward repairs were completed. Hence we may learn in all our expenses to give that the preference which is most needful, and in dealing for the public to deal as we would for ourselves.—I.

<sup>4</sup> They sought first to finish the house before providing the furniture of the altar, trumpets, and lavers.—Note. Attend first to the essentials of religion, the kingdom of God (Ro. 14. 17), and his righteousness, Mat. 6. 33; and if God see it good, then all other things will be added unto you.—C.

<sup>5</sup> Ch. 22. 7. Phi. 4. 8. 1 Th. 2. 10. Ne. 7. 2.

<sup>6</sup> See note on ver. 10. Christian, whatsoever things are honest, (honourable), think on these things, Phi. 4. 8.—C.

<sup>7</sup> Le. 1. 18. 4. 37. 7. De. 14. 25. Nu. 18. 9.

<sup>8</sup> B.C. 840.

<sup>9</sup> Ch. 8. 12. 10. 32. 13. 7. 1 Ki. 19. 17.

<sup>1</sup> Ch. 8. 13. 1 Sa. 27. 12.

<sup>2</sup> A Philistine city twenty-three miles west of Jerusalem.—C.

<sup>3</sup> Ch. 24. 23. Je. 42. 15. Lu. 9. 54.

<sup>4</sup> Ki. 15. 18. ch. 16. 8; 18. 15. 10.

<sup>5</sup> He dearly bought a peace which was of short duration, for the next year Hazael returned, and Jehoash, having no more treasures, was obliged to hazard a battle, which he lost (along with the principal part of his nobility), so that Judah was totally ruined, and Jehoash shortly after slain in his bed by his own servants.—I.

<sup>6</sup> Heb. went up.

<sup>7</sup> Ki. 11. 47; 14. 29; 15. 23. 22. 45. ch. 8. 23.

<sup>8</sup> Ch. 24. 25. 26. ch. 14. 5.

<sup>9</sup> The cause of the conspiracy is traced, 2 Ch. 24. 25-26. to resentment against him for the ungrateful murder of the sons of Jehoiaha, the friend and protector of his youth.—C.

<sup>1</sup> B.C. 838.

<sup>2</sup> Or, Beth-millo, 2 Sa. 9. 1. Ki. 11. 27, not Ju. 9. 6.

<sup>3</sup> But not in the sepulchres of the kings, a circumstance which is supposed to express disapprobation of his conduct. Thus ended a reign full of hope in the beginning but of misery in the end. Many a promising youth turns aside to folly when his monitors are removed, as did this Joash after the death of Jehoiaha the priest, ver. 2.—I.

A.M. 3156. B.C. 838.

<sup>1</sup> This verse is reconciled with ver. 10 by supposing, as in some other cases, that Jehoash, ver. 10, had become co-regent with his father, Jehoahaz, three years before his death—a circumstance most probable in such miserable and unsettled times. C.—As sons frequently reigned with their fathers during the Hebrew monarchy, their reigns are made in some instances to commence from their partnership with the fathers in the throne, and in others from the commencement of their governing alone, after their fathers' decease. Thus we read here that Jehoahaz of Israel began to reign in the twenty-third year of Joash of Judah, and in ver. 10 we read it was in the thirty-seventh of Joash that Jehoash of Israel began to reign, though his father Jehoahaz reigned seventeen years, which would make about the twentieth of Joash. This is explained by supposing his father admitted him to the government two or three years before his death.—T. H. Horne.

<sup>2</sup> Heb. walked after.

<sup>3</sup> De. 4. 24. 19. 10. 32. 21. 22. 12. 14. 15. 2. 6. ch. 12. He. 12. 29.

<sup>4</sup> Ju. 10. 10. Ps. 78. 34; 50. 15. Is. 26. 16. Je. 22. 23. 1 Ki. 21. 29.

<sup>5</sup> B.C. 842.

<sup>6</sup> Though his repentance is not mentioned, it is implied, for the Lord heard him in mercy. If so, and there seems no cause to question it, his calamities, though great, both to himself and his country, were happily overruled for good.—C.

<sup>7</sup> Ex. 3. 7. Ge. 31. 42. Is. 63. 9. ver. 23.

<sup>8</sup> Ver. 25; ch. 14. 25. 27. Is. 19. 20. Ne. 9. 27. Ob. 21.

<sup>9</sup> Not in the days of Jehoahaz, but of Jeroboam the son of Jehoahaz, ch. 14. 27.—C.

<sup>1</sup> Without fleeing to fenced cities, strong holds, dens, and caves.—C.

<sup>2</sup> Heb. as yesterday and the third day.

<sup>3</sup> Ch. 17. 7-17. De. 32. 15-18.

<sup>4</sup> Heb. he walked.

<sup>5</sup> Heb. stood.

<sup>6</sup> 1 Ki. 16. 33. De. 7. 5. 1 ch. 8. 12. 10. 32. Am. 1. 1. Ki. 20. 15. 27, with 1 Ch. 21. 5.

<sup>7</sup> 1 Ki. 14. 19. 20. ch. 10. 34. 35.

<sup>8</sup> 1 Ki. 14. 13. Job. 3. 14.

<sup>9</sup> Alone.

<sup>1</sup> See note on ver. 1.—C.

<sup>2</sup> B.C. 841.

<sup>3</sup> In concert with his father, ch. 14. 1.

<sup>4</sup> Ver. 2. 1 Ki. 12. 26. 33. 13. 33. ch. 3. 3. 10. 29. 6. ver. 8. 9. 25. ch. 14. 16. 2 Ch. 25. 17-24.

<sup>5</sup> The same as Jehoash, ver. 10.—C.

<sup>6</sup> Ver. 9; ch. 10. 35; 14. 29.

the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.<sup>1</sup>

2 And he did that which was evil in the sight of the LORD, and followed<sup>2</sup> the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

4 And Jehoahaz besought the LORD,<sup>3</sup> and the LORD hearkened unto him:<sup>4</sup> for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians:<sup>5</sup> and the children of Israel dwelt in their tents,<sup>6</sup> as beforetime.<sup>7</sup>

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked<sup>8</sup> therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned<sup>1</sup> in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began<sup>2</sup> Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, but he walked therein.

12 And the rest of the acts of Joash,<sup>4</sup> and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers;<sup>5</sup> and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, 'O my father, my father! the chariot of Israel, and the horsemen thereof.'

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand<sup>7</sup> upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward:<sup>8</sup> and he opened it. Then Elisha said, Shoot:<sup>9</sup> and he shot. And he said, 'The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in 'Aphek, till thou have consumed them.'

18 And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite<sup>7</sup> upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth<sup>1</sup> with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha<sup>2</sup> died,<sup>3</sup> and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man,<sup>4</sup> that, behold, they spied a band<sup>5</sup> of men; and they cast the man into the sepulchre of Elisha: and when the man was let down,<sup>6</sup> and touched the bones of Elisha, he revived,<sup>7</sup> and stood up on his feet.<sup>8</sup>

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob,<sup>9</sup> and would not destroy them, neither cast he them from his presence<sup>1</sup> as yet.

24 So Hazael king of Syria died; and Benhadad his son reigned in his stead.<sup>2</sup>

A.M. 3165. B.C. 839.

r Ps 12.1; 89.47. Is. 57.1. Zec. 1.5.

s ch. 2. 12; 6. 27. Job 22.30. Pr. 11.11. Eccl. 22.30. Is. 6.13. Ps. 106. 23.

6 Equivalent, the rabbins and others think, to *protector*, being to Israel better than chariot and horsemen. They rather hold it to signify, 'Are you also, like Elisha your master, to be taken thus away from us in our day of necessity?' C.

7 Heb. *Make thine hand to ride*.

t Ge. 49.24. Ps 127.1. 2:144. Jn. 15.5. Is. 26.12.

8 The Syrians had seized upon the country east of Samaria.

9 It was an ancient custom to shoot an arrow into the country it was intended to invade. When Alexander the Great reached the coast of Ionia, 'he threw a dart into it.' The recent conquests of Syria were to the east of Judea.—C.

10 Ex. 4.2-9. Ju. 7. 9-15. 2Sa. 5.24.

11 1 Ki. 20.26-30. 1Sa. 4.1. ver. 19, 25.

12 Ex 17.11. ch. 20.8-11. Is. 20.2-4. 38.21, 22.

13 Or was grieved. Why? He had told the king, 'Thou shalt smite the Syrians till thou have consumed them.' He must therefore have understood the smiting as symbolical, and should therefore have proceeded till ordered to desist.—C.

14 ver. 25.

15 He prophesied about 60 years.

16 B.C. 839.

17 ch. 2. 2; 6. 23; 24. 2. Is. 57. 1. Ps. 12.1.

18 B.C. 838.

19 A Moabitish band of plunderers.—C.

20 Heb. *went down*.

21 ver. 23, 25; ch. 14. 25-27. Eccl. 37. 10. Re. 11.11. Jn. 11.25:25.

22 So Christ chiefly quickened sinners after his death.

23 Elisha having been the principal witness to the ascension of Elijah, and that ascension being an important evidence of immortality, this additional testimony both to Elisha's character and that vital doctrine is thus miraculously furnished.—C.

24 ch 8. 12; 10. 32; ver. 5-7. Ps. 106. 40-42. De. 28.48.

25 Eccl. 20.9, 14, 17, 22. Ju. 10.10. Ex. 2. 24, 25. 13. 6, 7; 32. 11, 13. Le. 26.42. De. 32.36. Ps. 105.8; 106.45, 46.

26 Not for their sakes, but for the sake of the covenant which promised Christ.—C.

1 Heb. *face*.

2 Ps. 125.3. Lu. 18.7.

3 Benhadad the second.—C.

A.M. 3166. B.C. 838.

ver 5:18, 19; ch. 14. 25. De. 32.35, 36. Ge. 22.14.

CHAP. XIV.

1 Of his reign alone.

2 Ch. 25. 1. 1 Ch. 3. 12.

3 ch 12.2. 2 Ch. 25. 21. 24. 17, 18. 2 Ti. 3.5. He reigned hypocritically.

4 Some things, right, that is, as God had commanded in the law, or prescribed by his prophets.

5 We see here the influence of personal parental example. Let fathers who have successfully trained up their children to serve God, be thankful for the honour thus conferred on them.—I.

6 1 Ki. 15.4:22, 23. ch. 12. 31; 15.4. 35. 2 Ch. 21. 17.

7 1 Ki. 2.12, with ch. 12.20, 21.

8 ch. 12. 20. Ge. 9. 6. Nu. 13. 2. Ch. 25. 3-4.

9 B.C. 827.

10 This is mentioned as a commendation, for in those barbarous times vengeance often extended to the children. Low must be the state of morals when obedience to a simple command of God is noted as a rare virtue.—I.

11 De. 24. 16. Eccl. 18. 4. 20.

12 ch. 8. 20. 22. 2 Ch. 25. 11. 2Sa. 8.13. Ps. 60. title.

13 Or, the rock.

14 Situated about 90 miles south-east of Jerusalem. It was surrounded by precipitous rocks, and its name signifies a rock, as all about it, subsequent name, *Petra*. It was a place of such strength, that it more than once set the Roman armies at defiance. When subdued by that iron power, it became the capital of a province, afterwards, the metropolitan see of the surrounding Greek churches, but finally became, as was foretold by the prophet, a total 'desolation.' Its ruins are at present the most remarkable in the world, and furnish the most abiding evidences of prophetic inspiration.—C.

15 B.C. 826.

16 'Obedience of God,' in testimony of his confidence in the word of the prophet, 2 Ch. 25. 8, 9.—C.

17 1 Sa. 14. 12. 2 Ch. 25. 17. ch. 23. 29. Je. 11. 13. Pr. 17.14; 18. 12; 13. 10; 16. 18.

18 To face an enemy, is still a common phrase for fighting.—C.

19 Ju. 9.8-15. 2Sa. 12. 1-4. Is. 55. 17. The thistle denotes Amaziah as weak and contemptible, though mischievous, and the cedar Joash, powerful and peaceable.

25 And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

## CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah is slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash<sup>1</sup> son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was bright<sup>2</sup> in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.<sup>3</sup>

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew<sup>4</sup> his servants which had slain the king his father.

6 But the children<sup>5</sup> of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, 'The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.'

7 ¶ He slew of Edom in the valley of Salt ten thousand, and took Selah<sup>7</sup> by war,<sup>8</sup> and called the name of it Joktheel unto this day.<sup>9</sup>

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.<sup>1</sup>

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was

church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead! And quickly is the fate of the most powerful and conquering nations reversed when God pleases.—But does not this Elisha, present before us, a figure of the great

of gospel truths, ordinances, and influences break forth in the wilderness for perishing sinners; and the barren Gentile world he makes a joyful mother of Christians, and these fruitful in good works. To destitute souls and churches he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead: and many such his death discharged

deliver them. Those ministers who preach for filthy lucre, or who, by error and falsehood, wound his honour, shall infamously perish in their sin. They who attend his ordinances with malignant intentions, shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promised fulness, shall see it with their eyes, but never share of





in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home;<sup>1</sup> for why shouldest thou meddle<sup>2</sup> to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up;<sup>2</sup> and he and Amaziah king of Judah looked one another in the face at Beth-shemesh,<sup>3</sup> which belongeth to Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah,<sup>4</sup> the son of Jehoash, the son of Ahaziah, at Beth-shemesh; and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages,<sup>5</sup> and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers,<sup>6</sup> and was buried in Samaria with the kings of Israel; and Jeroboam<sup>7</sup> his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy<sup>8</sup> against him in Jerusalem; and he fled to Lachish:<sup>9</sup> but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah,<sup>1</sup> which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath,<sup>2</sup> and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year<sup>3</sup> of Amaziah the

A.M. 3178. B.C. 826.

8 ver. 7. 2 Ch. 32. 25; 25. 19. Hab. 2. 4. Fr. 16. 18.

1 Heb. at thy house.

2 Lu. 14. 31. Pr. 26. 17; 17. 14; 18. 6; 20. 3. 2 Ch. 35. 21, 22.

3 2 Ch. 25. 20. Ez. 14. 4. 1 Sa. 2. 25.

4 The ground being higher in Judah than in Samaria—a curious internal proof of the history having been written on the spot.—C.

5 ver. 8. 2 Sa. 2. 14. 1 Sa. 14. 12.

6 Jos. 21. 16, not 19. 38, nor Je. 43. 13.

7 There were several cities of this name. This one was situated about 13 miles west of Jerusalem.—C.

8 Heb. was smitten, 2 Ch. 25. 22.

9 Pr. 16. 18; 18. 12; 29. 23. Lu. 14. 11. Job. 40. 11, 12. 1 Pe. 5. 5.

4 Self-conceit, ver. 8; senseless idolatry imported from the country he had conquered, and tempt of good advice, 2 Ch. 25. 14-16, led first to the alienation of his subjects, ver. 27, and then to the judgments with which God punished him, 2 Ch. 25. 15.—C.

5 Ne. 8. 16; 12. 39. Je. 11. 18. Zec. 14. 10. 2 Ch. 25. 23.

6 1 Ki. 7. 45, 51; 14. 26; 15. 18. ch. 18. 15. 2 Ch. 25. 24.

7 Took some of the chief men with him, as security for the quiet behaviour of king Amaziah and the rest of their countrymen.—C.

8 1 Ki. 14. 19, 20; 16. 5, 6, 14, 20, 27; 28. ch. 10. 34, 35; 13. 8, 9, 13.

9 B.C. 825.

10 ch. 13. 13. Ho. 1. 1 Am. 1. 17, 9.

11 Jeroboam the second.—C.

12 2 Ch. 25. 25. ch. 13. 10, ver. 1, 2.

13 ch. 16. 10, 34.

14 2 Ch. 25. 14, 27. ch. 12. 20, 21; 15. 10, 14, 25, 30, 21, 23.

15 B.C. 820.

16 Jos. 10. 1, 31. Is. 36. 2. Mic. 1. 13.

17 Lachish was in the plain of Philistia, on the road to Gaza, 35 miles south-west of Jerusalem. It was then a strong city; it is now a desolate ruin.—P.

18 1 Ki. 2. 10, 11; 43. 14, 31; 15. 8, 24; 22. 50. ch. 8. 24, 29; 28. 12, 21.

19 1 Ch. 3. 12, or Uziah. 2 Ch. 26. 1, or Ozias, Mat. 1. 8.

20 Called Uziah, ver. 32, and Ozias by Matthew, ch. 1. 8. There is no reason, however, to pronounce Azariah an error, for nothing is more common than to find the same person having more names than one at one time, or called by different names at different times.—C.

21 De. 2. 8. 1 Ki. 9. 26. ch. 16. 6. 2 Ch. 26. 2. It was a port on the Red Sea.

22 On the north point of the eastern gulf of the Red Sea. It was the entrepot for the East Indian commerce in the days of Solomon, and retained its commercial importance till the 6th century of our era. It is now called Elath.

23 A house separate from intercourse

A.M. 3179. B.C. 825.

1 ch. 10. 31; 13. 2, 11; 3. 3. 1 Ki. 12. 26-33; 15. 26, 34; 16. 20.

2 Nu. 34. 7, 8. Eze. 47. 16-18. De. 3. 17. Ge. 14. 315. 18. Ez. 23. 31. Am. 6. 1, 2. 1 Ki. 8. 6.

3 The pass from the coast of the Mediterranean, between the ranges of Lebanon and Bargylus, into the great plain of Hamath.—C.

4 Mat. 12. 30, 40. Jonah 1. 1.

5 ch. 13. 4. De. 32. 36. Ex. 7. 1, 2, 25. Ps. 12. 5. 100. 44-46. Ju. 10. 16. Ho. 11. 8.

6 Protected by any sufficient fortifications, nor secure from depredations.—C.

7 As yet, ch. 13. 23, but soon after did, Ho. 1. 6, 9. ch. 17. 18.

8 See note on ch. 13. 5.—C.

9 ver. 15, 16, 18.

10 The passage is somewhat obscure, but the meaning seems to be that Jeroboam reduced to subjection the territories of Damascus and Hamath, which David had originally conquered, and which in the time of Solomon remained part of the Jewish monarchy. They were therefore said to belong to Judah.—P.

11 B.C. 784.

12 After an interval of eleven or not twenty-two years, ch. 15. 8.

CHAP. XV.

B.C. 820.

1 Perhaps the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars; but the sixteenth year of Jeroboam's monarchy.

2 Dr. Kennicott complains of the corruption in the name of this king of Judah, which is expressed in four different ways in this chapter, viz. Oziah, Oziah, Ozriah, and Ozihu. But the oldest Hebrew MS. reads here and in ver. 6, 7, Uziah, which is supported by the Syriac and Arabic versions, by the parallel place in Chronicles, by Josephus, and by St. Matthew's genealogy, where it is Ozias, not Azarias. This is also the reading at ver. 3, 34 of the present chapter.

3 2 Ch. 26. 1, 3, 4. ch. 14. 21; 12. 2, 3, 15. 9, 10.

4 That is, he obeyed the divine commands as far as Azariah, who at first reigned well, but lapsed into pride through success, and then into idolatry, wherefore God gave him up to foreign and domestic enemies. See notes on ch. 14. 3, 13.—C.

5 1 Ki. 15. 14; 22. 43. ch. 12. 14. 4 ver. 35.

6 2 Ch. 26. 16-21. Job 34. 19. Le. 13. 44. Nu. 12. 10.

7 B.C. 761.

8 For his proud and presumptuous intrusion into the sanctuary, 2 Ch. 26. 16-21.

9 Ave. We may neither seek to be wise above what is written, nor worship God but as he himself has authorized and required.

10 A house separate from intercourse

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left,<sup>6</sup> nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.<sup>7</sup>

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

## CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper Jotham succeedeth.

8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem.

16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year<sup>1</sup> of Jeroboam king of Israel began Azariah<sup>2</sup> son of Amaziah king of Judah to reign.

2 Sixteen<sup>3</sup> years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;<sup>3</sup>

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote<sup>4</sup> the king,<sup>5</sup> so that he was a leper unto the day of his death, and dwelt in a several house:<sup>6</sup> and Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and

they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the <sup>thirty</sup> and eighth year<sup>s</sup> of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he <sup>did that which was</sup> evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired<sup>9</sup> against him, and <sup>smote</sup> him before the people,<sup>1</sup> and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* <sup>the</sup> word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *genera-*tion. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned <sup>a full</sup> month<sup>s</sup> in Samaria.

14 For Menahem the son of Gadi went up from <sup>Tirzah</sup>, and came to <sup>Samaria</sup>, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphseh, and all that *were* therein, and the coasts thereof from Tirzah:<sup>4</sup> because they <sup>opened not to him</sup>, therefore he smote *it*; and all the women therein that were with child he <sup>ripped</sup> up.

17 ¶ In the nine and thirtieth year<sup>s</sup> of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and *reigned* ten years in Samaria.<sup>6</sup>

18 And <sup>he did that which was</sup> evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ And <sup>Pul</sup> the king of Assyria<sup>7</sup> came<sup>8</sup> against the land: and Menahem gave Pul a thousand talents of silver,<sup>9</sup> that his hand might be with him to <sup>confirm</sup> the kingdom in his hand.

20 And Menahem exacted<sup>1</sup> the money of Israel, even of all the mighty men of wealth of

A.M. 3246. B.C. 758.

<sup>c</sup> There having been an interregnum of eleven years, ch. 14.29.

<sup>d</sup> B.C. 773.

<sup>e</sup> ch. 10.31; 13.2, 11; 14.24; 15.3; 1 Ki. 12.25-33; 15.26, 34; 16.26.

<sup>f</sup> B.C. 772.

<sup>g</sup> As prophesied, Am. 7.9. Ho. 1.4; 1 Ki. 16.9, 20. ver. 14, 25.30.

<sup>h</sup> Not in secret, but in public as a criminal, and with full consent and approbation of the people, to whom he had become obnoxious.—C.

<sup>i</sup> ch. 10.30; 13.1, 20; 14.23, 29. Ti. 1.2, 2 Ti. 2.13. He. 10.23. Nu. 23.19.

<sup>j</sup> 1 Ki. 16.15. Ps. 55.23. Pr. 28.2.

<sup>k</sup> Heb. a month of days.

<sup>l</sup> An instructive example of the brief period allotted to the successful sinner.—C.

<sup>m</sup> 1 Ki. 14.17; 15.21, 33; 16.8, 9, 15.

<sup>n</sup> 1 Ki. 16.24, 28, 29. ch. 13.19, 10; ver. 8, 13.

<sup>o</sup> We have no reason to believe that there were two cities of the name Tiphseh.

The city here referred to was situated on the Euphrates, at a ford. It was called by the Greeks *Thapsacus*.

The English version would here convey the impression that Tiphseh must have been near Tirzah, and consequently in the tribe of Ephraim; but the Hebrew may be rendered thus:—

'Setting out from Tirzah, Menahem smote Tiphseh,' &c.—P.

<sup>p</sup> Ju. 8.5-17.

<sup>q</sup> ch. 8.12. Am. 1.13. Ho. 13.16.

<sup>r</sup> B.C. 772.

<sup>s</sup> So far as we learn from the record, he was more wicked than Shallum, yet Providence grants him a longer reign.

Is this just? Rather, are we able to judge of Providence? We see what Shallum was; do we know what he might have become? God gives an account of none of his ways. But we see that Menahem, who came to riches and power by domestic treason and cruelty, was soon plundered by a foreign invader.—C.

<sup>t</sup> 1 Ki. 12.26-33; 13.33; 15.26; 16.2, 9. ch. 3.3; ver. 9, 28.

<sup>u</sup> 1 Ch. 5.26. De. 28.25-32. Is. 9.1.

<sup>v</sup> By heathen authors called Pul Belochus. By aid of Arbaces the Mede he vanquished Sardanapalus, the last monarch of Assyria, and was the first king of Babylon and Assyria.

As this was in the time of Jonah, ch. 14.25, it has been conjectured that he was the unnamed monarch who repented at his preaching.—C.

<sup>w</sup> B.C. 769.

<sup>x</sup> About £342,185, 15s. sterling.

<sup>y</sup> ver. 14; ch. 14.5. Je. 17.5.

<sup>z</sup> Heb. caused to come forth.

<sup>aa</sup> £5. 4s. [This was a poll-tax of about £6. 5s. a head to 60,000 of his subjects. It is the first instance,

A.M. 3235. B.C. 769.

<sup>a</sup> 1 Ki. 14.19, 20; 15.31; 16.5, 6, 20, 27, 28; 22.39, 40. ch. 1.18; 10.34, 35; ver. 11, 15, 26, 31.

<sup>b</sup> B.C. 761.

<sup>c</sup> Job 20.5. 1 Ki. 15.23; 16.8, 22, 51. Pr. 28.2.

<sup>d</sup> 15.7, 12. Ch. 26.6.

<sup>e</sup> 1 Ki. 15.15; 16.9, ch. 9.14; ver. 10, 30.

<sup>f</sup> B.C. 759.

<sup>g</sup> It seems most probable, from the construction of the Hebrew, that Argob and Arich were slain with the king, and that the fifty Gileadites were Pekah's assistants in the conspiracy. Boothroyd, however, thinks that Argob, Arich, and the Gileadites were all agents in the conspiracy. Some think that Argob, Arich, and the Gileadites guard of fifty, were all slain.—Note, From the difficulty of decision we learn that minute and accurate knowledge of such villanies matters little. Sinners are the ignorant but willing instruments of divine justice in punishing one another.—C.

<sup>h</sup> ver. 21.

<sup>i</sup> 1 Ki. 12.26-33; 13.33-15.26, 29, 30. ch. 3.3; ver. 9, 18, 24.

<sup>j</sup> B.C. 740.

<sup>k</sup> 2 Ch. 28.16, 20. 1 Ch. 5.26, with 1 Ki. 15.20. Lxx. xvi. De. xxviii. Is. i. iv. vii. ix.

The second word (Pileser) added to the original name is, according to Lorsch's probable conjecture, equivalent to the Persian *basasar*, 'great and exalted prince,' from *bas*, high, and *sar*, chief, prince.—P.

<sup>l</sup> The son of Pul. This is the first captivity, in which half the tribes were carried away as a warning to the rest.—Note, It is thus diseases invade the body and carry away health, and vigour, and enjoyment, thus warning of the final captivity of death, if so be that men will 'lay to heart,' and turn to the Lord.—C.

<sup>m</sup> These towns were all situated in the north of Palestine, in the territory of Naphtali. Galilee was also at the early period the name of a small district in Naphtali. It is difficult to account for the name Gilead, except on the supposition that it too was the name of a territory in Naphtali. As here employed it can scarcely mean the country east of the Jordan.—P.

<sup>n</sup> ver. 25.

<sup>o</sup> B.C. 739.

<sup>p</sup> He made the conspiracy in the twentieth of Jotham, and fourth of Ahaz, and held the government as a military chief, but was not crowned king till the twelfth of Ahaz, eight years after, ch. 17.1.—C.

<sup>q</sup> After an anarchy of nine years, ch. 17.1. Ho. 10.3, 7, 15.

<sup>r</sup> In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.

<sup>s</sup> From ver. 33 we learn that Jotham reigned but sixteen years; it is therefore clear that he must have reigned four years in subordination to his father, Jotham.

<sup>t</sup> ver. 33.

<sup>u</sup> ver. 33.

<sup>v</sup> ver. 33.

<sup>w</sup> ver. 33.

<sup>x</sup> ver. 33.

<sup>y</sup> ver. 33.

<sup>z</sup> ver. 33.

<sup>aa</sup> ver. 33.

<sup>ab</sup> ver. 33.

<sup>ac</sup> ver. 33.

<sup>ad</sup> ver. 33.

<sup>ae</sup> ver. 33.

<sup>af</sup> ver. 33.

21 ¶ And<sup>r</sup> the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his <sup>3</sup>fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and *reigned* <sup>two</sup> years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But <sup>Pekah</sup> the son of Remaliah, a captain of his, <sup>conspired</sup> against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites;<sup>5</sup> and he killed him, and reigned in his room.

26 And<sup>r</sup> the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and *reigned* twenty years.

28 And<sup>r</sup> he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of <sup>Israel</sup> came<sup>7</sup> Tiglath-pileser<sup>8</sup> king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor,<sup>9</sup> and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a <sup>conspiracy</sup> against Pekah the son of Remaliah, and smote him, and slew him,<sup>2</sup> and reigned in his stead, <sup>in</sup> the twentieth<sup>3</sup> year of <sup>Jotham</sup> the son of Uzziah.<sup>5</sup>

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began <sup>Jotham</sup> the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusha, the daughter of Zadok.



**CHURCH OF ST. JOHN, SAMARIA—WHERE THE KINGS OF ISRAEL ARE BURIED.** [II. Kings, xv:17.]—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." Samaria was a hill and city in Ephraim. It was the capital of the Ten Tribes of Israel, 42 miles north of Jerusalem. It was built 925 B. C. by Omri, the sixth king of Israel. Its inhabitants were carried away to Assyria by Shalmanezar

in 720 B. C., and their place was supplied by persons from Babylon who brought their gods with them. It is six miles northwest of Shechem and nineteen miles east of the Mediterranean. Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria. Elijah the prophet lived here. The Church of Saint John was erected during the crusades between 1150 and 1180, over the traditional grave of John the Baptist.

35 Howbeit<sup>a</sup> the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now<sup>f</sup> the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In those days<sup>g</sup> the LORD began to send<sup>h</sup> against Judah Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers,<sup>8</sup> and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

## CHAPTER XVI.

<sup>1</sup> Ahaz's wicked reign. <sup>5</sup> Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them. <sup>10</sup> Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. <sup>17</sup> He spoileth the temple of its ornaments. <sup>19</sup> Hezekiah succeedeth him.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty<sup>a</sup> years old *was* Ahaz<sup>1</sup> when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,<sup>2</sup> according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.<sup>3</sup>

5 ¶ Then<sup>b</sup> Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath<sup>c</sup> to Syria, and drove the Jews<sup>d</sup> from Elath: and the Syrians came to Elath, and dwelt there unto this day.<sup>5</sup>

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the LORD, and in the

A.M. 3265. B.C. 739.

ver. 4, ch. 12, 31, 44.  
1 Ki. 15, 14; 22, 43. 2 Ch. 27, 2.

ver. 6, 7. 1 Ki. 11, 47.  
43; 14, 29, 31. ch. 8, 23, 24;  
12, 19. 2 Ch. 27, 7.

6 At the end of Jotham's reign.

8 Is. 7, 1; 9, 21. Ho. 5, 12, 14. Am. 4, 13. 2 Ch. 28, 6. ch. 10, 5.

7 Does God send wicked men to effect his purposes? Yes. They go for their own wicked purposes of covetousness or ambition; God sends them by means of these very propensities to execute his judgments.—C.

8 B.C. 742.

## CHAP. XVI.

a 2 Ch. 28, 1-4. 1 Ki. 11, 4-8; 15, 31; 12, 28-33; 13, 33; 16, 25-33. Le. 18, 21, 12, 2. Ps. 106, 37.

1 See note on ch. 18, 2.—C.

2 Imitating the horrible sacrifices of Canaan, De. 12, 31, in which he actually burned his children, 2 Ch. 28, 33, though this was expressly enumerated as one of the sins on account of which God cast out the Canaanites.—C.

3 Not every green tree throughout the land, but every green tree where he paused to worship—most probably the *syrian* *deities* of heathenism, to whom trees were dedicated.—C.

b Is. 7, 1-9, 14; 6, 9, 10; 9, 6, 7. 2 Ch. 28, 5-15. ch. 15, 37. 1 Ki. 11, 36.

c ch. 14, 22. De. 2, 8. 1 Ki. 9, 26. 2 Ch. 26, 2.

4 The first time they are so named—it signifies the *Yafathim*, of which it is an abbreviation. They were now so called to distinguish the people of Judah from the ten tribes of Israel who had revolted with Jeroboam.—C.

5 A large number of ancient manuscripts, with the Septuagint and Vulgate versions, read *Edomites* instead of *Syrians* or *Arameans*. The difference between the two words in the original is very slight. I prefer the reading *Edomites*.—P.

Instead of *Syrians*, in the second clause of this verse, the marginal Masoretic reading has *Edomites*, which is also found in many MSS., and in the Sept. and Vulg. That this is the correct reading can scarcely be doubted, and in that case we must follow Le Clerc and Houbigant in reading in the first clause *Edomites*, instead of *Syrians*. Though there is no critical evidence for this, historical fact seems to require it, for Elath had never belonged to Syria.—I.

d ch. 15, 29. 1 Ch. 5, 26. 2 Ch. 28, 10, 15, 17, 18. Je. 17, 5.

e 1 Ki. 15, 28-30. ch. 12, 17, 18. 2 Ch. 28, 21.

A.M. 3264. B.C. 740.

2 Ch. 28, 20. Je. 17, 5.

2 Ge. 3, 6. Jos. 7, 21. Ec. 2, 14, 19.

8 This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so much that he determined to have one like it at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Ch. 28, 21-25.—I.

9 Is. 8, 2. Mal. 2, 7. Ho. 7, 7; 4, 6. 2, 14, 10. Ga. 1, 10.

9 Ahaz would foolishly ornament and enrich the temple to please his own fancy, and soon after, ver. 17, 18, he is compelled to disfigure and rob the temple to satisfy the fancy of his heathen auxiliary.—C.

12 Ch. 28, 23; 26, 16-19. 2 Ti. 3, 13.

m Le. 1-11.

1 Heb. *which were* *his*.

n 2 Ch. 4, 1. Ex. 40, 6.

2 He seems to have intended to conform every thing in the Lord's house as much as possible to the idolatrous temples which he saw at Damascus, and to model the divine worship in the same way; in a word, to honour and worship the gods of Syria, and not the God of heaven and earth.—I.

3 Which Urijah had made.

o Newly-made, Ex. 29, 39, 40. Eze. 43, 8. Ps. 106, 39.

p Is. 2, 6. Ho. 4, 12. a means of divination.

4 For myself to worship at. C.—'And the brazen altar (i.e. the original altar of the temple) shall be for me to consider about; i.e. the king had not yet resolved what was to be done with it. He reserved that for future consideration. The original conveys no idea of worship or offering at it on the part of the king.—P.

q Ac. 5, 29, 19. 1 Th. 2, 4. Ga. 1, 10. Jude 11.

r 1 Ki. 7, 23, 25, 27, 28.

5 Probably a shade where the royal family attended at public worship in the court of the temple.

6 It would appear to have been a royal seat, covered with a canopy, in which the king and his family sat on the Sabbath. During most part of the worship of the Sabbath the Jews sat, in emblem of rest—a practice most probably derived from the earliest times.—C.

7 Ahaz had little cause to congratulate himself. In his policy, the result of which, in reference to Judah, was similar to the result of the protection afforded to the Britons by the Saxons. Instead of two petty princes whom he had before for his neighbours, and with either of whom he was able to cope, he had now for his neighbour this

10 ¶ And king Ahaz went to Damascus<sup>h</sup> to meet Tiglath-pileser king of Assyria, and saw an altar<sup>i</sup> that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz<sup>9</sup> came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his<sup>1</sup> peace-offerings, upon the altar.

14 And he brought also the brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north<sup>2</sup> side of the altar.<sup>3</sup>

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.<sup>4</sup>

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones:

18 And the covert<sup>5</sup> for the sabbath<sup>6</sup> that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.<sup>7</sup>

19 ¶ Now<sup>f</sup> the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

## CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Salmanser, he converted with Sargon king of Assyria. 5 Samaria for their sins





**CHURCH OF ST. JOHN, SAMARIA—WHERE HOSHEA REIGNED OVER ISRAEL NINE YEARS.** [II. Kings, xvii:1.]—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord." We learn from I. Kings, xvi:23, 24, that the hill upon which Samaria was situated, was bought from Shemer by King Omri. Before the purchase of the hill by Omri, Tirzah had been the

capital of Israel and before Tirzah, Shechem had been the capital. Jeroboam transferred his royal residence to Tirzah, as we learn from Solomon's Song, vi:4, and I. Kings, xiv:17, and because of the fertility of the soil about Samaria, Omri was led to purchase it. The Church of Saint John was erected between the years 1150 and 1180, over the traditional grave of Saint John the Baptist. It is now a complete ruin, and was, when this picture was taken, being torn down to make room for a mosque.



22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought<sup>7</sup> men from<sup>9</sup> Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of<sup>8</sup> the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was, at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions<sup>8</sup> among them, which slew some of them.<sup>9</sup>

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.<sup>1</sup>

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el,<sup>10</sup> and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth,<sup>2</sup> and the men of Cuth made Nergal, and the men of Hamath made Ashima,<sup>3</sup>

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech,<sup>4</sup> the gods of Sepharvaim.

32 So they feared the LORD,<sup>5</sup> and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their

A.M. 3283. B.C. 721.

7 Ho. 5. 11. Mi. 6. 10.  
1 Ki. 15. 20, 34. 16. 7, 13.  
19. 25, 30, 33. ch. 3. 3.  
10. 29, 31, 33, 21; 14. 24;  
15. 9, 18, 24, 28.

8 1 Ki. 13. 21, 25, 16;  
9. 6. ch. 8. 12. Ho. 1. 4.  
9. Am. 5. 27. Mi. 6. ver.  
5. 6, 13, 18.

9 1 S. 6. 6, 8.  
10 Ezr. 4. 2, 9, 10. ver.  
30, 31; ch. 18. 34; 19. 12;  
13.

11 Ge. 47. 21. ver. 6.  
Mat. 10. 5.  
12 Is. 29. 13. Mat. 15. 8.  
13 2 Ki. 17. 24; 20. 36.  
ch. 2. 24. Je. 15. 3; 16. 4.  
Is. 15. 9.

14 This influx of  
lions would natural-  
ly, as men speak,  
arise from the depop-  
ulated state of the  
country, which pre-  
sented an inviting  
residence: but God,  
who rules over all  
things, declares they  
were sent as a judg-  
ment.—C.

15 Those parts of  
Syria and Palestine  
which are now left  
without inhabitants  
—such as the heights  
of Lebanon and Her-  
mon, the jungles of  
the Jordan valley, the  
woods and marshes  
of Bashan and Gilead,  
and even the desolate  
ruins of Caesarea and  
Ascalon—are in-  
festated with bears,  
panthers, wolves,  
wild swine, jackals,  
and hyenas.—F.

16 1 Ki. 17. 13; 1 Ki. 12. 31.  
2 Ch. 11. 13. Ro. 16. 18.

17 The heathen all  
believed, and still do  
believe, in local and  
tutelary gods; nay,  
in gods opposing one  
another in favour of  
one place, and seeking  
or effecting the  
destruction of another.  
Accordingly, the king of Assyria  
does not deny the  
deity of Jehovah, but  
sends a priest to propi-  
tiate him by sacri-  
fice, and instruct the  
people in the rites of  
his worship, not be-  
lieving him to be  
alone God, but ad-  
mitting him as the  
local and tutelary  
God of Palestine.—C.

18 1 Ki. 12. 29, 32. Am.  
7. 13; 4. 4; 5. 5. Ge. 12. 8.  
Jos. 8. 9.  
19 1 S. 30. 31. Ro. 1. 23.  
1 Co. 8. 5. Is. 44. 20. Ps.  
115. 4-8. Mi. 4. 5.

20 Mat. 10. 5. Lu. 9. 52.  
Ju. 4. 9.

21 2 S. 24. ch. 18. 34.

22 'Tens of the  
daughters,' for the  
licentious worship of  
the Babylonian Myl-  
itta, to whom, ac-  
cording to Herodo-  
tus, prostitution was  
an acceptable ser-  
vice. Such was such  
is, heathenism.—C.

23 Nergal, Ashima,  
Nibhaz, Tartak.  
Nothing certain is  
known but the names  
of these abomina-  
tions; but conjoined  
with what is known  
of others, the impure  
nature of their wor-  
ship may be certain-  
ly inferred.—C.

24 Molech under two  
names, the first sig-  
nifying 'mighty, illu-  
trious,' the second  
most probably the  
'answerer.'—C.

25 Zep. 1. 5. Is. 29. 13.  
2 Ki. 12. 31; 13. 31.

26 Not with the *filial*  
fear, which arises  
from the knowledge  
of God's mercy, Ps.

A.M. 3326. B.C. 678.

132. 4; but with *filial*  
fear, which arises  
from a feeling of his  
judgments. Thus  
they feared Jehovah,  
but served their false  
gods, ver. 33.—C.

14 Or, who carried  
them away from  
thence.

15 De. 28. 64. ver. 8, 12,  
16, 17, 41.

16 1 S. 32. 28; 35. 20. 1  
Ki. 18. 31.

17 1 S. 17. 1, 7. Ex. 19.  
5. 6, 9, 14, 23; 23. 3; 34.  
12-16. Ju. 6. 10. ver. 12.

18 1 Ki. 8. 9. Ex. 6. 6;  
vii.-xiv. Ne. 9. 10, 11.  
De. 5. 15. Je. 32. 21.

19 De. 6. 13; 10. 12. Le.  
19. 32. Ex. 20. 3, 4, 7.

20 Ex. xxv. Le. i.  
xxvii. Nu. iv.-vi. viii.  
ix. xv. xviii. xix. xxviii.  
xxx. xxxv. De. iv.—  
xxvii.

21 ver. 12. Le. xxvi.  
De. iv. v.-xxvii. xxvi.  
xxix. 1 Ki. 9. 4-9. 2 Ch.  
xiv. xv.

22 ver. 14. 2 Ch. 36. 16.

23 2 S. 25. 22. Zep. 1. 5.  
Jos. 24. 19. Re. 3. 15.

24 These nations  
formed the people  
afterwards called Sam-  
aritanes. When  
Cyrus permitted the  
Jews to return, these  
mixed and com-  
mingled people wish-  
ed to join with Zerub-  
babel in building the  
temple, and his re-  
fusal, together with  
the heathenism of the  
Samaritans still re-  
tained, laid the founda-  
tions of that national  
enmity which  
subsisted in the time  
of our Lord, and only  
ceased when Jews  
and Samaritans were  
alike swept from the  
land they had de-  
filed.—C.

25 B. C. 450.

CHAP. XVIII.

B. C. 726.

22 Ch. 28. 27. 29. 1. 1  
Ch. 3. 13. Mat. 1. 10.

1 Ahaz is said, ch.  
16. 2, to have lived  
36, and if Hezekiah  
ascends the throne at  
25, he must have been  
born when his father  
was but 11 years of  
age. Calculating,  
however, that Ahaz  
was 20 complete, and  
nearly 21 when he  
came to the throne,  
and that though he  
reigned but 20 com-  
plete, he had reigned  
nearly 21 years, then  
Ahaz might be 13  
years complete at the  
birth of Hezekiah, an  
age of which the  
early marriages of  
the East remove the  
difficulty.—C.

2 Most probably the  
pious man who exer-  
cised such happy in-  
fluence in the days of  
Uzziah, 2 Ch. 26. 5, and  
whose pious daugh-  
ter might preserve  
her son from the idol-  
atry of his father  
Ahaz.—Note. All his-  
tory attests the in-  
calculable blessing of a  
pious mother. A  
woman that feareth  
the Lord, she shall  
be praised, and her  
acts shall be read in  
the life and pros-  
perity of her chil-  
dren.—C.

3 1 Ki. 15. 5, 11; 22. 43.  
ch. 20. 3. 2 Ch. xvii. xix.

4 De. 7. 5. 1 Ki. 15. 12,  
14. ch. 23. 4-20.

own gods, after the manner of the nations whom they carried away from thence.<sup>6</sup>

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD,<sup>7</sup> and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.<sup>8</sup>

## CHAPTER XVIII.

1 Hezekiah's good reign. 4 He abolisheth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rabshakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old<sup>1</sup> was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah.<sup>2</sup>

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake

the images,\* and cut down the groves, and brake in pieces the <sup>a</sup>brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.<sup>4</sup>

5 He <sup>a</sup>trusted in the LORD God of Israel; so that after him was <sup>a</sup>none like him among all the kings of Judah. nor *any* that were before him.

6 For he <sup>a</sup>clave to the LORD, and departed not from following him,<sup>5</sup> but kept his commandments, which the LORD commanded Moses.

7 And the LORD was <sup>a</sup>with him; and he prospered whithersoever he went forth: and he rebelled<sup>1</sup> against the king of Assyria,<sup>6</sup> and served him not.

8 He <sup>a</sup>smote the Philistines, *even* unto Gaza,<sup>7</sup> and the borders thereof, <sup>a</sup>from the tower of the watchmen to the fenced city.<sup>8</sup>

9 ¶ And <sup>a</sup>it came to pass in the fourth year<sup>9</sup> of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the <sup>a</sup>end of three years they took it; *even* in the sixth year of Hezekiah, (that *is*, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and <sup>a</sup>put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 Because<sup>2</sup> they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.<sup>1</sup>

13 ¶ Now <sup>a</sup>in the fourteenth year of king Hezekiah did Sennacherib<sup>2</sup> king of Assyria come<sup>3</sup> up against all the fenced cities of Judah, and took *them*.<sup>4</sup>

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, <sup>a</sup>I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.<sup>5</sup>

15 And Hezekiah <sup>a</sup>gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the king's house.

A.M. 3278. B.C. 726.

<sup>a</sup> Heb. *statues*.

<sup>d</sup> Nu. 21.9. Je. 10.5.

<sup>4</sup> Brass-work.

<sup>e</sup> ch. 19.10. Job 13.15.

Ps. 13.5; 2.12; 84.12. Is.

26.4.

<sup>f</sup> ch. 19.15; 20.3.

<sup>g</sup> De. 6.4; 10.12, 20.

Job. 23.8. Ac. 11.23; 24.

16. Lu. 1.6. 2 Co. 1.12. 1

Th. 2.10.

<sup>5</sup> Heb. *from after*

*him*.

<sup>h</sup> Ge. 21.22. Nu. 24.

18.1 Sa. 18.14. Ps. 60.12.

Is. 41.10, 14.16. Ro. 8.

31. He. 13.6.

<sup>i</sup> ch. 10.7. To whom

Ahaz had made the

kingdom tributary.

<sup>j</sup> Had the kingdom

been his own by any

principle of right.

Ahaz might have

alienated or rendered

it tributary. But

it belonged not to

man, but to God, and

therefore God, who

had given it to Abra-

ham, had a right to

resume it from the

idolatrous and persecuting

usurpers.—C.

<sup>k</sup> Is. 14.29. 2 Ch. 28.

18.

<sup>7</sup> Heb. *Azzah*.

<sup>l</sup> ch. 17.9. Eze. 9.9.

*i.e.* both villages and

cities.

<sup>m</sup> See note on ch.

17.9.—C.

<sup>n</sup> ch. 17.3, 2 Pe. 2.9.

<sup>o</sup> B.C. 723.

<sup>p</sup> ch. 17.6. Hos. 13.16.

Am. 3.12; 4.1, 2, 4; 6.7.

Mi. 1.6-9.

<sup>q</sup> 1 Ch. 5.26. ch. 17.6.

Hos. 8.5, 9.3. Am. 5.27.

1 Ki. 17.14, 15, 16.

<sup>r</sup> ch. 17.7-23. Is. 1.

ii. v. x. xiv. xxiii. 22.

5, 6. Am. ii. ix. Mi. i.

iii. Ho. 1. xiii. 1, 4.

De. 20.24-28. 1 Ki. 9.6.

9:14, 15, 16. Je. 22.7-9.

<sup>1</sup> National defection

is here assigned as

the cause of national

calamities—a

circumstance which

many are inclined to

think peculiar to the

Jews, as dwelling under

what is commonly

called a theocracy.

But all nations

are immediately under

the divine government, and

will, as assuredly as

ever did the Jews,

suffer the divine

judgment for every

national sin.—Note.

<sup>2</sup> Britain—long

privileged with the

*Bible*, with *commerce*,

with *riches*,

*power*—beware, lest

for neglect of the

first, or abuse of the

others, the Lord

should remove her

candlestick out of its

place.—C.

<sup>3</sup> 2 Ch. 32.1. Is. 36.1.

<sup>4</sup> Heb. *Sankherib*.

<sup>5</sup> B.C. 723.

<sup>6</sup> Compare what

follows in this and

the next two chapters

with Is. xxxvi.—

xxxix., where the

parallel texts are

more largely quoted.

<sup>7</sup> ver. 7. Pr. 29.25.

<sup>8</sup> In all £66,906,

55. sterling.

<sup>9</sup> 1 Ki. 15.18. ch. 12.

18. ver. 17.

<sup>10</sup> 1 Ki. 6.35. 2 Ch. 29.

<sup>11</sup> Heb. *them*.

<sup>12</sup> A most remarkable

confirmation of

this narrative has

recently been discovered

on one of the historical

tablets of Nineveh.

The tablet records

the expedition of

Sennacherib

in his own words as

follows:—(Because

Hezekiah king of

Judah would not sub-

mit to my yoke, I

came up against him,

and carried off as

spoils 200,150 people,

old and young.

And Hezekiah him-

self I shut up in Jeru-

salem, his capital

city, like a bird in a

cage, building towers

round the city to hem

him in. . . . Then up-

on this Hezekiah

there fell the fear of

the power of my

arms, and he sent

out to me the chiefs

of the elders of Jeru-

salem with 30 talents

of gold and 800 ta-

lents of silver, and

divers treasures, a

rich and immense

booty.—P.

<sup>13</sup> Mar. 6.26. Pr. 6.35.

<sup>14</sup> Ch. 32.9-20. Is. 36.2.

<sup>15</sup> B.C. 710.

<sup>16</sup> Some consider

these not as proper

names, but as titles

of office. Rab-saris,

*master of the eun-*

*uchs*, would be equi-

valent to the modern

term comptroller of

the household. Tar-

tan, *keeper of the tri-*

*bute*, would signify

first lord of the

treasury; and Rab-

shakeh is equivalent

to the office of chief

butler, now held in

Europe by an upper

servant, but former-

ly, in royal courts, by

one of much higher

rank.—C.

<sup>17</sup> Heb. *heavy*.

<sup>18</sup> Is. 7.1, 22.9. Ne. 3.

15, 16. 2 Ch. 32.4, 30. ch.

20, 20.

<sup>19</sup> Is. 22.20-24; 36.3.

<sup>20</sup> Or, *secretary*.

<sup>21</sup> Jude 16. ch. 19-23.

26. Is. 17.14; 37.10.

13, 23-27. 2 Ch. 32.10.

16.

<sup>22</sup> A title equivalent

to *master*.—Note.

Titles of office and

honour are not sinful

when legitimately

employed; they are

only to be condemn-

ed when they origi-

nate in flattery, or

degenerate into

pride.—C.

<sup>23</sup> Is. 36.4, 5. ver. 5. Ps.

42.317. 11.7, 8, 19.

<sup>24</sup> Or, *talkest*.

<sup>25</sup> Heb. *word of the*

*lips*.

<sup>26</sup> Pr. 21.30. Job 20.5.

<sup>27</sup> Heb. *trustest thee*.

<sup>28</sup> Is. 36.30. 1.7. 31.1.

3. Eze. 29.6, 7.

<sup>29</sup> ver. 4. 2 Ch. 34.1;

32.12. Is. 36.7-10.

<sup>30</sup> Or, *hostages*.

<sup>31</sup> 1 Ki. 13.18. ch. 19.6.

7, 32-37, with Is. 10.5.

6, 7, 17, 18; 8.6-8.

<sup>32</sup> He speaks as by

the authority and

mission of God; but

because he speaks

boastfully (ver. 24)

and idolatrously (ver.

22, 23, 33), there-

fore infallibly con-

clude, that, though

daring to speak in

God's name, he

speaks falsely, and

by his own spirit.—C.

<sup>33</sup> Perceiving that

the object of this

blasphemous railer

was to stir up the

people to sedition,

they mildly and rea-

sonably required him

to make his proposals

in the Syrian lan-

guage.—L.

<sup>34</sup> ch. 6.25. De. 28.53-

57. Ex. 15.9. 1 Ki. 20.10.

Ps. 73.8. Is. 36.10-13.

<sup>35</sup> Heb. *the water of*

*their feet*.

<sup>36</sup> In the brutal vul-

garity of Rabshakeh

there is a curious in-

ternal note of the

truth of the record,

the figure is taken

immediately from his

own office of butler.

Heretofore

Rabshakeh inciteth the people to revolt.

a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;'

32 Until I come and take you away to a land like your own land, 'a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with their clothes rent, and told him the words of Rab-shakeh.

## CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

## II. KINGS XIX.

A.M. 3594. B.C. 710.

h Da. 3. 15. 17; 6. 27. Jn. 19. 10. 11. Ke. 13. 6.

i Heb. Make with me a blessing; Ge. 33. 11. ver. 14-16.

k 1 Ki. 4. 25. Is. 36. 16. Mi. 4. 4. Zec. 3. 10.

l Or, pit.

m Ex. 3. 8. De. 32. 13. 14. Job 20. 17.

n Or, deceiveth.

o Is. 36. 18-20; 37. 10-12, 18-20; 10. 7-11; 44. 9-19. De. 32. 31. ver. 34-35. Ps. 115. 3-8. Je. 10. 2-16. ch. 19. 10-13; 17. 6, 7, 24. 30. 31.

p He does not question the godhead of Jehovah; but considering him merely as a local and inferior deity, he calls in question his power to protect Hezekiah and his people against his master, his armies, and his triumphant deities.—C.

q Hamath on the Orontes still bears the same name; it was on the northern border of Israel. Arpad is always spoken of along with Hamath, it probably adjoined it on the east beyond the Orontes. According to the probable conjecture of Busching, Hena is the town which is still called by the Arabs Anah. It lies on both sides of the Euphrates, amid rich gardens.—C.

r This was one of the places whence Salmatasar sent a colony into Israel, ch. 17. 24. That it was a small state under its own king appears from ch. 19. 13. We include it in Mesopotamia, because it is mentioned along with other places of that province; and Ptolemy speaks of a town of a similar name, Siphara, as the southernmost city of Mesopotamia. Below it the Euphrates divided into two branches, one going to Seleucia, the other to Babylon. Each probably the same as Ava, ch. 17. 24. Michael places it between Berytus and Tripoli.—C.

s Je. 40. 23. ch. 17. 24. 30; 31; 19. 12, 13. Is. 10. 7-11.

t There are times when it is wise not to answer a fool according to his folly. An especial instance here occurs, when there was danger lest the answer should have been 'railing for railing,' an answer which Michael would not give even to Satan, and which Christians must never employ in reply to their revilers, Jude 9.—C.

u Mat. 7. 6. Pr. 26. 4. Am. 5. 13. Ps. 38. 13, 14; 39. 1, 2.

v ver. 18. Ge. 37. 29. 34. Mat. 26. 65. 1 Sa. 4. 12. 2 Sa. 1. 11.

CHAP. XIX.

Isaiah comforteth Hezekiah's messengers.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, 'Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Tirhakah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even

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d Ps. 50. 15; 11. 12; 3. Ho. 5. 15. ch. 18. 29, 30.

1 Or, provocation.

e Is. 20. 17, 18. De. 32. 36. Ge. 22. 14. Ho. 13. 13. 17. 1. 22. 23. 105. 14.

f Not doubting that God would hear, in the sense of knowing they were spoken—but hear, in the sense of regarding, to punish their insolence and blasphemy.—C.

g Ja. 5. 16. Ps. 10. 15. 106. 23. 30. Is. 37. 41. 45. 11. 1 Sa. 12. 10, 23.

h True prayer is a lifting up, as it raises the thoughts above all earthly objects, and fixes its desires, and its hopes, and its confidence upon God.—C.

i ch. 17. 5, 6; 18. 13. 2 Ch. 28. 5, 6.

k Ex. 14. 13. ch. 6. 16, 2 Ch. 20. 15, 17. Mar. 5. 36. Mat. 14. 31. Is. 37. 6, 7.

l Ps. 116. 48. 5. 50. 3 ver. 33; 7. 6.

m Some think this refers to the pestilential wind, the disease, by means of which they suppose the host of Sennacherib was destroyed.

n Others think it signifies that God would fill his heart with terror: 'I will infuse a spirit into him.' The phrase never signifies anything but putting a spirit into a person.

o This was a spirit of fear (Louth). Boothroyd has, will put another spirit in him.

p The rumour was, that Tirhakah was about to invade Assyria.—C.

q Not by prompting or causing his assassination—that were to make God the author of sin; but by adjudging him for his crimes, to have the passions of the wicked men he has cherished in ambitious wickedness let loose against him.—C.

r Is. 37. 8. ch. 8. 22; 14. 9. Jos. 12. 17, 18.

s 1 Sa. 24. 27. Is. 37. 9. ch. 18. 29, 30. 2 Ch. 32. 15-19. Is. 37. 10.

t Is. 37. 11; 16. 7-14. ch. 18. 33-34. 2 Ch. 32. 13.

u ch. 17. 6; 18. 11. Is. 37. 12.

v Ge. 11. 31; 29. 4. 2 Sa. 8. 9. Nu. 13. 21. ch. 18. 34. Is. 36. 19; 37. 13.

w 1 Ki. 18. 28. Ps. 123. 1. 2 Ch. 20. 4, 9. Is. 37. 14-20.

x Before the mercy-seat, which was to the believer a visible sign and seal of providence and grace, a memorial to sense, and an encouragement to faith. C.

y By this action Hezekiah referred the matter entirely to God, intimating that as his honour was immediately assailed, he was chiefly concerned to defend it.

z And by this appeal the king meant to shelter himself and his people under the shadow of the Almighty.—Scott.

aa 2 Sa. 7. 18. Eze. 36. 37. Da. 9. 2, 3. Ps. 59. 5. 94. 1; 100. 4. Ja. 5. 13.

ab Ps. 80. 1. 1 Sa. 4. 4. Ex. 25. 22.

ac Not as confined locally, but dwelling visibly between the cherubims; and thence from the mercy-seat, as the emblem of Christ, Ro. 3. 25. answer the



open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have <sup>a</sup>destroyed the nations and their lands;

18 And have cast their gods into the fire: for they <sup>b</sup>were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou <sup>c</sup>art the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, <sup>d</sup>Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib<sup>e</sup> king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; <sup>f</sup>The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom <sup>g</sup>hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against <sup>h</sup>the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, <sup>i</sup>With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof;<sup>j</sup> and I will enter into the lodgings of his borders, *and into* <sup>k</sup>the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged<sup>l</sup> places.

25 Hast thou not heard long ago <sup>m</sup>how I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.<sup>n</sup>

26 Therefore their inhabitants were of <sup>o</sup>small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as* corn blasted before it be grown up.

27 But <sup>p</sup>I know thy abode, and thy going out, and thy coming in, and thy rage against me.

A.M. 3204. B.C. 710.

a Nu. 14.9. 2 Sa. 5.21.  
b Ps. 115.4-7. Je. 10.2  
-10. 15.41.9-20: 49.23;  
40.1.2.6.7.10.10.20.

c 1 Ki. 3.28. Da. 9.15-  
10. Ps. 81.13-18. Jos. 7.  
9.15.37.20.

d Is. 37. 21-29: 58.9  
Da. 9.20-23. Ps. 95.2.

e The Old Testament authorizes prayer *against* an enemy: the New Testament commands us to pray *for* him. Are these contradictory? are they of different spirits? Is the New Testament a new law? By no means. The command that enjoins us to pray for our enemies, requires us to pray for his conversion: the example that authorizes us to pray *against* him, is not against *him* personally, but against his wicked designs and plans. We pray for the spiritual welfare of the most wicked enemy, but we pray *against* the diabolical plots, and plans, and combinations of his subtlety, malice, and cruelty.

Note. To pray for the conversion of a sinner, is to pray with God—to pray for the success of a sinner in his sinful purposes, would be to pray against God.—C.

f Is. 37. 22. Ps. 22.7: 44.13.

g Ps. 73.8,9,11: 74.10, 18:89. 51. Ex. 5.2. Pr. 21. 4. ch. 18.28-35.

h Ps. 71.22. Is. 5.24.

i Ps. 20.7. ch. 18.11, 33.34. Is. 10.7. 14:37.24. 25.2. ch. 32.13-17.

j These formed a most valuable article of internal consumption and foreign trade, as is manifest from 1 Ki. 5.6. Their destruction, either for the mere wantonness of invasion, or for the necessary camp-fires, would inflict a deep injury upon the resources and beauties of the kingdom. Industry may soon repair the ravaging of a city: it requires centuries to restore the beauty and grandeur of a forest.—C.

k Or, *the forest and his fruitful field*, Is. 10.18. My forces have drunk up or turned aside whole rivers.

l Or, *fenced*.

m Is. 10.5.6. Je. 51.20-23.

n Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*

o Ps. 127. 2, 3: 120. 6: 92.7,9: 76.5,6: 83.13-15: 75.5-7: 48.5,6: 46.8,9. Je. 5.10. Da. 4.34.35: 2. 21.

p Ps. 139.2,3: 10.11-14. De. 28.6,19.

q Ps. 76.10: 7.6: 2.1: 46.6. Pr. 14.16: 29.9: 27. 3.4: 18.3,6,7.

r Eze. 29.4. Job 41.2. Ps. 32.9. Ja. 3.3. ver. 36. Is. 30.28.

s Oxen and dromedaries are usually guided by a ridge which runs through the division between the nostrils, and which abides permanently, only requiring

A.M. 3204. B.C. 710.

p Of fulfilling, ver. 21. Is. 34. 15. 37. 39:7. 14.38.6,22.

q Le. 25.4,5. with 1 Ki. 1.13. Ep. 3.20.

r Such as figs, grapes, apples, melons, cucumbers, and many such vegetables, as, in eastern countries, require little or no cultivation.—Note. The temporary prohibition of agriculture was first a trial of Hezekiah's faith: and, secondly, a means of repelling the Assyrians, by withholding the means of subsistence.—C.

s ver. 4. Is. 1.9:10.20, 21. Ps. 80.9.

t Is. 10.22:1.9. Ro. 9. 27. Je. 4.10:40.28.

u Is. 9.7:37.32: 59. 17: 63.4,5.

v ver. 7,28. Is. 37.34: 10.12, 21-27. 32. 33: 33: 34.

x Is. 10. 32: 31.5: 37. 35:26.

y ch. 20.6. Is. 48.9,11. Eze. 36.22.

z For the sake of my mercy and honour.—C.

6 Not for any personal merit in David, but for the sake of the covenant confirmed with him, 2 Sa. 7.18-29.—C.

7 Th. 5.2,3. Job 20. 5:24.26. Ec. 12.29.2. Sa. 4.16.2. Ch. 32.21,22. Is. 37. 36: 10.12, 16-19,24-44: 25: 17. 12-14: 24. 21.29: 25.4,5.9:12: 27. 1: 21.5-8: 30.27-33: 31.4,8. 9.33.1,3.5,11,12,23.

8 It is customary to account for this destruction, by supposing it effected by the wind called 'simoom'. Such attempts are not philosophy, but presumption. True philosophy stands upon evidence. The evidence here says the agent was an angel, and the angels of the Scriptures are always persons.—C.

9 That is, when the Jews arose, the Assyrians were dead.—C.

a ver. 7, 28. Is. 37. 7, 20.

b Ge. 10.11,12. Jonah 1.2. Na. 2.8.

c B.C. 709.

d Is. 37.1. Je. 8.2. Eze. 6.5. Le. 20.30. Na. 3.15.

e Heb. *Ararat*, Ge. 8.4. Is. 37.38. Je. 51. 27.

## CHAP. XX.

B.C. 713.

a 2 Ch. 32.24. Is. 38.1. ver. 7.

b 2 Sa. 17.23. Mat. 24. 42,44.

c Jonah 4.3,8. He. 9. 27. Job 30.23,14.5. Ps. 49.7. 89.47. 48. 2. Sa. 14.14. Ge. 3.19.

d The natural tendency of thy disease is certain and speedy death: a fact that thou more precluded God's miraculous interference to prolong his days, than the death of Lazarus, and the certain and speedy tendency of his body to corrupt, precluded Christ from raising him from the grave.—C.

e Mat. 6.6. Ps. 38.2,3. or 1 Ki. 8. 30. 2. Sa. 12.

in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a <sup>a</sup>sign unto thee, Ye shall eat <sup>b</sup>this year such things as grow of themselves,<sup>c</sup> and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And <sup>d</sup>the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For <sup>e</sup>out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: <sup>f</sup>the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By<sup>g</sup> the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For<sup>h</sup> I will defend this city, to save it, <sup>i</sup>for mine own sake,<sup>j</sup> and for my servant David's sake.<sup>k</sup>

35 ¶ And <sup>l</sup>it came to pass that night, that the angel of the LORD went out,<sup>m</sup> and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.<sup>n</sup>

36 So Sennacherib king of Assyria departed, and went and <sup>o</sup>returned, and dwelt at <sup>p</sup>Nineveh.

37 And it came to <sup>q</sup>pass, <sup>r</sup>as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of <sup>s</sup>Armenia: and Esarhaddon his son reigned in his stead.

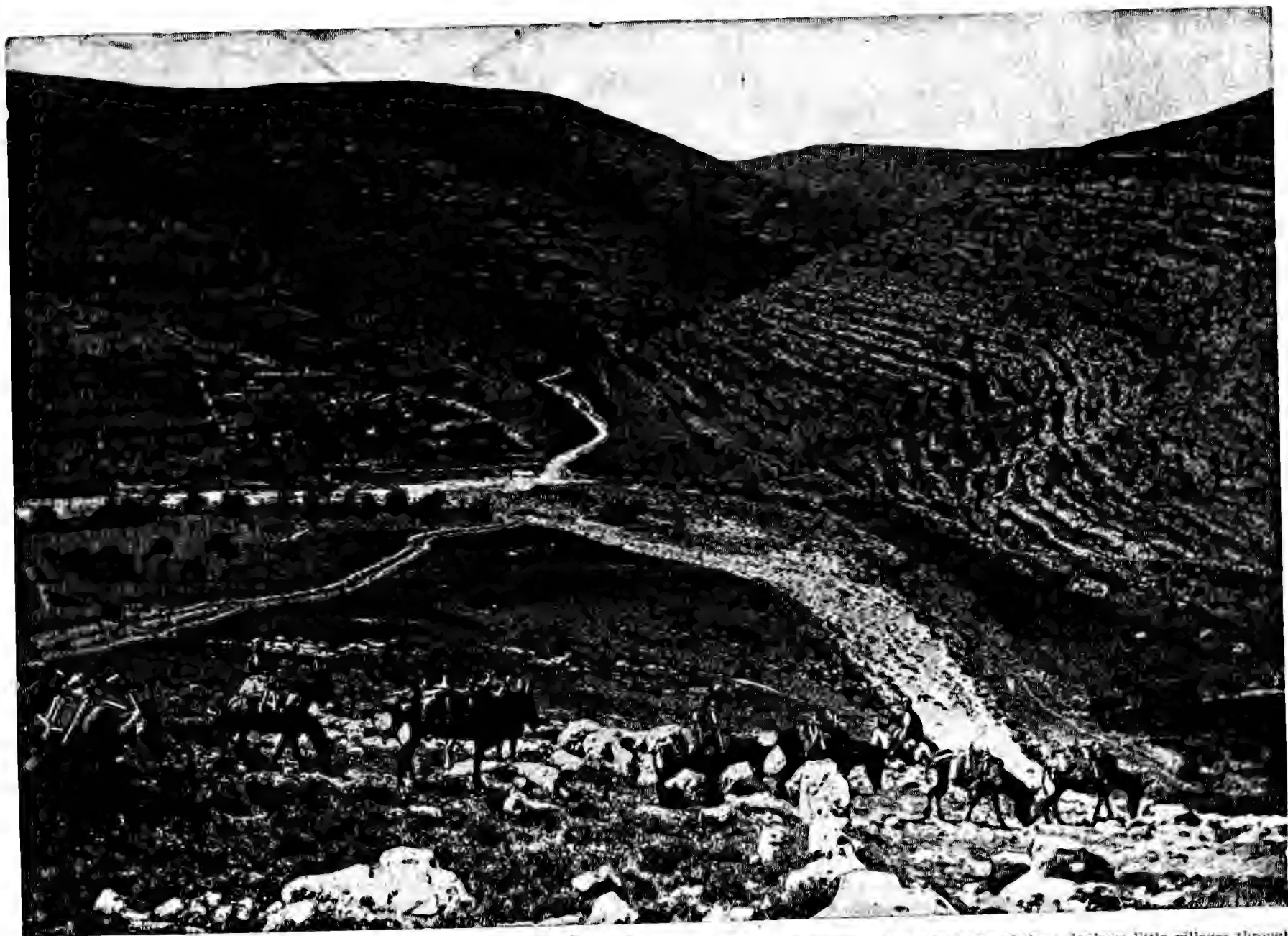
## CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Hezekiah dieth: Manasseh succeedeth him.

IN those<sup>a</sup> days was Hezekiah sick unto death; and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, <sup>b</sup>Set thine house in order; for <sup>c</sup>thou shalt die, and not live.<sup>d</sup>

2 Then he <sup>e</sup>turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee O LORD, <sup>f</sup>remember now



**C**ARAVAN NEAR MT. HERMON—IN VIEW OF THE SPOT WHERE OUR LORD WAS TRANSFIGURED IN THE PRESENCE OF PETER, JAMES AND JOHN. [II. KINGS, xix: 23.]—"By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon." Above is an illustration of the southern side of Mt. Hermon, a mountain which belongs to the Lebanon range. We have here a long line of donkeys

on their way to Damascus. Upon the backs of these donkeys little villages through this mountain country are supplied with the freight which is brought to them from the cities. In this view we have a clump of olive trees to the left of the picture, and we have very accurately brought out the topographical features of the country. This is not far from a village called Mejd el ash-Sheems, where the Druses live.

is good in thy sight. And Hezekiah wept sore.<sup>2</sup>

4 And it came to pass, afore Isaiah was gone out into the middle court,<sup>3</sup> that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:<sup>4</sup> on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years;<sup>5</sup> and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs,<sup>6</sup> and they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees,<sup>7</sup> or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dial<sup>8</sup> of Ahaz.<sup>9</sup>

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon,<sup>1</sup> sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed<sup>2</sup> them all the house of his precious things,<sup>3</sup> the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour,<sup>4</sup> and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto

A.M. 3291. B.C. 713.

¶ Ps. 6. 102. 9. He. 5.

7 2 Heb. with a great weeping.

¶ Is. 38. 9. 65. 24. Da. 9. 20. 21. Ps. 40. 13. 4. 6.

3 Or, city.

1 ch. 18. 1. 1 Sa. 9. 16;

10. 1; 13. 14. 2 Sa. 5. 2.

Jos. 5. 14. 15. He. 2. 10.

¶ ch. 19. 20. Is. 38. 5.

Ps. 65. 2; 68. 8; 39. 12; 147.

3 ver. 7. Ex. 15. 26.

4 God is always the

healer of disease, Ps.

103. 3; but, in some

cases, the vis medi-

catrix nature is his

agent, and medicine

his means. In other

cases the disease in

an attained stage is

naturally incurable,

and then miracle is

his agent, his word

his means.—C.

¶ Is. 26. 8; 66. 13-15;

116. 12. 14. 18. 38. 22.

¶ Ex. 20. 12, with

Jos. 14. 5.

5 Not fifteen years

beyond the time I

had appointed thee,

but fifteen years be-

yond what the state

of disease, left to its

course, would have

allowed thee, Job 7. 1;

14. 6-14.—C.

¶ ch. 19. 6, 7, 32-34. Is.

10. 24-34. 2 Ch. 32. 22.

¶ ch. 4. 41. Mar. 7. 33.

Jn. 9. 6. Ac. 27. 24. 31.

¶ The precise na-

ture of the disease is

unknown, any far-

ther than that it was

inflammatory. Means

are employed even in

production of the mi-

racule, to teach us that

in our utmost de-

pendence upon his

word, we may not

neglect the least of

his precepts, nor, in

pretended faith on

his promise, dare to

tempt his providence.

—C.

¶ Is. 7. 11. 14. 38. 22.

Ju. 6. 17. 37. 39. 2 Sa. 5.

24.

¶ Is. 38. 7, with Jos.

10. 12-14.

7 Half-hour lines.

¶ Ex. 14. 15. 1 Ki. 17.

20. 18. 42. Eze. 36. 37. Ja.

5. 16. Jn. 15. 7. Mar. 11.

24.

¶ Is. 38. 8. 2 Ch. 32. 24.

8 Heb. degrees.

9 Of the precise na-

ture of this dial we

know nothing, more

than that by its con-

struction it measur-

ed time. As to the

means of the miracle,

whether by any ex-

traordinary develop-

ment or change of

the laws of refraction,

it is useless to

inquire. He that

made all things made

their laws, and doeth

according to his will.

—C.

¶ Is. 39. 1. 2 Ch. 32. 31.

2 Sa. 8. 16; 10. 2. He

not only congratulat-

ed him on his mar-

vellous deliverance,

but probably courted

him into a league

against the Assy-

rians.

1 This is the first

time Babylon is men-

tioned. Hitherto it

had been a mere tri-

umphant under the

Assyrians, now it asserts

its independence, and

takes the first step to

that 'bad eminence,'

from which it was

hurled for its idola-

try, cruelty, and

pride.—C.

¶ Is. 39. 2. 2 Ch. 32. 25.

—31. 1 Ki. 10. 2. 15. 25.

2 Or, sciercy.

A.M. 3291. B.C. 713.

¶ ver. 13. 2 Ch. 32. 27.

Jos. 7. 19. Job 31. 33. Pr.

23. 13.

¶ The fault lay not

in showing, but in

the vanity of show-

ing, whereas his own

and as attractive to

his alliance—in look-

ing upon personal

riches and national

resources, as any

means of protection

or property, farther

than as God should

be pleased to com-

mand a blessing upon

them.—C.

¶ This custom of

heaping up treasure

is common in the

East. Vertomanus,

describing the trea-

sure of the king of

Calicut, says that it

was esteemed so im-

menso, that it could

not be contained in

two very large cellars

or warehouses, it

consisted of precious

stones, plates of

gold, and as much

coined gold as might

load 100 mules.—C.

¶ ch. 24. 13; 25. 13-17.

27. 19-22. 52. 17.

¶ ch. 24. 12. 2 Ch. 33.

11. Da. 1. 3.

¶ Is. 39. 8. 1 Sa. 3. 18.

Job 1. 21. Ps. 39. 9. La.

3. 12. 39.

¶ Not that the evil

threatened was good

in itself—that is im-

possible—but good in

its consequences, as

correcting Heze-

kiah's sin, and bring-

ing him to the re-

membrance of God.

—C.

¶ Or, shall there

not be peace and

truth, &c.

¶ The union of

peace with truth, is

peace as Jesus, and

truth as the world,

gives, Jn. 14. 27.—C.

¶ 1 Ki. 11. 41. 43. ch.

12. 19. 15. 6, 7, 30, 38.

¶ ch. 18. 7. 2 Ch. 32. 4.

30. Ne. 3. 16.

1 B.C. 698.

CHAP. XXI.

¶ 2 Ch. 33. 1-10. 1 Ch.

3. 13. Mat. 1. 10.

¶ 2 Ch. 33. 2, 3. 1 Ki.

16. 25. 33. 2 Ch. 18. 16. 2.

4. 22. 17. 24. 3. 4. 17. 8-17.

ver. 3-7. 16. De. 18. 9, 10.

Je. 15. 4.

¶ ch. 18. 4. 17. 16; 8. 18.

27; 13. 4-15. 24. 1 Ki. 16.

32. 13. Je. 11. 17. 15. 59.

1-15.

¶ A grove, He-

brew *Asherah*, i.e.

'an image of As-

terah.

¶ All the host of

heaven, i.e. the sun,

moon, planets, and

stars. The worship

consisted in the offer-

ing of incense to

them on elevated

spots, such as the flat

roofs of houses, tops

of hills, &c.—P.

¶ 2 Ch. 33. 4. 5. Je. 32.

34. ch. 16. 19; 23. 4. 6.

¶ 2 Sa. 7. 2. 1 Ki. 8.

29. 3. Ps. 78. 58, 59.

¶ ch. 16. 11; 23. 4. 6. 1

Ki. 6. 36. 2 Ch. 33. 15.

¶ 2 Ch. 33. 6. ch. 16. 3.

Le. 18. 21; 19. 16. 31. De.

18. 10-14. Is. 8. 19.

¶ See Le. 18. 21. 2 Ki.

16. 3.—C.

¶ Dealt with such

as pretended to pos-

sess power over

spirits, either to ren-

der them visible or

audible, and so to

obtain from them in-

formation concerning

hidden treasure,

things lost or stolen,

or the knowledge of

events—a

thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.<sup>5</sup>

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store<sup>6</sup> unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good<sup>7</sup> is the word of the LORD which thou hast spoken. And he said, Is it not good,<sup>8</sup> if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers:<sup>1</sup> and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 Manasseh's reign. 3 His great idolatry. 10 Prophecies uttered against Judah because of his wickedness. 17 Amon succeedeth him: 19 His wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king. 25 Amon's acts and burial.

**MANASSEH** was<sup>a</sup> twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name was Hephzi-bah.

wrought<sup>b</sup> much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set <sup>a</sup>a graven image of the grove<sup>5</sup> that he had made in the house, of which the LORD said to David, and to Solomon his son, In<sup>k</sup> this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move <sup>a</sup>any more out of the land which I gave their fathers; <sup>m</sup>only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But <sup>n</sup>they hearkened not: and Manasseh seduced<sup>d</sup> them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake<sup>6</sup> by his servants the prophets, saying,

11 Because<sup>p</sup> Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, <sup>q</sup>I am bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will <sup>r</sup>stretch over Jerusalem the line<sup>7</sup> of Samaria, and the plummet<sup>8</sup> of the house of Ahab: and I will wipe Jerusalem, as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.<sup>9</sup>

14 And I will forsake the <sup>s</sup>remnant<sup>1</sup> of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, <sup>t</sup>since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, <sup>u</sup>Manasseh shed innocent blood very much,<sup>2</sup> till he had filled Jerusalem from one end to another;<sup>3</sup> besides <sup>v</sup>his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.<sup>4</sup>

A.M. 3366. B.C. 698.

<sup>a</sup> Ge. 13. 13. ch. 24. 3. 4. Je. 15. 4. 2 Th. 1. 13. De. 32. 21. 22. 2 Ch. 34. 14. Am. 4. 4. 1 ch. 23. 6. 2 Ch. 33. 7. 5 <sup>b</sup> A graven image of the grove<sup>5</sup> is scarcely intelligible; but taking *Asherah* as a proper name, it seems to be the same as the idol *Astarte*, the Phœnician Venus, whose acentious worship was celebrated in groves.—C.

<sup>c</sup> 2 Ch. 6. 6. 1 Ki. 8. 13. 29. 44. 9. 3. ch. 23. 27. 2 Sa. 7. 10. Ps. 132. 13. 78. 68. 6. 1 Ch. 17. 9. ch. 18. 11. 2 Ch. 33. 8. <sup>m</sup> Le. 26. 14. De. 28. 1. 15. 16. xxvi. 15. 1. 19. Ps. 37. 3. <sup>n</sup> ch. 17. 14. 15. Zec. 7. 11. 12. 2 Ch. 36. 13. 16. Je. 44. 4. 5. <sup>o</sup> Pr. 20. 12. Re. 2. 20. 1 Ki. 14. 15. 16. Ho. 5. 11. Mi. 6. 16. Jn. 15. 22. La. 4. 17. Eze. 16. 47. 51. Ps. 12. 8.

<sup>p</sup> B.C. 688. <sup>q</sup> Je. 15. 4. ch. 23. 26. 27. 3. 4. <sup>r</sup> Mi. 3. 12. Da. 9. 12. Je. 19. 3. 1 Sa. 3. 11. 15. 3. 11. Ko. 2. 9. 9. ch. 22. 17. <sup>s</sup> Is. 14. 11. ch. 17. 6. 10. 11. Je. 26. 9. 25. 9. ii. xxiii. xxv. xxvi. 32. 28. 15. La. 2. 8. Am. 7. 8. Zec. 1. 6. 1 Ki. 21. 24. Eze. v. xvi. 20. 37. 47. 21. 31. 32. xxii. xxiii. xxiv.

<sup>t</sup> Line is put for 'lot' or 'portion,' Ps. 66. 6, because the lots or portions of the tribes were ascertained by lines of demarcation or measurement.—C. <sup>u</sup> If the plummet indicate that the wall is overhanging, it is consequently insecure and dangerous, and must be thrown down.—C.

<sup>v</sup> As the dish, or, according to the Septuagint, an alabastrine box for precious ointment, is thus thoroughly emptied of its contents, so shall the land of idolatrous Judah be cleared of inhabitants.—C. <sup>w</sup> ch. 19. 4. 30. 31. xxiv. xxv. 2 Ch. 33. 11. Le. 26. 15. 19. De. 28. 15. 63. Je. 1. xxvi. xxxii. Eze. iv. xxiv. La. 1. 1. 4.

<sup>x</sup> 1 Judah and Benjamin were left as a remnant when the ten tribes were carried into captivity.—C.

<sup>y</sup> Eze. xvi. xxi. xxiii. Ps. lxxvi. cvl. Ne. ix. Da. ix.

<sup>z</sup> ver. 2-7; ch. 16. 3. 4; 24. 3.

<sup>aa</sup> Idolatry and apostasy, which both met in Manasseh, have always been cruel; for Satan, the author of both, was a murderer as well as a liar from the beginning. Jn. 8. 44. The Jewish historians relate that by this wicked king's labors was sawn asunder.—C.

<sup>ab</sup> Heb. *from mouth to mouth.* <sup>ac</sup> ver. 7. 1 Ki. 14. 15. 16.

<sup>ad</sup> The reign of Manasseh was longer than that of any monarch of the house of David. In rebellion against God and absolute wickedness he exceeded all others

A.M. 3316. B.C. 688.

during the first part of his reign; but during the latter part he appears to have been a humble penitent, and an accepted and devoted servant of the God he had so long dishonoured. It is a remarkable fact that only the first or wicked part of his reign is recorded in this book; his repentance is not mentioned, and were it not for the account furnished in the book of Chronicles, we should have known nothing of his conversion. This is one among many examples of the necessity of reading Kings and Chronicles in harmony. During the first part of Manasseh's reign there was a more complete and systematic departure from the worship of the true God in Jerusalem than had ever been seen. Every faith was tolerated there except the faith of JEHOVAH. The great altar of burnt-offering was taken away; the ark was removed from the sanctuary, and an idol substituted; the sacred books were destroyed or proscribed; the Sabbath was despised; prophets and priests of God were slain. Never, in fact, had there been such a thorough national apostasy as was seen at this period. An account of the conversion of Manasseh and its happy results is given in 2 Ch. xxxiii. <sup>e</sup> 1 Ki. 22. 45. 50. ch. 15. 6. 7. 36. 38. 20. 21. 2 Ch. 33. 1-20. <sup>f</sup> 2 Ch. 33. 1-20. <sup>g</sup> 2 Ch. 33. 1-20. <sup>h</sup> This mode of burial prevailed amongst the Jews in the time of our Lord. Jn. 19. 41. But Manasseh most probably was so buried, apart from the royal sepulchres, out of regard to some of his idols whose statues he had erected in his garden.—C. <sup>i</sup> 2 Ch. 33. 21-25. 1 Ch. 3. 14. Mat. 1. 10. <sup>j</sup> 1 Ki. 15. 25. 16. 22. 51. ch. 15. 25. 2 Ch. 33. 22. Nu. 32. 14. <sup>k</sup> 1 Ki. 11. 31. Ju. 1. 15. 13. Je. 13. 13. 1. 1. 2. 8. De. 32. 15-21. <sup>l</sup> ch. 12. 20. 14. 19. 15. 9. 25. 30. 1 Ki. 15. 27; 16. 9. <sup>m</sup> 1 Ki. 16. 16-18. ch. 14. 5. 15. 14. <sup>n</sup> 1 Sa. 11. 15. 2 Sa. 5. 3. 1 Ki. 12. 30. 16. 16. ch. 11. 17. <sup>o</sup> ver. 17. 1 Ki. 11. 41. 43. 14. 20. 31. ch. 8. 23. 24. 15. 6. 7. 36. 38. <sup>p</sup> B.C. 641.

CHAP. XXII.

<sup>a</sup> 2 Ch. 34. 1. 2. 1 Ch. 34. 1. Mat. 1. 10. Je. 1. 2. Zep. 1. 1. 1 Ki. 13. 2. 15. 3.

<sup>b</sup> Jos. 15. 30. <sup>c</sup> ch. 18. 3. 1 Ki. 11. 38. 3. 6. 15. 15. De. 5. 32. Jos. 17. 17. Eze. 18. 14. Je. 22. 15. 16.

<sup>d</sup> 2 Ch. 34. 3. 8. 1. e. the eighteenth year of his reign.

17 ¶ Now <sup>v</sup>the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his <sup>5</sup>fathers, and was buried in the garden<sup>6</sup> of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon<sup>7</sup> was twenty and two years old when he began to reign; and he reigned <sup>a</sup>two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did <sup>b</sup>that which *was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he <sup>c</sup>forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon <sup>d</sup>conspired against him, and slew the king in his own house.

24 And the people of the land <sup>e</sup>slew all them that had conspired against king Amon; and the people of the land <sup>f</sup>made Josiah his son king in his stead.

25 ¶ Now<sup>g</sup> the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried<sup>h</sup> in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

## CHAPTER XXII.

1 *Josiah's good reign.* 3 *He provideth for the repair of the temple.* 8 *Hilkiah having found a book of the law, Josiah sendeth to the prophetess Huldah, to inquire of the Lord.* 15 *Huldah prophesieth the destruction of Jerusalem, but respites thereof in Josiah's time.*

**JOSIAH** <sup>a</sup>was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of <sup>b</sup>Bos-cath.

2 And he did <sup>c</sup>that which *was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the <sup>d</sup>eighteenth year of king Josiah, *that* the king sent Shaphan

power: so many are lying in wait to flatter such to their ruin. And novices, being lifted up with pride, fall into the condemnation of the devil. None are apt to be more abandoned profligates than those who

ters bring on those under their charge. And they who imitate them in their wickedness must share in their punishment. They who forsake God must expect to be forsaken by him. But great must be the strength

REFLECTIONS.—Sometimes there are eminent patterns of piety in the most profane family. And wise is the display of God's abundant love and grace. It bodes well when princes begin their cares And are extremely







**M**OSQUE OF OMAR FROM THE JERICO ROAD—A VIEW FROM THE JERICO ROAD OF THE PLACE WHERE THE HOUSE OF THE LORD STOOD. [II. Kings, xxiii:1-2.]—"And the king sent and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great,

and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." The artist who took these pictures, and the writer, arose in Jericho about 2:30 o'clock, and after a slight breakfast started at 3 o'clock for Jerusalem. We passed by the Judean mountains, as in awful solemnity they stood around us in the quiet moonlight, and reached Bethany, two miles from Jerusalem, at 8 o'clock. This picture was taken about 8:30 as we approached Jerusalem from Bethany.

the LORD, and to keep his 'commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: and all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the 'priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the 'vessels that were made for Baal, and for the grove, and for all the host of heaven:<sup>3</sup> and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto 'Beth-el.

5 And he put down<sup>4</sup> the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto 'Baal, to the sun, and to the moon, and to the planets,<sup>5</sup> and to all the host of heaven.

6 And he brought out the 'grove<sup>6</sup> from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves<sup>7</sup> of the children of the people.<sup>8</sup>

7 And he brake down the houses of the sodomites,<sup>9</sup> that were by the house of the LORD, where the women wove 'hangings<sup>9</sup> for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba<sup>1</sup> to Beer-sheba,<sup>1</sup> and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the 'priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled 'Topheth,<sup>2</sup> which is in the valley of the children of Hinnom,<sup>3</sup> that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the 'sun,<sup>4</sup> at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,<sup>5</sup> which were in the suburbs, and burnt the chariots

A.M. 3381. B.C. 623.

Ex xx. xxiii. l. c. 1.

xxvi. De. 1. xxvii.

2 Ch. 34. 32. Ec. 8. 2.

Je. 4. 2.

g 1 Ch. 24. 4-7; 26. 1-

19. h ch. 21. 4-7; 17. 10. 2

Ch. 34. 3-7.

3 'Baal' signifies

'lord, master, ruler,

and is here used as a

name for the sun, as

the chief luminary of

the earth, and ruler

of the planetary sys-

tem. i The grove, or

Asherah, most prob-

ably the idol called

by the Greek and

Roman heathens *Ar-*

*nus*. 'All the host of

heaven,' all the con-

stellations, which, for

the sake of order, as-

tronomers have dis-

tributed into arbi-

trary forms, and dis-

tinguished by specific

names. C.—See note

on ch. 17. 16.—P.

1 ver. 10. Je. 7. 31, 32.

h 1 Ki. 12. 29. Am. 4.

4. Ho. 4. 15.

4 Heb. *caused to*

*cease*

i Heb. *Chesmarim*.

Ho. 10. 5. 2ep. 1. 4

Mo. ch. xi. 2-7; 17.

16. Je. 44. 17-25.

5 Or, *twelve signs*

*or constellations.*

n ch. 21. 7.

6 Evidently the

image of the grove-

idol Asherah.—C.

7 Thus rendering

it unclear, so that

none might attempt

to collect it for reas-

ons.—C.

8 The spot where

the idols were de-

stroyed and burned

was doubtless in the

deep valley south-

east of the city, where

Hinnom falls into the

Kidron. There the

shrine of Molech was

placed; and the whole

sides of the valley,

with the cliffs and

rocks overhead, were

filled with tombs. It

was thus easy to scat-

ter the dust of the

broken images upon

the graves of the peo-

ple.—P.

9 2 Ki. 14. 24; 15. 12;

22. 46. 2 Ch. 34. 35. De.

23. 17. Jude 7. Ro. 1. 26.

27. Or, *shrines*, Ac.

19. 24.

9 Hangings, either

robes for the idol, or

curtains and screens

for her abominable

worship.—C.

9 Jos. 18. 24. 1 Ki. 15.

22. Ge. 21. 31. Ju. 20. 1.

1 From Geba, six

miles north of Jeru-

salem, to Beer-sheba,

40 miles south of it,

i.e. throughout the

whole length of the

kingdom of Judah.—

P.

1 ver. 8. Mal. 2. 8. 1

Sa. 2. 30. 30. Ec. 44. 10-

14. 29. 31.

5 ver. 4. Je. 7. 31, 32;

19. 6. 11. Jos. 15. 8.

2 So called from

*tophet*, a drum. Such

noisy instruments are

still used in India,

to drown the cries of

the wailers, unman-

ated in the *Bramin-*

*nal suties*.—C.

3 'The valley of

*Ben-Hinnom*, for

thus ought the He-

brew to be translat-

ed, winds round the

western and southern

sides of Mount Zion,

12. 13. 14. xiii. xvii. 1

and falls into the

Kidron at En-rogel.

It is a deep, narrow,

dark ravine.—P.

7 I.e. 18. 21. De. 18.

10. ch. 16. 3; 21. 6. Eze.

23. 37-39.

A.M. 3381. B.C. 623.

from the Phœnician

idolatry, represented

Apollo, or the sun,

as drawn by four

horses in a chariot.

Whether the horses

mentioned in the

text were sculptures

or real horses dedi-

cated to the sun, does

not appear. It is

most probable they

were living horses,

as had they been sta-

tuary, of bronze or

marble, they had

likely shared the fate

of the idolatrous

altar, recorded ver.

13. 14.—C.

6 Or, *ran from*

*thence*

7 That is, the Mount

of Olives, 2 Sa. 15. 30.

7 One of the three

tops of the Mount of

Olives, denominated

'Corruption,' because

of the idolatry prac-

tised on it by Solo-

mon. See De. 32. 5.—

C.

a 1 Ki. 11. 7. Ne. 13.

26.

b Or, *Molech*, 1 Ki.

11. 5. 7.

c Ex. 23. 24. De. 7. 5.

25. 13. 2. 18. 20; 30. 22.

8 Heb. *statues*.

d ver. 16. 20.

e 1 Ki. 12. 29; 13. 2.

Thus the man of

God's prediction was

fulfilled.

9 Josiah had evi-

dently some autho-

rity over a great part

of the former king-

dom of Israel, no

doubt by permission

of the king of As-

syria. He had car-

ried the ashes of the

idolatrous vessels to

Beth-el (ver. 4), in

order to render both

it and the ashes

abominable to the

people.—P.

f 1 Ki. 13. 1. 2.

1 The Sept. and

the Hexaplar Syr.

vers. of Paris insert

immediately after

these words, 'the

man of God pro-

claimed,' when Jer-

oboam stood by the

altar at the feast.

And the king Josiah

turning about, cast

his eyes on the se-

pulchre of the man

of God who proclai-

med these words. This

makes the sense more

complete.—P.

2 Above 300 years

before.

3 'Title,' inscrip-

tion, perhaps render-

ed illegible by the

lapse of 300 years, un-

less to those who

knew it by local tra-

dition.—C.

g 1 Ki. 13. 30, 31. 1 Sa.

3. 18. 19. Ro. 1. 18. Am.

5. 7.

h Heb. *to escape*,

1s. 57. 2. Re. 14. 13.

i 1 Ki. 13. 11-32.

k 1 Ki. 12. 31. ch. 17. 9.

2 Ch. 34. 6.

l As Samaria had

belonged to the ten

tribes, it seems

strange that Josiah

carried his reforma-

tion into that dis-

trict. But it is most

probable that Lemai

in amity with the

king of Assyria, he

ruled over Samaria

by a delegated autho-

rity.—C.

m Or, *sacrificed*, Ex.

22. 26. 1s. 14. 6. ch. 10. 5;

12. 13. 14. xiii. xvii. 1

Ki. 15. 40.

n The design of

this was to render

their idolatry detest-

able; for, according

to the ceremonial

law, nothing was so

asseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence,<sup>6</sup> and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption,<sup>7</sup> which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed,<sup>1</sup> who proclaimed these words.<sup>2</sup>

17 Then he said, What title<sup>3</sup> is that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that were in the cities of Sam

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem: and put the

A.M. 3381. B.C. 623.

o ch. 21. 3, 6; 22. 8. Le. 20. 27. De. 18. 11. 1. 2. Ch. 34. 3-7. 33. 15. 8. 19. 6 Or. teraphim.

p 1 Ki. 15. 5. 2 Ki. 18. 5. None so blameless.

7 Among the good kings recorded in Scripture, David was signified by many excellences, but was also guilty of great errors, and one surpassing crime, never passed over by the recording Spirit of God. So that his real eminence lies in his deep remorse and repentance, through faith in the Redeemer. Hezekiah stands next distinguished above all other kings, by confidence in God—whom yet he partially forgot in the day of his prosperity—and whom threatened judgments were necessary to bring to his remembrance, ch. 20. 13. 15-19. Josiah stands above them all in purity of life, and ardent and untiring zeal for reformation.

—C.

1 Ki. 2. 4. Mat. 21. 37. De. 6. 5; 10. 12.

r ch. 24. 4; 22. 13. 17. Je. 15. 1; 43. 10.

8 Heb. angers.

9 Not merely the evil acts Manasseh had done, but the evil principles and practices he had inculcated and patronized, the corrupting infection of which still remained to provoke the Lord to call down his judgments.—C.

s ch. 17. 6. 18. 20. 23; 24. 3; 25. 11. Je. 2. 11; 15. 4. De. 28. 49-68; 4. 26; 27. 8. 19.

t 1 Ki. 8. 29; 9. 3. ch. 21. 4-7.

u 1 Ki. 11. 41. 43; 14. 29. 31; 15. 23. 24; 22. 45. 50. ch. 15. 6; 7. 36. 38; 20. 20. 21.

x 2 Ch. 35. 20-24.

y ver. 25. Ec. 8. 14; 9. 1. 2. Ps. 36. 6. Ro. 11. 33. 15. 57. 1; 21. 24. 10. Re. 14. 13.

1 B.C. 610.

2 A city of Manasseh, within the limits of Issachar, about 17 miles north-west of Samaria. Here Josiah attempted to arrest Pharaoh's march to the Euphrates—an act to which he was obligated both by regard to his own safety, and his fealty to Samaria to the king of Assyria.—C.

x ch. 14. 8. 11.

3 As soon as he had discovered him—at the first onset.—C.

This sad event is more fully detailed in 2 Ch. 35. 20.—P.

a 2 Co. 9. 1-4. 1 Ch. 3. 15. Je. 22. 11.

4 Or. Shallum, a younger son.

b ch. 24. 18.

c ch. 16. 2-4; 21. 2-7. 21. 22.

d 2 Ch. 36. 3. Eze. 19. 3-4.

e Nu. 34. 11. ch. 25. 6. 20. 21. Je. 39. 5; 52. 10. Eze. 47. 17.

f Or. because he reigned.

g 2 Ch. 36. 4.

7 By comparing the narrative here given with 2 Ch. 26. 2, we learn that Pharaoh, when on his way to Assyria, captured Jerusalem after the death of Josiah, and took the new-made king Jehoahaz with

A.M. 3394. B.C. 610.

he ruled as the vassal of the Egyptian monarch. Riblah is situated on the right bank of the Orontes, in a fertile plain, near the northern termination of the range of Antilebanon.—P.

f ch. 24. 17. Da. 1. 6.

g Mat. 1. 11. 1 Ch. 3. 15. 16. 2 Ch. 36. 4.

8 Eliakim, God shall arise.—Jehoiakim, Jehovah shall arise. Jehovah having been the name by which God was revealed in Egypt, the Egyptian monarch seems to convey by the change, either heathenish contempt for the name, or superstitious evidence that he, and not the king of Judah, was now Jehovah's favourite.—C.

h Je. 22. 11.

i ver. 33; ch. 15. 19. 20.

k 2 Ch. 36. 5, 8.

l Je. 22. 13-19; 26. 20-23; 36. 23-26. 2 Ch. 36. 5.

CHAP. XXIV.

B.C. 607.

a 2 Ch. 36. 6. Je. 46. 2; 25. 1. ch. 17. 5. Da. 1. 1, 2.

b 2 Ch. 36. 6, 7. Is. 10. 5. 6. Je. 51. 30-32. Eze. 7. 24; 10. 36-43; 23. 22-25. 45-47.

1 B.C. 603.

c ch. 20. 17; 21. 10-15; 22. 17. Je. 25. 9; 26. 20. De. xxvi. De. xxviii.

d Am. 5. 6. Is. 10. 5, 6; 45. 7-17. 11.

e God is not the author of the sin, when by one wicked man he punishes another. The one that is guilty deserves the punishment; the one who desires to punish is given over to his own corrupt affections, which he follows, thereby fulfilling the righteous judgments of God.—C.

f ch. 23. 26, 27. Le. 26. 33. De. 4. 26, 27; 28. 64. Je. 4. 4.

g ch. 21. 2-7; 26. 16. 17. 2 Ch. 33. 2-9. Je. 15. 1.

h Not punishing them for the personal sins of Manasseh, but for those sins he taught them to practise, and in which they became such expert and infamous adepts.—C.

i 1 Ki. 11. 41. 43; 14. 29. 31; 15. 7, 8, 23. 24; 22. 45. 50. ch. 23. 28; 21. 17. 25; 20. 22; 16. 19; 15. 6. 7. 36. 38.

k 2 Ch. 36. 8. Je. 22. 18, 19; 36. 30.

l B.C. 599.

5 It is necessary to remark that this king is called by other names, 1 Ch. 3. 16. Je. 22. 24. Mat. 1. 21. But nothing is more common in all ages than for the same person to be called by different names. Napoleon and Bonaparte is the most striking modern example—that conquering scourge of the nations being indiscriminately called by the one or the other title.—C.

m This is not contradicted by Je. 35. 30, for Jehoiakim had not to sit upon the throne of David, Jehoiachin having scarcely ascended till he is cast away from the royal seat which Nebuchadnezzar did not permit him to occupy.—C.

n Je. 4. 4; 46. 2.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

# CHAPTER XXIV.

1 Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to

he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nebushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, <sup>1</sup>according to all that his father had done.

10 ¶ At <sup>2</sup>that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city <sup>3</sup>was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah <sup>4</sup>went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: <sup>5</sup>and the king of Babylon took him in the eighth year of <sup>6</sup>his reign.<sup>8</sup>

13 And <sup>9</sup>he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces <sup>10</sup>all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.<sup>9</sup>

14 And he <sup>11</sup>carried away all Jerusalem, and all the princes, and all the mighty men of valour, <sup>12</sup>even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And <sup>13</sup>he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, <sup>14</sup>and the mighty of the land; <sup>15</sup>those carried he into captivity from Jerusalem to Babylon.

16 And all <sup>16</sup>the men of might, <sup>17</sup>even seven thousand, and craftsmen and smiths a thousand, <sup>18</sup>all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And <sup>19</sup>the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.<sup>4</sup>

18 Zedekiah <sup>20</sup>was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, <sup>21</sup>the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, <sup>22</sup>according to all that Jehoiachin had done.

20 For <sup>23</sup>through the anger of the LORD <sup>24</sup>it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zede-

A.M. 3405. B.C. 599.

2 Ch. 23. 37.  
m 2 Ch. 36. 10. De. 28.  
49. Le. 26. 25.  
n Heb. came into  
siege. Le. 26. 25. De.  
28. 52-57. ch. 17. 5. 6.  
Hab. 1. 5-10.  
Je. 27. 17; 38. 17; 22.  
24-30.

7 Or, eunuchs.

8 Nebuchadnezzar's, Je. 25. 15. 28.

9 Not in the eighth of Jehoiachin (see ver. 8), but in the eighth of Nebuchadnezzar himself.—C.

10 ch. 20. 17; 14. 14. Is. 39. 6. 1 Ki. 14. 26. Je. 20. 5.

11 For ch. 25. 13-15. Je. 27. 18-21. Da. 5. 2, 3.

12 See note on Ezr. 1. 7, and compare with 2 Ch. 36. 7.—P.

13 Je. 24. 1, 5; 52. 28. 2 Ch. 36. 6, 7. Ezr. 1. 2.

14 Not all that were in the land, but all the warriors, nobles, and mechanics that were in the city.—C.

15 1 Sa. 13. 19, 22. ch. 25. 12.

16 ch. 25. 12. Je. 40. 7; 52. 16.

17 2 Ch. 36. 10. Es. 2. 6. Ezr. 1. 2. Je. 22. 24-30. ver. 12, 13, 25-27.

18 Or, eunuchs.

19 Je. 52. 28. Ps. 76. 5, 6. ch. 25. 12. 1 Sa. 13. 19, 22.

20 This expression generally refers to military prowess, but it also signifies wealth, Ge. 34. 29, and elsewhere; and this sense seems to be required here when compared with ver. 14.—C.

21 This is evidently a supplementary account to that in ver. 14. The total may be thus summed up: chiefs and warriors, 10,000; persons of property (men of might), 7,000; craftsmen and smiths, 1,000. Total, 18,000. That persons of property are denoted by 'men of might', is clear from the distinction in this and the 14th verse.—P.

22 2 Ch. 36. 11. Je. 37. 1; 52. 1. 1 Ch. 3. 15. ch. 3.

23 Mattaniah, 'gift of the Lord'—Zedekiah, 'justice of the Lord'; a change imposed in violation of Nebuchadnezzar's severity, which he justifies by the act of providence that permits or inflicts, and not by the principle by which the agent is actuated.—C.

24 ch. 23. 31.

25 ch. 23. 31. Je. 24. 8.

26 ch. 22. 17; 17. 19-18. De. 4. 24-27; 31. 16, 17; 32. 15-27. 28. 15-68.

27 Through the anger of God Zedekiah was given over to his own ways, Ro. 1. 24, 28.—C.

28 Je. 27. 12. Ezr. 17. 3-21. Pr. 14. 14.

29 The temerity of this act would be astonishing and unaccountable were it not that, as usual, the renunciation was connected with an alliance with the king of Egypt, Pharaoh-hophra, the Apries of profane authors; compare Je. xlvi. Yet he is strongly reproved for having violated the oath he took to the king of Babylon. This was the filling up of the measure of his iniquity, and now the wrath of God descends upon this king, city, and

A.M. 3414. B.C. 590.

CHAP. XXV.

a Je. 39. 1; 52. 4. Ezr. 4. 22. 1. 21. Le. 26. 25-31. De. 28. 52-57.

1 In this chapter we have a brief but graphic narrative of the destruction of Jerusalem and Solomon's temple. It is almost verbatim the same as Je. li. The systematic student of Bible history ought also to read in connection Je. xxxix. with the whole book of Lamentations.—P.

2 B.C. 588.

3 Je. 52. 6; 39. 2. Zec. 8. 19.

4 Le. 26. 26. De. 28. 52. 53. La. 4. 10. Ezr. 4. 16. 17. 6. 3. 12. 17. 15. 19. 14. 13. 21. 5. 10. Je. 37. 21; 52. 6.

5 Before the invention of gunpowder there were various military engines for the assault of city walls. Still the chief dependence was on a chain of forts, united by lines, called lines of circumvallation, by which means, by the process now called 'blockade,' cities were at length reduced by famine.—C.

6 Je. 39. 2, 3; 52. 7; 5. 10. Ezr. 4. 16. 17. 6. 3. 12. 17. 15. 19. 14. 13. 21. 5. 10. Je. 37. 21; 52. 6.

7 The king's garden was south of Moriah, in the bed of the Kidron valley. The king and his chief men appear to have left the city by a postern, and to have fled down the glen toward the Jordan valley. They were not discovered till the morning; but they were then pursued and captured at Jericho.—P.

8 Am. 2. 14. Is. 30. 16. Ezr. 12. 13.

9 Je. 52. 9, 11. Ezr. 17. 18.

10 Heb. spake judgment with him.

11 Heb. made blind, Je. 37. 5; 34. 3. Ezr. 12. 13. Ps. 107. 10, 11.

12 This cruel practice is a common punishment of dethroned princes in the East, and is done to render them incapable of again ascending the throne. In Persia it is effected by passing a red-hot copper plate close to the eyes, or with the point of a dagger.—C.

13 It was prophesied (Je. 32. 5; 34. 3) that he should go to Babylon, and in Ez. 12. 13, that he should never see Babylon; and, by this city of Nebuchadnezzar, the apparently contradictory prophecies were reconciled and fulfilled.—C.

14 Je. 52. 12. ch. 24. 12. Zec. 8. 19.

15 Or, chief marshal.

16 Je. 24. 17; 38. 17; 21. 12. 33. 39. 8. 2 Ki. 25. 19. Ps. 78. 1; 74. 7, 8. Ezr. 7. 20, 21; 15. 6, 7; 10. 41. 20. 47; 22. 18-22. 24. 4-14. 2.

17 Solomon's temple, which, according to Usher, had now stood 424 years, 3 months, and 8 days.—C.

18 Je. 39. 8; 52. 14. Ne. 1. 3.

19 Je. 52. 15, 19; 39. 9. ch. 21. 14.

20 Heb. spake judgment with him.

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34 Je. 52. 12. ch. 24. 12. Zec. 8. 19.

35 Or, chief marshal.

36 Je. 24. 17; 38. 17; 21. 12. 33. 39. 8. 2 Ki. 25. 19. Ps. 78. 1; 74. 7, 8. Ezr. 7. 20, 21; 15. 6, 7; 10. 41. 20. 47; 22. 18-22. 24. 4-14. 2.

37 Solomon's temple, which, according to Usher, had now stood 424 years, 3 months, and 8 days.—C.

38 Je. 39. 8; 52. 14. Ne. 1. 3.

39 Je. 52. 15, 19; 39. 9. ch. 21. 14.

40 Heb. spake judgment with him.

41 Heb. made blind, Je. 37. 5; 34. 3. Ezr. 12. 13. Ps. 107. 10, 11.

42 This cruel practice is a common punishment of dethroned princes in the East, and is done to render them incapable of again ascending the throne. In Persia it is effected by passing a red-hot copper plate close to the eyes, or with the point of a dagger.—C.

## CHAPTER XXV.

1 Jerusalem is again besieged. 4 Zedekiah taken, his sons slain, and his eyes put out. 8 Nebuzaradan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity. 13 spoileth and carrieth away the treasures. 18 The nobles of Judah are slain at Riblah. 22 Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass <sup>1</sup>in the ninth year of his reign, in the tenth month, in the tenth day of the month, <sup>2</sup>that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.<sup>1</sup>

2 And the city was besieged unto the eleventh year of king Zedekiah.<sup>2</sup>

3 And on the ninth day of the <sup>3</sup>fourth month the famine prevailed in the city, and there was <sup>4</sup>no bread for the people of the land.<sup>3</sup>

4 ¶ And the city <sup>5</sup>was broken up, and all the men of war fled by night by the way of the gate between two walls, which <sup>6</sup>is by the king's garden; (now the Chaldees were against the city round about;) and <sup>7</sup>the king went the way toward the plain.<sup>4</sup>

5 And the army of the Chaldees <sup>8</sup>pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

6 So <sup>9</sup>they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.<sup>5</sup>

7 And they slew the sons of Zedekiah before his eyes, and <sup>10</sup>put out the eyes<sup>6</sup> of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.<sup>7</sup>

8 ¶ And <sup>11</sup>in the fifth month, on the seventh day of the month, (which <sup>12</sup>is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard,<sup>8</sup> a servant of the king of Babylon, unto Jerusalem:

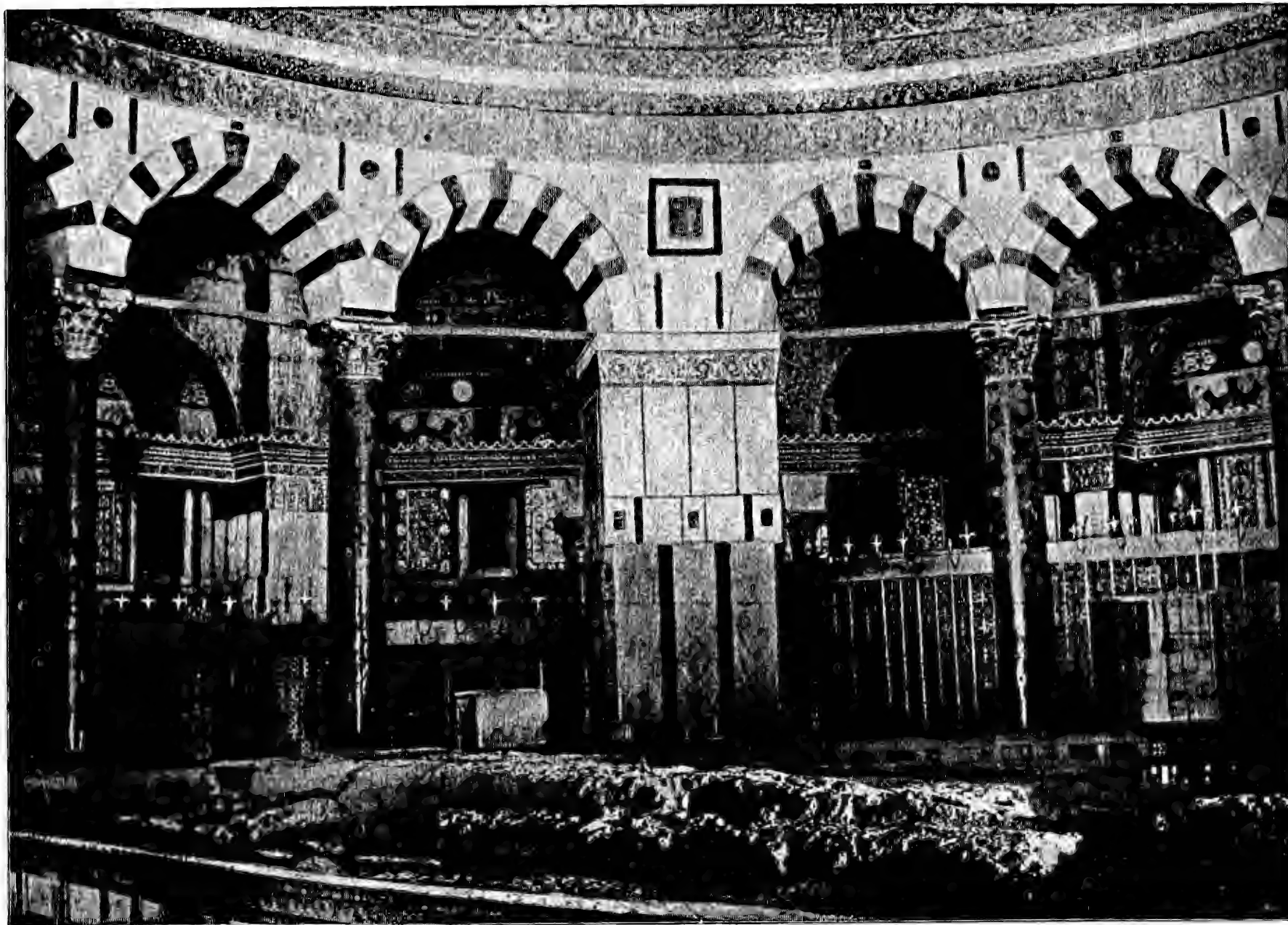
9 And <sup>13</sup>he burnt the house of the <sup>14</sup>LORD, and the king's house, and all the houses of Jerusalem, and every great <sup>15</sup>man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, <sup>16</sup>brake down the walls of Jerusalem round about.

11 Now the <sup>17</sup>rest of the people that were left in the city, and the fugitives that fell away<sup>1</sup> to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of <sup>18</sup>the





**I**NTERIOR OF THE MOSQUE OF OMAR—STANDING OVER THE ROCK WHERE ABRAHAM IS THOUGHT TO HAVE OFFERED UP ISAAC, AND SOLOMON BUILT THE TEMPLE. [II. Kings, xxv:13-14.]—"And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away." The

interior of the temple that stood where the Mosque of Omar now stands was richly furnished. So the interior of this Mohammedan place of worship is most elaborately furnished. The building has 8 sides, each 68 feet long, the whole being covered with richly colored porcelain tiles, and a frieze of tiles running around the building upon which are written passages from the Koran. The great dome is supported by Corinthian columns. There are 56 stained glass windows of great brilliancy and beauty. The dome is 98 feet high, and 66 in diameter.



poor<sup>9</sup> of the land to be vine-dressers and husbandmen.

13 ¶ And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.<sup>1</sup>

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea,<sup>2</sup> and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah<sup>3</sup> the chief priest,<sup>3</sup> and Zephaniah the second<sup>4</sup> priest, and the three keepers of the door.<sup>4</sup>

19 And out of the city he took an officer<sup>5</sup> that was set over the men of war, and five<sup>6</sup> men of them that were in the king's presence, which were found in the city, and the principal scribe of the host,<sup>7</sup> which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew<sup>8</sup> them at Riblah, in the land of Hamath. So Judah was carried away out of their land.

A.M. 3416. B.C. 588.

<sup>9</sup> Sometimes poverty is a protection; they who own nothing have nothing to lose. The poor, formerly oppressed, have now liberty, while their oppressors are enslaved.—I.

<sup>1</sup> ch. 20. 17. Je. 27. 21. 27. 22. 1 Ki. 7. 15. 23. 27. 47. 50. 2 Ch. 4. 11. 16.

<sup>2</sup> This robbery of the house of the Lord, and this carrying away of his people into captivity, are here to be accurately noted, (1) as judgments against an apostatizing and idolatrous church; and (2) as instances of that reckless covetousness and cruelty, which, in due time, brought down the judgments of God against Babylon.—C.

<sup>3</sup> 1 Ki. 7. 48. 51. 2 Ch. 4. 20. 22. 24. 14. Ezr. 1. 9. 11. Da. 5. 2. 3.

<sup>4</sup> Heb. the one sea.

<sup>5</sup> 1 Ki. 7. 15. Je. 52. 21.

<sup>6</sup> 1 Ch. 5. 14. Je. 52. 24. Ezr. 7. 1.

<sup>7</sup> The person who is here called the second priest was what the Jews call *agun*, a sort of deputy, who performed the functions of the high-priest when he was prevented by any infirmity from attending the temple service.—Clarke.

<sup>8</sup> Je. 21. 12. 25.

<sup>9</sup> Heb. threshold.

<sup>10</sup> Or, eunuch.

<sup>11</sup> In Je. 52. 25 they are said to be seven; but this is no contradiction. Five were selected at first, and afterwards augmented to seven. C.—Probably they were no more than five at first; or perhaps Jeremiah reckoned, with the five, the officer that was set over the men of war, and the principal scribe of the host, mentioned here as two with the five; and thus made seven in the whole.—I.

<sup>12</sup> Heb. saw the king's face, Je. 52. 25.

<sup>13</sup> Or, scribe of the captain of the host, i.e. the secretary of war.

<sup>14</sup> Je. 7. 4. 52. 27.

<sup>15</sup> Probably, as the chief instigators and leaders of the insurrection, and to strike the deeper terror into the inferior ranks of the people. C.—They were probably known as the favourites and counsellors of Zedekiah, and were put to death as accessories to his rebellion.—I.

<sup>16</sup> Je. 25. 9. Am. 2. 13. 16. 5. 27. De. 28. 36. 64.

A.M. 3416. B.C. 588.

<sup>17</sup> Je. 40. 5. 9. 39. 14.

<sup>18</sup> Je. 40. 5. 9. 11. 16.

<sup>19</sup> Leaders of the disjunct and independent lands of the Jews that arose after the reduction of Jerusalem.—C.

<sup>20</sup> He was anxious to promote the welfare of the people, by reconciling them to the Babylonian government.—I.

<sup>21</sup> Je. 40. 6. He. 6. 16. 2. Sa. 14. 11. 17. 23.

<sup>22</sup> Je. 27. 12. 17. 13. 17. 20.

<sup>23</sup> Je. 27. 5. 8. 19. Je. 40. 13. 16. 4. 11. 12.

<sup>24</sup> Heb. of the kingdom.

<sup>25</sup> Not Ge. 31. 49. Ju. 10. 17. 11. 11. not 18. 11. 3. or 15. 38. but Jos. 18. 26. 1 Sa. 7. 5. 16. Ju. 20. 1. 3.

<sup>26</sup> A full narrative of this murder is given in Je. xl. xli.—P.

<sup>27</sup> Je. 41. 17. 18; xlii. xliii. De. 28. 58.

<sup>28</sup> Je. 52. 31. 34.

<sup>29</sup> B.C. 562.

<sup>30</sup> Pr. 21. 1. Da. 5. 11. Ge. 40. 14.

<sup>31</sup> His proper name was Merodach, but the epithet *Eru*, i.e. foolish, was prefixed, probably because he was profligate and wicked. (*Utridus*.) He succeeded Nebuchadnezzar in the year 561 B.C., and reigned three years. He resumed his designs on the Medes, whose growing power he dreaded. His army was however routed, and himself slain, by Cyrus. He was succeeded by Belshazzar, in whose reign Babylon was taken by the same parties who had defeated his father.—I.

<sup>32</sup> Heb. good things with him.

<sup>33</sup> In times and countries abounding with petty sovereignties, we need not be surprised to hear of many captive kings being congregated at Babylon. England, at a period comparatively modern, contained seven distinct kingdoms. Providence, by thus distinguishing the captive monarch of Judah, had the great end in view of drawing the attention of the Babylonian monarch to the revealed word and divine ordinances of Moses and the prophets, and of thus preparing the way for the development of those instructions and warnings which, through Babylon, continue to be still addressed by Daniel and other prophets, to the mighty kings and proud cities of the earth.—C.

<sup>34</sup> Je. 41. 42. 49. 10. 2. Sa. 7. ch. 24. 12. Da. 1. 9. 2. 48. 13. 30.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,<sup>2</sup> came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.<sup>3</sup>

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year<sup>4</sup> of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach<sup>5</sup> king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly<sup>6</sup> to him, and set his throne above the throne of the kings<sup>7</sup> that were with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

impenitent sinners is to be bound with chains of darkness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And woe to that city or kingdom from which they are removed! Dreadful is the universal overthrow

that surely follows: and men of rank, in the time of such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the

prophets are now fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Jews is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future deliverance.

# THE FIRST BOOK OF CHRONICLES.

This and the following book were probably written by Ezra the noted reformer after the captivity. They comprehend a history of about 3500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons or places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding books; particularly 2 Samuel and the two books of Kings. If we are at any loss to reconcile some of these passages let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains, (1) A collection of sacred genealogy for about 3600 years, from Adam till long after the captivity, mingled with some shreds of history not formerly inserted, i.-ix. This genealogy was of great use to the Jews who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the registers were chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions, x.-xii. xviii.-xxi. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the vast preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which is not before narrated; xiv.-xvii. xxii.-xxix.

[The First and Second Books of Chronicles were originally one. Jerome informs us that in his time they formed but one book in all Hebrew MSS.; but that the early Christian churches had divided them on account of their length. The name *Chronica*, or *Chronicorum Liber*, given to them in the Vulgate, and from which comes their modern appellation, appears to be derived from Jerome. Jewish tradition assigns the compilation of the books to Ezra, and with this their internal character entirely agrees. It is worthy of note that the book of Ezra is a continuation of Chronicles. The two may be said in fact to form one complete history. The more immediate causes of the compilation of Chronicles appear to have been, (1) A desire to rectify and preserve the genealogical registers of the nation, which had doubtless become seriously deranged by the captivity. Without these registers the redistribution of Palestine among the returned captives would have been impossible. (2) A desire to reconstruct the whole temple service and national worship in accordance with the Mosaic law. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses, as arranged by David. The whole registers of the tribe of Levi had therefore to be revised; and the laws for the tithes and offerings had to be fully considered. These facts will explain the leading characteristics of the books of Chronicles. The scholar observes a striking resemblance in style to the book of Ezra; he also notices many Chaldee words and forms of expression, showing that the author, while he wrote in Hebrew, was familiar with the Chaldee tongue. P.]

## CHAPTER I.

1 *Adam's line to Noah and his sons.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham and his sons.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

**A**DAM,<sup>a</sup> Sheth,<sup>1</sup> Enosh,  
2 Kenan,<sup>b</sup> Mahalaleel, Jered,  
3 Henoch,<sup>c</sup> Methuselah, Lamech,  
4 Noah,<sup>d</sup> Shem, Ham, and Japheth.  
5 ¶ The<sup>e</sup> sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.<sup>2</sup>  
6 And the<sup>f</sup> sons of Gomer; Ashchenaz, and Riphath,<sup>3</sup> and Togarmah.<sup>4</sup>  
7 And the<sup>g</sup> sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.<sup>5</sup>  
8 ¶ The<sup>h</sup> sons of Ham; Cush, and Mizraim, Put, and Canaan.<sup>6</sup>  
9 And the sons of Cush; Seba, and Havilah,

B.C. 4004.  
CHAP. I.  
a Ge. 5.1-9. Lu. 3.38.  
1 Cain is omitted as not in the direct line of the patriarchs, and Abel because he had no descendants.—C.  
b Ge. 5.10-18. Lu. 3.37.  
c Ge. 5.18-25. Lu. 3.36, 37.  
d Ge. 5.32:10.1.  
e Ge. 10.2. Eze. 27.27; 13:22. 15.66.19.  
f B.C. 2446.  
g Ge. 10.3. Je. 51.27. Eze. 38.6:27.14.  
h Or *Diphath*, as in some copies. But Riphath is the correct reading, as in Ge. 10.3.—I.  
i Togarmah is Armenia: Riphath the Rhiphæan Mountains. By Ashchenaz the modern Jews understand Germany, but without authority.—I.  
j Ge. 10.4. Eze. 27.7, 12, 25. 15.66.19. From Japheth sprang the Gomerians, Tartars, Turks, Medes, Greeks, Italians, &c.  
k Or, *Rodanim*. [The words terminating in *im* denote tribes.—Davidson.]  
l Ge. 10.6.  
m Ge. 10.12. 11.12-14.  
n Ge. 10.25.  
1 That is, *division*.  
2 B.C. 2247.  
3 The Arabs call Joktan *Kachthan*, and in their traditions also he is the son of Eber. After the confusion of tongues, and the

A.M. 1714. B.C. 2290.  
ence of the names may have arisen merely from the mutation of certain Hebrew letters, from the want of uniformity in the rendering of the original by our translators, and from the same person being known by two or more names.—Davidson.  
1 Ge. 10.13, 14.  
2 B.C. 2290.  
m De. 2.23.  
n Ge. 10.15-19; 15.18-21. From Ham sprang the Cushites, Egyptians, and other Africans, and the Canaanites.  
9 B.C. 2346.  
o Ge. 10.22; 11.10.  
p Or, *Mash*, Ge. 10.23. From Shem sprang the Persians, Assyrians, Chaldeans, Syrians, Arabians, &c.  
q Ge. 10.24; 11.12-14.  
r Ge. 10.25.  
1 That is, *division*.  
2 B.C. 2247.  
3 The Arabs call Joktan *Kachthan*, and in their traditions also he is the son of Eber. After the confusion of tongues, and the  
11 And 'Mizraim begat Ludim, and Ananiam, and Lehabim, and Naphtuhim,<sup>8</sup>  
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and 'mCaphtorim.  
13 And 'Canaan begat Zidon his first-born, and Heth,<sup>9</sup>  
14 The Jebusite also, and the Amorite, and the Girgashite,  
15 And the Hivite, and the Arkite, and the Sinite,  
16 And the Arvadite, and the Zemarite, and the Hamathite.  
17 ¶ The<sup>o</sup> sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and 'Meshech.  
18 And 'Arphaxad begat Shelah, and Shelah begat Eber.  
19 And unto 'Eber were born two sons: the name of the one *was* Peleg,<sup>1</sup> (because in his days<sup>2</sup> the earth was divided,) and his brother's

21 Hadoram also, and Uzal, and Diklah,  
22 And Ebal, and Abimael, and Sheba,  
23 And Ophir, and Havilah, and Jobab. All  
these were the sons of Joktan.<sup>4</sup>  
24 ¶ Shem,<sup>5</sup> Arphaxad, Shelah,  
25 Eber,<sup>6</sup> Peleg, Reu,  
26 Serug,<sup>7</sup> Nahor, Terah,  
27 Abram;<sup>8</sup> the same is Abraham.<sup>6</sup>  
28 The sons of Abraham; Isaac, and Ish-  
mael.

29 ¶ These are their generations: The first-  
born of Ishmael,<sup>7</sup> Nebaioth; then Kedar, and  
Adbeel, and Mibsam,<sup>8</sup>

30 Mishma, and Dumah, Massa,<sup>9</sup> Hadad, and  
Tema,

31 Jetur, Naphish, and Kedemah. These  
are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's  
concubine: she bare Zimran, and Jokshan, and  
Medan, and Midian, and Ishbak, and Shuah.<sup>9</sup>  
And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and  
Epher, and Henoah, and Abida, and Eldaah.  
All these are the sons of Keturah.<sup>1</sup>

34 ¶ And Abraham begat Isaac.<sup>2</sup> The sons  
of Isaac; Esau, and Israel.

35 The sons of Esau; Eliphaz, Reuel, and  
Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar,  
Zephi,<sup>1</sup> and Gatam, Kenaz, and Timna,<sup>3</sup> and  
Amalek.<sup>4</sup>

37 The sons of Reuel; Nahath, Zerah, Sham-  
mah, and Mizzah.

38 ¶ And the sons of Seir; Lotan, and  
Shobal, and Zibeon, and Anah, and Dishon,  
and Ezer, and Dishan.

39 And the sons of Lotan; Hori, and Ho-  
mam;<sup>5</sup> and Timna<sup>6</sup> was Lotan's sister.

40 The sons of Shobal; Alian, and Mana-  
hath, and Ebal, Shephi, and Onam. And the  
sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the  
sons of Dishon; Amram, and Eshban, and  
Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and  
Jakan.<sup>m</sup> The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the kings that reigned  
in the land of Edom before any king reigned  
over the children of Israel;<sup>7</sup> Bela<sup>8</sup> the son of  
Beor;<sup>9</sup> and the name of his city was Dinhabah.

A.M. 2247. B.C. 1757.

<sup>4</sup> These settled in the south and east of Arabia.

<sup>5</sup> Lu 3:30, 35. Ge. 11:10-12.

<sup>6</sup> The genealogy returns to Shem, because from him the Jews were descended, and from them our Lord.—C.

<sup>7</sup> Ge. 11:14-18. Lu. 3:35.

<sup>8</sup> Ge. 11:20-24. Lu. 3:34.

<sup>9</sup> Ge. 17:5.

<sup>10</sup> B.C. 1856.

<sup>11</sup> Ge. 21:2, 3; 16:12, 15; 25:12.

<sup>12</sup> Ge. 25:13-17. ch. 5.

<sup>13</sup> These are particularized to mark the fulfilment of the divine promise, Ge. 17:20. The descendants of Ishmael still constitute 'a great nation,' occupying a principal place in the still unconquered Arabia.—C.

<sup>14</sup> B.C. 1850.

<sup>15</sup> Or, Hadar, Ge. 25:15.

<sup>16</sup> Ge. 25:1-6; 37:28. Nu. 22:3, 7; 17:18; 31:2, 8, 10, 17. Ju. vi-viii. Is. 60:6.

<sup>17</sup> B.C. 1854.

<sup>18</sup> These, and the Ishmaelites, settled in the north and east parts of Arabia, and became great nations.

<sup>19</sup> B.C. 1836.

<sup>20</sup> Ge. 25:26; 35:29.

<sup>21</sup> Ge. 36:9, 20. They settled on the south-east border of Canaan.

<sup>22</sup> Or, Zepho, Ge. 36:11.

<sup>23</sup> We learn from Ge. 36:12 that Timna was the name of the mother of Amalek. But this will not authorize us to follow the Arabic or Alexandrine copy of the Septuagint, and suppose this Timna to be the concubine and not the son of Eliphaz. The mother and the son might both be called by the same name. C.—Timna was not a son of Eliphaz, but his concubine, and mother of Amalek. Ge. 36:12, with which the Arabic and Weycheli's edition of the Septuagint agree here. The Codex 405 of Kennicott omits Timnah.—C.

<sup>24</sup> B.C. 1790.

<sup>25</sup> Ge. 36:20-30. They dwelt in Mount Seir, and intermingled with the offspring of Esau.

<sup>26</sup> Or, Heman, Ge. 36:22.

<sup>27</sup> Cir. 1900.

<sup>28</sup> This is most probably that Timna who was the concubine of Eliphaz, and mother of Amalek.—C.

<sup>29</sup> Or, Achan, Ge. 36:23.

<sup>30</sup> Or, Shepho, Ge. 36:23.

<sup>31</sup> Or, Heman, Ge. 36:25, 26.

<sup>32</sup> Or, Achan, Ge. 36:27, 28.

<sup>33</sup> Ge. 36:31-39.

<sup>34</sup> That is, any king of their own nation, of whom Saul was the first. Previously they had been ruled by patriarchs, as Abraham, &c.; by a foreign king, as Pharaoh, by Moses, and Aaron by direct commission from God, by Joshua as a military leader, but with Mosiac authority; and then by an intermixture of foreign and native rulers.

A.M. cir. 2504.

B.C. cir. 1500.

<sup>1</sup> Ge. 36:37.

<sup>2</sup> Or, Hadar, Ge. 36:30.

<sup>3</sup> Or, Pau, Ge. 36:39.

<sup>4</sup> About 1500.

<sup>5</sup> Ge. 35:40-43. Ex. 12:15.

<sup>6</sup> These rulers are not well represented by the modern idea attached to the word 'duke.' Perhaps the nearest approach is 'chieftain,' head or leader of a family or clan, and nearly allied to the patriarchal rulers of the Scottish Highlanders.—C.

<sup>7</sup> Ge. 36:41, 43.

<sup>8</sup> Several difficulties in these genealogies have arisen from errors or omissions in transcribing. It is in this way that various readings and apparent contradictions have originated, particularly in this chapter. They are, however, of no moment except as matters of criticism. In some cases (as Ch. 1, 2 Sa. 3:3, called Daniel, 1 Ch. 1) the person probably had two names, and in others the pronunciation might be altered. We know that changes occur in every language during the lapse of several hundred years. Grandsons and remote descendants are often mentioned as sons. The marginal readings remove many of the seeming discrepancies.—C.

<sup>9</sup> Ge. 36:41, 43.

<sup>10</sup> Ge. 36:41, 43.

<sup>11</sup> Ge. 36:41, 43.

<sup>12</sup> Ge. 36:41, 43.

<sup>13</sup> Ge. 36:41, 43.

<sup>14</sup> Ge. 36:41, 43.

<sup>15</sup> Ge. 36:41, 43.

<sup>16</sup> Ge. 36:41, 43.

<sup>17</sup> Ge. 36:41, 43.

<sup>18</sup> Ge. 36:41, 43.

<sup>19</sup> Ge. 36:41, 43.

<sup>20</sup> Ge. 36:41, 43.

<sup>21</sup> Ge. 36:41, 43.

<sup>22</sup> Ge. 36:41, 43.

<sup>23</sup> Ge. 36:41, 43.

<sup>24</sup> Ge. 36:41, 43.

<sup>25</sup> Ge. 36:41, 43.

<sup>26</sup> Ge. 36:41, 43.

<sup>27</sup> Ge. 36:41, 43.

<sup>28</sup> Ge. 36:41, 43.

<sup>29</sup> Ge. 36:41, 43.

<sup>30</sup> Ge. 36:41, 43.

<sup>31</sup> Ge. 36:41, 43.

<sup>32</sup> Ge. 36:41, 43.

<sup>33</sup> Ge. 36:41, 43.

<sup>34</sup> Ge. 36:41, 43.

<sup>35</sup> Ge. 36:41, 43.

<sup>36</sup> Ge. 36:41, 43.

<sup>37</sup> Ge. 36:41, 43.

<sup>38</sup> Ge. 36:41, 43.

<sup>39</sup> Ge. 36:41, 43.

<sup>40</sup> Ge. 36:41, 43.

<sup>41</sup> Ge. 36:41, 43.

of Moab) reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Meza-hab.

51 ¶ Hadad died also.<sup>1</sup> And the dukes<sup>2</sup> of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pionon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram.\* These are the dukes of Edom.<sup>3</sup>

## CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah;<sup>2</sup> Er,<sup>3</sup> and Onan, and Shelah: which three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.<sup>4</sup>

4 And Tamar, his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah were five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri,<sup>5</sup> and Ethan, and Heman, and Calcol, and Dara:<sup>6</sup> five of them in all.

7 And the sons of Carmi; Achar,<sup>7</sup> the troubler of Israel, who transgressed in the thing accursed.<sup>8</sup>

8 And the sons of Ethan; Azariah.<sup>9</sup>

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children

13 ¶ And<sup>m</sup> Jesse begat his first-born \*Eliab,<sup>3</sup> and Abinadab<sup>4</sup> the second, and °Shimma the third,

14 Nethaneel the fourth, Raddai the fifth, 15 Ozem the sixth, David the seventh.<sup>5</sup>

16 Whose sisters were, Zeruiah and Abigail. And<sup>p</sup> the sons of Zeruiah; Abishai, and Joab, and Asahel, three.<sup>6</sup>

17 And °Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.<sup>7</sup>

18 ¶ And °Caleb<sup>8</sup> the son of Hezron begat children of Azubah<sup>9</sup> his wife, and of Jerioth: her sons are these; Jeshur,<sup>1</sup> and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him °Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat °Bezaleel.<sup>2</sup>

21 ¶ And afterward Hezron went in to the daughter of °Machir, the father of Gilead, whom he married<sup>3</sup> when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair,<sup>4</sup> who had three and twenty cities in the land of Gilead.

23 And °he took Geshur, and Aram, with the towns °of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the °father of Gilead.<sup>5</sup>

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of °Tekoa.

25 ¶ And the sons of °Jerahmeel<sup>6</sup> the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz,<sup>7</sup> and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid.

30 And the sons of °Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; °Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether had without children.

A.M. 2806. B.C. 1198.

m 1 Sa. 16. 6-11; 17.

12 Or, Elihu, ch. 27.

13 B.C. 1198.

14 B.C. 1086.

15 Or Shammai, 1

Sa. 16. 9, or Shimma,

ch. 20. 7.

16 He had eight sons,

1 Sa. 16. 20, but one

must have died, and

so, like Abel, ch. 1. 1,

have had his name

expunged from the

genealogy.—C.

17 2 Sa. 2. 18; 3. 30; 17.

25 B.C. 1080.

18 2 Sa. 17. 25; 19. 13;

20. 4. 10. 1 Ki. 2. 5, 32.

Jether was an Ish-

maelite by birth, and

an Israelite by reli-

gion.

19 He was, say

some, an Ishmaelite

by birth, and an Is-

raelite by religion;

but the reading of

"Israelite" in Samuel

must be corrected

from the text here.—

I.

20 ver. 9.

21 Not that Caleb

mentioned Nu. 13. 6,

for he was the son of

Jephunneh, who is

referred to ch. 4. 15.

This Caleb must have

lived some time be-

fore the exodus, as

Bezaleel, who was a

principal artist in

constructing the ta-

bernacle, was his

grandson.—C.

22 The text is here

corrupt. It would

seem from the next

verse that Jerioth

was not a wife of

Caleb.

Houbigant

and Dathe put the

name as the first of

his sons; and Geddes

and Boothroyd con-

sider Jerioth a daugh-

ter, and that the

names which follow

are those of her sons,

and not Caleb's; but

it is not likely that in

a condensed genea-

logy like this, the

children of daughters

would be mentioned.

—I.

23 B.C. 1050.

24 ver. 5. 50; ch. 4. 4.

25 Ex. 31. 2; 38. 22.

26 B.C. 1080.

27 Nu. 27. 1.

28 Heb. 1006.

29 B.C. 1010.

30 Nu. 32. 41, 42. De. 3.

14. 15. Jos. 13. 30, 31. Ju.

10. 4.

31 ver. 21. 24. 42. 49.

52 ch. 4. 1. 12. 14. 8. c.

To be father of a

city or country, is to

be the father of its

inhabitants, or the

founder or chief ruler

of it.

32 See notes on Nu.

32. 41 and De. 3. 14.—

I.

33 ch. 4. 5. 2 Sa. 14. 2.

Je. 6. 1.

34 ver. 9. 26. 27. 33. 42.

1 Sa. 27. 10. 30. 29.

35 Of all the persons

mentioned from ver.

25 to 31, nothing

more is known than

the names. What

then is the use of

the record? Amongst

other uses, one is

very important, to

teach men humility.

The proud may leave

nothing but a name;

nay, their very name

may be expunged

from all but the re-

cords of him, who,

while he is no re-

specter of the per-

sons of the living, is

ready to judge the

dead, "both small

and great," Re. 20. 12.

—C.

36 B.C. 1010.

37 ver. 28.

38 Or, Ephraim, ver.

10.

39 B.C. 1036.

40 Kirjath-jearim is

the name, not of a

person, but of a town

—but as his descend-

ants planted the dis-

trict, Shobal is called

its common father —

C.

41 Ge. 35. 19. Ru. 1. 1. 2.

Ju. 12. 8. 17. 8. 9. 19. 1. Mi.

A.M. 2504. B.C. 1500.

not merely as a gene-

alogical fact, but also

as an historical re-

medy against nation-

al prejudices. A les-

son which none ever

needed more fre-

quently than Israel.

C.—The object

doubtless was to pre-

serve the inheritance

in the family. This

is, in an common cir-

cumstance in the

East. Among the

attendants of the

Cambay nabob, as

also at Surat and

other places, are

several Abyssinian

and Caffre slaves,

called, by way of

courtesy, *seddes* or

master. They are

often promoted to

great honour, richly

apparelled, and fur-

nished with horses,

arms, and servants.

This is customary

among the Moguls,

Turks, Persians, and

Arabs, and espe-

cially the Mame-

lukes of Egypt, most

of whom have as-

cended to their em-

inence from such an

origin. The slaves

who conduct them-

selves well find their

chains light, are

treated like near re-

latives, and are ad-

mitted to great con-

fidence. They often

obtain their freedom,

and marry their mas-

ters' daughters (For-

bes's *Oriental Me-**moirs*).—I.

e ch. 11. 41.

f ver. 9, 18, 19, 24. Ge.

49. 3. Ex. 4. 22; 23. Ko. 8.

29. 16. 10. 22.

1 B.C. 1030.

2 Men are in this

and the following

chapters called *fa-**thers* of cities, be-

cause their posterity

peopled them (Dathe

translates "founder,"

saying that Ziph was

a town, as were He-

bron and other names

here given. But may

they not have been

first names of men

before they were

given to towns?—I.]

g ver. 23. 24. 45. 49;

ch. 8. 29. Ezz. 2. 21-25.

Ne. 7. 25-38.

h Jos. 15. 58. ver. 18,

19, 48.

i Heb. *pellegest*,

that is, a half-wife,

or divided, or *recon-**dary* wife, Ge. 22. 24;

25. 15. 5. 2 Sa. 5. 13. 1 Ki.

11. 3. ch. 1. 32.

4 B.C. 1540.

i Not Jos. 15. 17.

5 Caleb the son of

Jephunneh had a

daughter called Ach-

sa, who was married

to Othniel at the time

when Joshua com-

pleted the division of

the land. But Caleb

the son of Hezron,

lived some ages be-

fore, and his daugh-

ter Achsa was a dif-

ferent person.—I.

6 The Caleb here

spoken of was the

grandson of him be-

fore-mentioned, and

brother to Uri the

father of Bezaleel:

the same who erected

the tabernacle.—I.

7 Or, Ephraim, ver.

10.

8 B.C. 1536.

9 Kirjath-jearim is

the name, not of a

person, but of a town

—but as his descend-

ants planted the dis-

trict, Shobal is called

its common father —

C.

10 Ge. 35. 19. Ru. 1. 1. 2.

Ju. 12. 8. 17. 8. 9. 19. 1. Mi.

36 And Attai begat Nathan, and Nathan begat °Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of °Caleb the brother of Jerahmeel were, Mesha<sup>1</sup> his first-born, which was the father<sup>2</sup> of Ziph; and the sons of Mare-shah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of °Beth-zur.

46 And Ephah, °Caleb's concubine,<sup>3</sup> bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph<sup>4</sup> the father of Madmannah, Shevah, the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was °Achsa.<sup>5</sup>

50 ¶ These were the sons of Caleb<sup>6</sup> the son of Hur, the first-born of °Ephratah; Shobal the father of °Kirjath-jearim,<sup>8</sup>

51 Salma the father of °Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; °Haroeah, and half of the Manahethites.<sup>9</sup>

53 And the families of °Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab,<sup>1</sup> and half of the Manahethites, the Zorites.

55 And the families of °the scribes which dwelt at Jabez;<sup>2</sup> the Tirathites, the Shimeathites, and

born <sup>a</sup>Amnon, of Ahinoam the <sup>b</sup>Jezreelitess; the second, <sup>c</sup>Daniel,<sup>1</sup> of Abigail the Carmelitess;

2 The third, <sup>a</sup>Absalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth, <sup>a</sup>Adonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by <sup>a</sup>Eglah his wife.

4 These six were born unto him in Hebron; and <sup>a</sup>there he reigned seven years and six months;<sup>2</sup> and in Jerusalem he reigned thirty and three years.

5 And<sup>b</sup> these were born unto him in Jerusalem: <sup>a</sup>Shimea, and Shobab, and Nathan, and Solomon, four, of <sup>b</sup>Bath-shua, the daughter of Ammiel.<sup>1</sup>

6 Ibhar also, and <sup>m</sup>Elishama, and Eliphelet,<sup>3</sup>

7 And Nogah, and Nepheg, and Japhia,<sup>4</sup>

8 And Elishama, and <sup>a</sup>Eliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and <sup>a</sup>Tamar their sister.

10 ¶ And Solomon's son was <sup>p</sup>Rehoboam,<sup>5</sup> Abia<sup>a</sup> his son, Asa his son, Jehoshaphat his son,

11 Joram his <sup>a</sup>son, <sup>a</sup>Ahaziah his son, Joash his son,

12 Amaziah his son, <sup>a</sup>Azariah his son, Jotham his son,

13 Ahaz<sup>t</sup> his son,<sup>7</sup> Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Johanan,<sup>8</sup> the second <sup>a</sup>Jehoiakim, the third Zedekiah,<sup>9</sup> the fourth <sup>a</sup>Shallum.

16 And the sons of <sup>a</sup>Jehoiakim; <sup>a</sup>Jeconiah his son <sup>b</sup>Zedekiah<sup>9</sup> his son.

17 ¶ And the sons of Jeconiah; <sup>1</sup>Assir, <sup>a</sup>Salthiel his son,

18 Malchiram also, and Pedaiiah, and Shemaz, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, <sup>a</sup>Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

A.M. cir. 2949.  
B.C. cir. 1055.

## CHAP. III.

<sup>a</sup> 2 Sa. 3. 21. xiii.  
<sup>b</sup> Jos. 15. 56. 1 Sa. 25.

<sup>c</sup> Or, *Chileab*, 2 Sa. 3. 3.

<sup>d</sup> Called also *Chileab*, 2 Sa. 3. 3. Two contemporaneous names were common.

So also was a change of name, one succeeding the other. It is probable this individual died young, as there is no special mention of him subsequently in the history.—C.

<sup>e</sup> 2 Sa. 13. 20-29; xiv. xviii.

<sup>f</sup> 2 Ki. iii. 1. His beloved wife.

<sup>g</sup> 2 Sa. 2. 11; 5. 1 Ki. 2. 11. ch. 29. 27.

<sup>h</sup> 2 Sa. 5. 14-16. ch. 14. 7.

<sup>i</sup> Or, *Shammua*, 2 Sa. 5. 14. ch. 14. 4.

<sup>k</sup> Or, *Bath-sheba*, 2 Sa. 11. 3.

<sup>l</sup> Or, *Elam*, 2 Sa. 11. 3.

<sup>m</sup> Or, *Elishama*, 2 Sa. 5. 15. ch. 14. 5.

<sup>n</sup> In this and ver. 8 these two names occur twice. Some think this is a mistake, but others suppose that two persons so called died young, and that the next born received the name of the deceased.—C.

<sup>o</sup> B.C. 1073.

<sup>p</sup> Or, *Beelada*, ch. 14. 7.

<sup>q</sup> 2 Sa. 13. 1-19.

<sup>r</sup> Mat. 1. 7-16. 1 Ki. 11. 43.

<sup>s</sup> B.C. 1076.

<sup>t</sup> Or, *Abijam*, 1 Ki. 15. 1. 6. 24; 22. 41, 50.

<sup>u</sup> B.C. 921.

<sup>v</sup> Or, *Azariah*, or *Jehozabab*, 2 Ch. 22. 6; 21. 17; 24. 1. 25. 1.

<sup>w</sup> Or, *Uzziah*, 2 Ki. 15. 1. 38.

<sup>x</sup> 2 Ki. 16. 1, 20; 21. 1. 19, 26.

<sup>y</sup> B.C. 884.

<sup>z</sup> B.C. 762.

<sup>a</sup> Or, *Elakim*, 2 Ki. 23. 34.

<sup>b</sup> Or, *Mattaniah*, 2 Ki. 24. 17.

<sup>c</sup> Or, *Jehozabab*, 2 Ki. 23. 30. 2 Ch. 36. 1. Je. 22. 11.

<sup>d</sup> Or, *Jehoiachin*, 2 Ki. 24. 6; or *Coniah*, Je. 22. 24. Mat. 1. 12.

<sup>e</sup> 2 Ki. 24. 17. Being his successor.

<sup>f</sup> Supposed by some to be that Zedekiah whose name was originally Mattaniah, 2 Ki. 24. 17. If this were so he is called son, merely as successor of Jeconiah. But this Zedekiah may have been another, and an actual son of Jeconiah, of whom nothing more is historically recorded.—C.

<sup>g</sup> The word *Assir* signifies prisoner, and is most probably an epithet applied to Jeconiah, who was so long a prisoner in Babylon; and this translation will reconcile the genealogy with that of Mat. 1. 12.—C.

<sup>h</sup> Heb. *Shealtiel*, Mat. 1. 12.

<sup>i</sup> Ezr. 2. 3; 2. 32; 2. 42.

<sup>j</sup> Hag. 1. 1. 12. 14; 2. 24. 21, 23; Eccl. 4. 6. Mat. 1. 12. Lu. 3. 27. It seems Pedabiah adopted him, or became his father-in-law.

A.M. 3434. B.C. 570.

<sup>k</sup> Ezr. 8. 2.

<sup>l</sup> That is—the sons of Shechaniah were six, reckoning to him Shemaiah and his five sons, as Jacob reckoned to himself Ephraim and Manasseh the sons of Joseph, Ge. 48. 5. 6. This is evident from the word *sons* of Shechaniah, for only one proper son, Shemaiah, is mentioned, ver. 22, and as *sons* are ascribed to him, they must be his son and grandsons, by the virtue of patriarchal adoption. There is thus no use of the violent and unauthorized substitution of five, without authority of MSS, as Houbigant would read.—C.

<sup>m</sup> Heb. *Hezekiah*. B.C. 430.

CHAP. IV.

B.C. 1720.

<sup>1</sup> This second genealogy of Judah is given, because with its appendages, Benjamin, Simeon, and Levi, this tribe returned into the land, and reconstituted the kingdom of Judah, which subsisted until Shishak came, Ge. 49. 10.—C.

<sup>2</sup> Or, *Chelubai*, ch. 2. 9; or *Caleb*, ch. 2. 18.

<sup>3</sup> Or, *Harosh*, ch. 2. 52.

<sup>4</sup> Jos. 15. 33. Ju. 13. 25.

<sup>5</sup> 2 Ch. 11. 6. Ju. 15. 11. ver. 18, 39. Jos. 15. 36. ch. 12. 7.

<sup>6</sup> Or, *Asher*, ch. 2. 24. ver. 6-8.

<sup>7</sup> B.C. 1510.

<sup>8</sup> ver. 10. Pr. 10. 26. Ac. 17. 11. 15. 48. 4.

<sup>9</sup> His superiority of honour lay (1) in piety towards God, the true source and characteristic of honour; (2) in his pursuit of advancement being in dependence upon God; (3) in his complete dependence upon God's protection; and (4) in his unshaken confidence in restraining and preventing grace. C.

—The Jews think that Jabez was an eminent doctor of the law, and that the scribes which dwelt at Jabez were his disciples. The Targum says he was called 'Jabets,' because in his counsel *'breyath'* he instituted a school for disciples, and that he was Othniel the son of Kenaz.—C.

<sup>10</sup> That is, sorrowful.

<sup>11</sup> Ge. 3. 16. ch. 7. 7. 3. 7. Ps. 45. 16; 10. 15.

<sup>12</sup> Heb. *If thou wilt*, &c.

<sup>13</sup> Ps. cxli. cxviii.; 72. 17. Ep. 1. 3.

<sup>14</sup> Ps. 127. 1. Pr. 10. 22.

<sup>15</sup> Heb. *do me*.

<sup>16</sup> Ps. 65. 1; 121. 4. 15. 18. 58. 9; 65. 24; 30. 19. Job 22. 27, 28. Mat. 7. 7. Ep. 3. 20.

<sup>17</sup> Or, *the city of Nahath*.

<sup>18</sup> Something is here wanting, viz. Who was the father of Kenaz? Was it not Jephunneh? as Kenaz is said to have been Caleb's brother.—C.

<sup>19</sup> Jos. 15. 17. Ju. 3. 9.

<sup>20</sup> Or, *Hathath* and *Meonothai*, who begat, &c.

22 And the sons of Shechaniah; Shemaiah: and the sons of <sup>a</sup>Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.<sup>2</sup>

23 And the sons of Neariah; Elieonai, and Hezekiah,<sup>3</sup> and Azrikam, three.

24 And the sons of Elieonai were,<sup>4</sup> Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

## CHAPTER IV.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hebron. 9 Concerning Jabez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in Mount Seir.

THE sons of <sup>1</sup>Judah; <sup>a</sup>Pharez, Hezron, and Carmi,<sup>b</sup> and Hur, and Shobal.

2 And <sup>a</sup>Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the <sup>a</sup>Zorathites.

3 And these were of the father <sup>a</sup>of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi:

4 And Penuel the father of <sup>a</sup>Gedor, and Ezer the father of Hushah. These are the sons of <sup>a</sup>Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And <sup>a</sup>Ashur the father of Tekoa had two wives, Helah and Naarah.<sup>2</sup>

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was <sup>a</sup>more honourable<sup>3</sup> than his brethren: and his mother called his name Jabez,<sup>4</sup> saying, Because <sup>a</sup>I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest<sup>5</sup> bless<sup>m</sup> me indeed, and <sup>a</sup>enlarge my coast, and that thine hand might be with me, and that thou wouldest keep<sup>6</sup> me from evil, that it may not grieve me! And God <sup>a</sup>granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Pascah, and Tehinnah the father of <sup>a</sup>Ir-nahash. These are the men of Rechab.

13 And the sons of Kenaz;<sup>8</sup> Othniel,<sup>9</sup> and Seraiah: and the sons of Othniel; Hathath.<sup>9</sup>

14 And Meonothai begat Ophrah: and Se-



raiah begat Joab, the father of the valley<sup>1</sup> of Charashim;<sup>2</sup> for they were craftsmen.<sup>3</sup>

15 And the sons of Caleb 'the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even 'Kenaz.<sup>5</sup>

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father<sup>6</sup> of Eshtemoa.

18 And his wife 'Jehudijah bare Jered the father of 'Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh,<sup>7</sup> which Mered took.

19 And the sons of his wife 'Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.<sup>8</sup>

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah 'the son of Judah were, Er<sup>9</sup> the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen,<sup>1</sup> of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who 'had the dominion in Moab, and Jashubi-lehem.<sup>2</sup> And these are ancient things.

23 These were the potters, and those that dwelt among plants<sup>3</sup> and hedges:<sup>4</sup> there they dwelt<sup>5</sup> with the king for his work.

24 ¶ The sons of Simeon were, 'Nemuel, and Jamin, 'Jarib, 'Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters;<sup>7</sup> but his brethren had not many children, neither did all their family multiply like<sup>8</sup> to the children of Judah.<sup>8</sup>

28 And they 'dwelt at Beer-sheba, and Moladah, and 'Hazar-shual,

29 And at 'Bilhah, and at Ezem, and at Tolad,<sup>9</sup>

30 And at Bethuel, and at Hormah, and at Ziklag,

A.M. 2494. B.C. 1510.

1 Or, inhabitants of the valley.  
2 Or, craftsmen.

3 Charashim, artists—of what description we are not told, but most probably workers in metallurgy, cutlery, jewellery, carpentry, &c.—C.

4 Nu. 13, 6, 30; 14, 6-10, 24, 30. Jos. 14, 6-14, 12, 14.

5 Or, Kenaz.

6 B.C. 1490.

7 Father still denotes the founder or planter of a city.

8 Or, the Jewess.

9 ver. 4, 39.

7 She may have been an Egyptian princess, or an Israelitess, that, from some peculiar circumstance, was called by that name: such having been born in or about the Egyptian court, or having saved a child from drowning, as Pharaoh's daughter saved Moses.—C.

8 Or, Jehudijah, mentioned before.

ver. 18.

9 About 1200.

10 Ge. 38, 1, 5. Nu. 26,

20.

11 B.C. 1700.

1 Two or three statements in this chapter lead us to conclude that about this time something like caste or confinement to particular trades and employments—still so common in the East Indies—had begun to take place among the Israelites. By 'fine linen' some understand flax, others cotton.—C.

2 Perhaps in David's time, 2 Sa. 8, 2.

3 B.C. 1040.

4 Now they were debased and impoverished.

5 The frequent reference to specific employments in this chapter may well induce us to adopt the translation of dwelling amongst 'plants and hedges' as descriptive of gardeners, instead of taking them for the names of places.—C.

6 'There they dwelt,' viz. at Beth-lehem.—C.

7 Or, Femuel, Ge. 46, 10. Ex. 6, 15. Nu. 26, 12-14.

8 Or, Jachin.

9 Or, Zohar, Ge. 46,

10.

7 This genealogy of Simeon differs from the parallel account of the same family, but the discrepancies may be fully reconciled by the recollection that it was common for the same person to have two or more contemporaneous or consecutive names.—C.

8 Heb. unto, Ge. 46, 7-10. Nu. 1, 23, 27; 26, 14, 22. Pr. 17, 6.

9 Jos. 19, 2-8.

10 B.C. 1444.

11 Or, Balah, Jos. 19,

3.

12 Or, Eltolad, Jos. 19, 4.

13 That 'children are a heritage of the Lord' is the statement of the Psalmist, Ps. 127, 3, a truth upon which alone can be founded any real population statistics.

Simeon, Nu. 26, 14,

34.

A.M. 2550. B.C. 1444.

amounted merely to 22,000, when Judah, ver. 22, amounted to 70,500. The statistical philosophy of the world will adopt any population theory that the will and blessing of God, and confidence in any regulation and check upon overgrowth, but that apostasy and idolatry which brought the divine wrath upon Israel. Yet the true philosophy is the Bible, for it is uniformly a history of facts.—C.

9 Or, Hazar-susah, Jos. 19, 5.

1 B.C. 1048.

2 When David obtained Ziklag, by grant from Achish, and probably others, by right of reconquest.—C.

3 Or, Ether, Jos. 19,

7.

4 Or, Balath-beer, Jos. 19, 7.

5 Or, as they divided themselves by nations among them.

6 Heb. coming by names, Ge. 6, 4. ch. 5,

124.

7 See note on ver. 27.—C.

8 Perhaps not that Jos. 15, 30, 38. ver. 4, 18; ch. 12, 7.

9 About thirty-six miles south-west of Jerusalem. The city was assigned to Judah, Jos. 12, 13, but the 'entrance' was probably the southern border of the district next to Egypt.—C.

10 About 710.

11 This expedition of the Simeonites took place in the days of Hezekiah; and, as Calmet conjectures, near the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward into Arabia Petraea for fear of the Jews, and to seek pasture for their flocks. Or it is possible that on the revolt of the ten tribes the ancestors of these persons had adhered to the family of David.—C.

12 Ge. 9, 24; 14, 5-7. Ps. 78, 51.

13 'They of Ham,' Egyptians, by whose skill in agriculture the land had been highly improved, and by whose valour and well-ordered government its peace had been secured.—C.

14 Ki. xviii. xx. 2 Ch. xxxi. xxxii.

15 This took place about the time of the captivity of the ten tribes, and these bold and adventurous emigrants were consequently preserved from the disasters of their compatriots.—C.

16 Ge. 36, 8. De. 2, 5.

17 About 715.

18 1 Sa. 15, 7, 8; 27, 8; 30, 15, 17. 2 Sa. 8, 12. Ex. 17, 14, 16. De. 25, 17-19.

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31 And at Beth-marcaboth, and 'Hazar-susim, and at Beth-birei, and at Shaaraim.<sup>1</sup> These were their cities unto the reign of David.<sup>2</sup>

32 And their villages were, 'Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that were round about the same cities, unto 'Baal. These were their habitations, and their genealogy.<sup>3</sup>

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These 'mentioned by their names were princes in their families; and the house of their fathers increased greatly.<sup>4</sup>

39 ¶ And they went to the entrance of 'Gedor,<sup>5</sup> even unto the east side of the valley, to seek pasture for their 'flocks.<sup>7</sup>

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of 'Ham<sup>8</sup> had dwelt there of old.

41 And these written by name came in the days of 'Hezekiah king of Judah,<sup>9</sup> and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to 'mount Seir,<sup>1</sup> having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the 'Amalekites that were escaped, and dwelt there unto this day.

## CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquests of Reuben, Gad, and the half-tribe of Manasseh. 23 The habitations and chief men of that half-tribe. 25 Their captivity because of their sins.

NOW the sons of Reuben, the 'first-born of Israel, (for he was the first-born; but, forasmuch as he 'defiled his father's bed, his birthright was given unto the sons of Joseph

the son of Israel:<sup>1</sup> and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's;)

3 The sons, I say, of Reuben the first-born of Israel were, Hanoch, and Pullu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned,) were the chief, Jeiel, and Zechariah,<sup>2</sup>

8 And Bela the son of Azaz, the son of Shema,<sup>3</sup> the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul<sup>3</sup> they made war with the Hagarites,<sup>4</sup> who fell by their hand: and they dwelt in their tents throughout all the east<sup>5</sup> land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan, unto Salchah:<sup>6</sup>

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon,<sup>7</sup> upon their borders.<sup>8</sup>

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,<sup>9</sup> men able to bear buckler and sword, and to

A.M. 2294. B.C. 1715.

1 By the law of God,

De. 21. 17, the first-born was entitled to a double portion of a father's possessions.

This right was transferred to Joseph, who inherited two shares of the land in Ephraim and Manasseh.

Judah had but one share, but from him descended David and Messiah—the one the type, the other the real ruler.—C.

2 Ge. 49. 8, 10. 2 Sa. 7. 8-13. Mt. 2. 2. Mat. 2. 6.

He. 7. 14.

3 Or, prince, Nu. 2. 31. 14. 2 Sa. 8. 15. 1 Ti. 6. 15. Re. 5. 5; 17. 14; 19. 16.

4 Ge. 46. 9. Ex. 6. 14. Nu. 26. 5-9.

5 Or, Tilgath-pilneser, 2 Ki. 15. 29; 16. 7.

6 ver. 17.

7 B.C. 740.

8 Or, Shemaiah, ver. 4.

9 Jos. 13. 15, 23. Nu. 32. 37, 38. De. 3. 12, 16, 17. Je. 48. 19-24. Eze. 25. 9.

10 B.C. 1060.

11 Ge. 21. 9. ver. 19, 20.

12 Ishmaelites, descendants of Hagar.—C.

13 Heb. upon all the face of the east.

14 Jos. 13. 11, 24-28.

15 De. 1. 12, 16, 17. Nu. 32. 34-36.

16 Salchah was a strong city, situated on the top and sides of a conical hill, at the southern extremity of the mountain range of Bashan. It was 12 miles east of Bozrah. It is now deserted, though many of its old stone houses are still perfect. Its citadel, or castle, whose remains crown the summit of the hill, must have been one of the strongest in Palestine.—P.

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A.M. 3204. B.C. 800.

2 Heb. led captive.

9 Nu. 31. 32-35. Job 1. 34; 12. 2 Ki. 3. 4. De. 7. 20-24.

10 Heb. souls of men, as Nu. 31. 35.

11 2 Ch. 32. 8. Ro. 8. 31. Ex. 14. 25. Pr. 21. 30.

12 The war was a judgment from God upon an idolatrous and wicked people.

A war (as such) comes from men's lusts that war in their members, 1 Ja. 4. 1; but war, as a judgment and punishment, comes from God, who gives the invading nation up to their own evil desires, and the retribution of the idolatries they have practised, the injustice they have done, and the cruelties they have committed.—C.

13 2 Ki. 17. 6, or 15-29; ver. 26.

14 De. 3. 8, 9; 4. 48. Jos. 11. 17; 12. 5; 13. 29-31. Ps. 42. 6, 8; 117. 133.

15 It therefore appears from this verse that the country occupied by the tribes of Jetur, Nephish, and Nodab lay along the northern and north-western border of Bashan, and extended to the mountain range of Hermon. Jetur was unquestionably the *Ituraea* of the Greeks, mentioned in Lu. 3. 1 and now bearing its ancient name in the Arabic form *Jedra*. It is a region of rocks and rich pasture land, lying close along the eastern base of Hermon, and extending on the north to Damascus.—P.

16 Heb. men of names, Ge. 6. 4. ch. 4. 35.

17 De. 31. 6, 29; 32. 15-21. Ju. 2. 12, 17, 19. 2 Ki. 17. 7-17. Ho. 10. 14-16. 11. 1. Eze. 40. 1-4. 41. 1-11.

18 2 Sa. 24. 2. 2 Ki. 15. 19, 20; 17. 6. 15. 10. 5, 6.

19 B.C. 770.

20 Places in Assyria and Media, 2 Ki. 17. 6; 18. 11, 19. 12.

21 Chap. VI.

22 B.C. 1720.

23 Ge. 46. 11. Ex. 6. 16. Nu. 26. 57. ch. 23. 6; ver. 16.

24 Or, Gershon, ver. 16, 17, 20.

25 Ex. 6. 18. ch. 23. 12.

26 Ex. 6. 20; 15. 20. ch. 23. 13.

27 E. to. 1. 12. Ex. 28. 1. ch. 24. 1, 2. Nu. 26. 60, 61; 34. 24.

28 Nu. 25. 7. Jos. 24. 33. Ezr. 7. 1-5.

29 2 Sa. 8. 17; 15. 27; 17. 17; 18. 19, 22. 1 Ki. 2. 35, not that 1 Sa. 14. 3.

30 Perhaps Jehoia-da, 2 Ki. 11. 12.

31 2 Ch. 26. 17-20.

32 1 Ki. vi. vii. 2 Ch. iii. 10.

33 Heb. in the house.

34 This is an intimation that the writer lived when the second temple was built or building. The person mentioned is supposed to have been that Azariah who vigorously opposed Uzziah's presumptuous attempt to burn incense. His father Johanan is thought by some to have been the same as Ichodah, the firm

35 Jos. 13. 15, 23. Nu. 32. 37, 38. De. 3. 12, 16, 17. Je. 48. 19-24. Eze. 25. 9.

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11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah,<sup>4</sup> and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.<sup>5</sup>

16 ¶ The sons of Levi; Gershom,<sup>7</sup> Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.<sup>7</sup>

18 And the sons of Kohath, were Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites, according to their fathers.

20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,<sup>8</sup>

21 Joah<sup>9</sup> his son, Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; Amminadab<sup>b</sup> his son, Korah his son, Assir his son,

23 Elkanah<sup>9</sup> his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai<sup>1</sup> his son, and Nahath his son,

27 Eliab<sup>1</sup> his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born<sup>1</sup> Vashni,<sup>2</sup> and Abiah.

29 ¶ The sons of Merari; Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these are they whom David set over the service<sup>3</sup> of song in the house of the LORD, after that the ark<sup>4</sup> had rest.<sup>5</sup>

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and then they waited on their office, according to their order.

A.M. 3204. B.C. 800.

1 Or, Meshullam, ch.9.11.  
2 Ki.22.12, 14.2  
Ch.34.14.  
3 2 Ki.25.18. Ezr.7.1. Ne.11.11.  
4 With him ended the succession of priests in the first temple.—C

5 Ezr.5.2. Hag.1.2, 12.2.2.  
6 2 Ki. xxv. 2 Ch. xxxvi. Je. xxxix. jil.  
7 B.C. 588.

8 The principal persons who resided over the three families of Levi, till the time of David, seem to be mentioned in these verses. The marginal references contain the variation in the names given to the same persons in different parts of sacred history, as far as it can be ascertained; and nearly the whole that is at present known concerning them may be learned by carefully consulting them. Samuel, the son of Elkanah, was 12 years old when he was consecrated to the priesthood, and descended from Izhar, Aaron's uncle; yet, as a prophet, he sacrificed personally, and not by the ministration of the priests.—I.

9 Or, Gershom, ver. 1.

10 Ex.6.16. ver.1. 11 Ex.6.17. ch.23.7. 12 B.C. 1700.

13 ver.8. ch.23.12. Ex.6.18.

14 Ex.6.19. Nu.3.33. ch.23.17. 15 ver.29.

16 ver.17. 17 30. 18 B.C. 1650.

19 Or, Ethan, ver. 42. not Ps.89. title.

20 Or, Adah, ver. 41.

21 Or, Ethni, ver. 41.

22 Or, Izhar, ver.2, 18.33.38. Ex.6.21.24.

23 B.C. 1350.

24 Or, Zephaniah, Azariah, Joel, ver. 35.

25 ver.35.36.

26 Or, Zuph, 1 Sa.1.1. ver.35.

27 Or, Eliet, ver.34. 1 Sa.1.1.

28 B.C. 1095.

29 Called also Joel, ver.33. 1 Sa.8.2.

30 From 1 Sa.8.2, and from 1 Ch.6.3, it appears that the name of Samuel's eldest son was Joel, and not Vashni. Some suppose the word Joel to have dropped out of the text, and that Vashni, which signifies second, is an epithet to be joined with Abiah. There seems no necessity for this conjectural emendation, as the first-born of Samuel may have been called both Joel and Vashni.—C.

31 ver.19.44-47.

32 Over the hands, inasmuch as the hands were largely used in the instrumental music, divine.

33 authorized and appointed, as a significant and delightful accompaniment of the Jewish worship.—C.

34 ch.16. 1 Sa.6.17. 1 Ki.8.4-6.

35 B.C. 1045.

36 Two states of the church are represented by the ark—the one, uncertainty of abiding, and many removals—the other.

A.M. 2959. B.C. 1045.

7 Shaul, Uziah, Uziel, ver.24.

8 Nu.16.1-37. 26.10. 11. Ps. xlii. xlv. xlii. lxxxiv. lxxxv. title.

9 ch.15. 1. 10. 25. 2; ver.20.21. Ps. l. lxxiii. lxxxiii. title. ver.20, 21.

10 To whom are ascribed twelve of the psalms. C.—As Asaph was of the same tribe with Heman, he is called his brother, though belonging to a different family of that tribe, for he was descended from Gershom; but Heman from Kohath. These persons are celebrated in these books and in the Psalms for their skill in singing, and the part they performed in the public worship of God. It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues.—I.

11 Or, Jeaterai, ver. 21.

12 Or, Iddo, ver. 21.

13 Or, Joash, ver. 21.

14 Or, Jeduthun, ch.9.16; 25.3.6. Ps.89. title.

15 Or, Kushaiah, ch.15.17.

16 ch.22.21.28. Nu.3.20.33.36. Ex.6.19. Jos.21.7.34-40.

17 Nu.18.7.8.10. Le.1.13. Ex.30.7. He.9.14; 6.25.

18 ver.3-9. Ezr.7.1-5. 7 B.C. 1000.

19 Jos.21.9-19, in this list of the names of the priests, Gibeon and Juttah are omitted.

20 These things seem to be mentioned so often, with such exactness, that it might appear what care was taken by God for the maintenance of his ministers, of all sorts; and for the instruction of his people, among whom he dispersed the Levites, who were peculiarly devoted to this service.—(Patrick.) In this list of the cities of the priests, which gives eleven instead of thirteen, Gibeon and Juttah are omitted. None of the versions give the full number of names here, though they all give the whole sum. Probably those two cities had been destroyed, and lay in ruins when this book was written.—I.

21 Other tribes obtained by investment on request, and in virtue of continued military services, as the tribe of Reuben and half-tribe of Manasseh, east of Jordan—others obtained directly by conquest, some earlier, some later; but Levi, in all his branches, obtained his possessions only by lot, the emblem of every spiritual blessing, which must be the gift of God, first to Christ, our High-priest, Ps.24.25, and then, from and through him, to all his members, Ep.4.8.—C.

22 Jos.21.11; 14.13; 15.13.

23 Jos.21.43; 19.

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph,<sup>6</sup> (who stood on his right hand,) even Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amariah, the son of Hilchiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar<sup>7</sup> his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

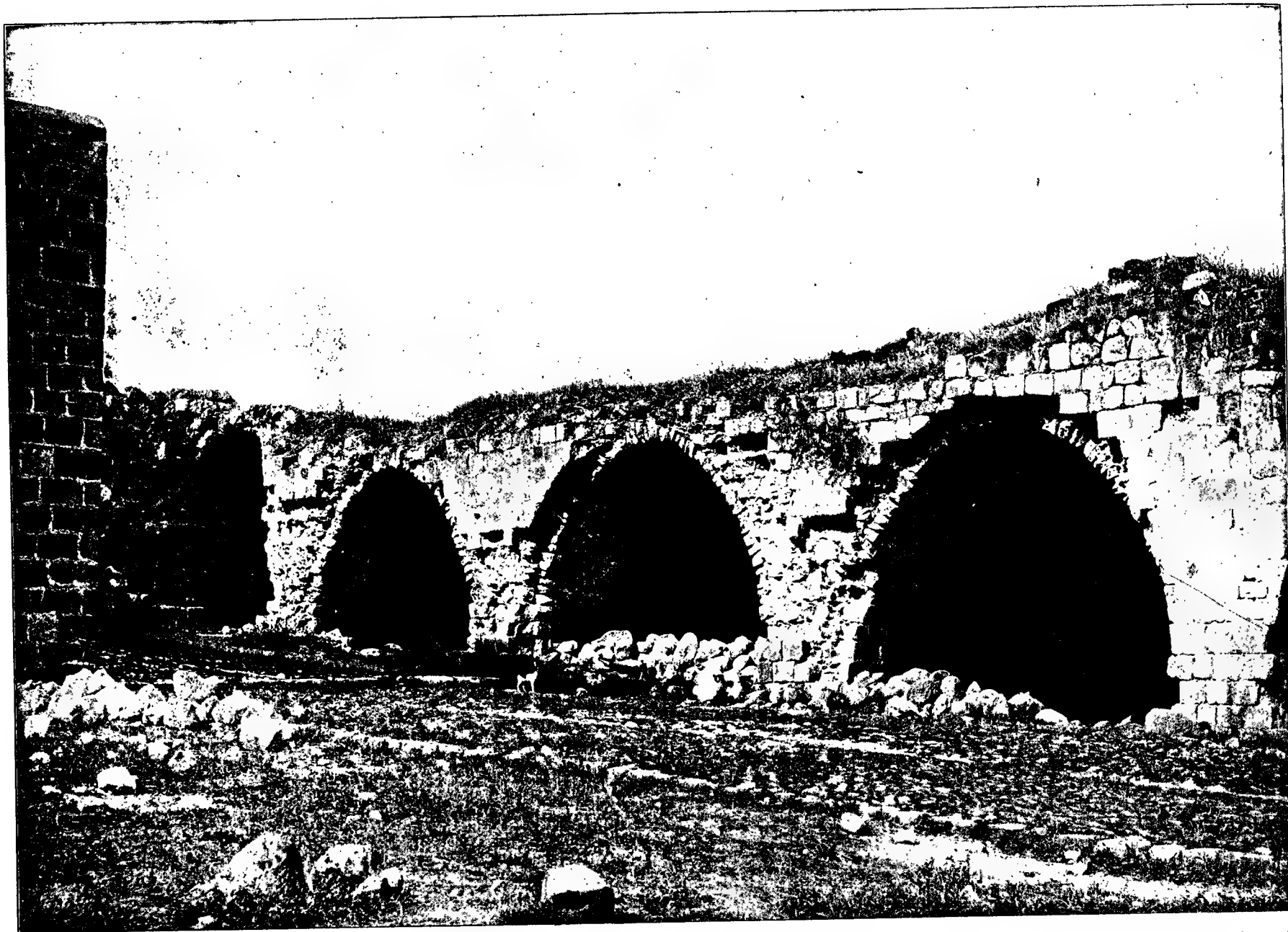
52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these<sup>8</sup> are their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.<sup>9</sup>

55 And<sup>6</sup> they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.



**CITADEL OF TIBERIAS.** [I. Chron., vi:63.] -"Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." Tiberias in Old Testament times was in the territory of Zebulun, and the particular city which stood upon the site of Tiberias was called, according to the Jewish Talmud, Rakkath. It is also by the Talmud identified with the ancient Hammath, and some have supposed it to be the same as Chinnereth, referred to in Joshua, xix:35. The excesses and vices

of the Roman court were transferred to this capital of the weak and cruel Herod Antipas, and Tiberias remained the metropolis of the province of Galilee till the Emperor Nero placed Agrippa II. in charge of the province. It became in the time of the great Jewish afflictions a center of refuge for the rabbis. Thirteen synagogues were built here and in the thirteenth century a school of Jewish learning was established which attained great celebrity.

59 And <sup>1</sup>Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and <sup>2</sup>Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, were thirteen cities.<sup>9</sup>

61 And <sup>3</sup>unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh,<sup>1</sup> by lot, ten cities.

62 And <sup>4</sup>to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the <sup>5</sup>sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And <sup>6</sup>the children of Israel gave to the Levites these cities, with their suburbs.

65 And they <sup>7</sup>gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by their <sup>8</sup>names.<sup>3</sup>

66 And <sup>9</sup>the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also <sup>10</sup>Gezer with her suburbs,

68 And <sup>11</sup>Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And <sup>12</sup>Aijalon with her suburbs, and Gath-rammon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner<sup>13</sup> with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto <sup>14</sup>the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ash-taroath with her suburbs:

72 And out of the tribe of Issachar; <sup>15</sup>Kedesh with her suburbs, Daberath with her suburbs,

73 And <sup>16</sup>Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher: <sup>17</sup>Mashal

A.M. 3004. B.C. 1000.

f Or, *Ain*, Jos. 21. 10.g Or, *Almon*, Jos. 21. 18.

<sup>9</sup> Eleven here, two more, Jos. 21. 16. 17. The eleven were their dwelling-places, ver. 54, the thirteen their right by lot and inheritance, ver. 60. These represent the Israelish family. When Levi ceased to be a portioned tribe, and was given for the first-born (Nu. 3. 12), there remained eleven, for Ephraim and Manasseh were not of Jacob, but of Joseph. But when all were counted there were thirteen tribes, for every one of whom there is a representative city of refuge. C.—The text in this list of Levitical cities being ill-arranged and corrupted, must be rectified from Jos. xxi.; for internal and collateral evidence shows that to be the accurate copy. Geddes has been at much pains to point out and remove the discrepancies, and restore the true order.—L.

h Jos. 21. 5, 20-26. ver. 67-70.

<sup>1</sup> And out of the tribes of Ephraim and Dan.

i Jos. 21. 6, 27-33. ver. 71-76.

k Jos. 21. 7, 34-40. ver. 77-81.

l Jos. xxi. Nu. 35. 1-8.

m ver. 57-60. Jos. 21. 9-19.

<sup>2</sup> Probably each family gave its own name to the city that fell to its lot.—L.

<sup>3</sup> Each of the other tribes received a compact territory, except the tribe of Manasseh, which was divided into two separate portions, and a few additional allotments to some tribes within the limits of their neighbours. But Levi receives no extended territory in any one place, but merely cities and their suburbs—a gracious arrangement providing for the equitable extension of religious education to all the tribes, and the due administration of the law, of which the priests were the principal judges, while it fulfilled the prophecies of Jacob and Moses concerning their future destination, Ge. 49. 7. De. 33. 10.—C.

n Jos. 21. 5, 20-26.

o 1 Ki. 9. 15.

p Jos. 21. 22.

q Jos. 21. 23, 24.

r Jos. 21. 25.

s Jos. 21. 6, 27-33.

A.M. 2560. B.C. 1444.

y Jos. 21. 7, 34-40.

z The Levites.

<sup>5</sup> Some of the cities mentioned in this chapter had changed their names, or been exchanged for other cities after the time of Joshua.

a 1 Ki. 4. 13.

b Nu. 21. 34.

c Nu. 32. 3, 35. Jos. 21.

d Nu. 26. 31.

<sup>6</sup> The number of cities and extended suburbs allotted to Levi may seem a large and even undue proportion to so small a tribe; but it is to be recollected that these cities and suburbs were evidently held, not in exclusive possession by the Levites, but in some species of co-partnership with the secular tribe by whom they were granted, and that consequently the Levitical possessions were reduced to little more than a mere residence. C.—None of the Lord's people, and especially of his ministers, should be unemployed; they who through want of ability or change of circumstances are precluded from one method of glorifying God, should set themselves to devise another. And if they deem nothing which may conduce to the advancement of true religion too laborious, mean, disgusting or discouraging—if they be disposed to be instant in season and out of season, to instruct or encourage one, ten, or ten thousand, in public or in private, in a cottage, an hospital, a prison, or a palace, in safe and easy, or in difficult or perilous circumstances—if they consider nothing too little to be attended to, and nothing too arduous to be attempted—and if they do all in sincerity, humility, and simplicity of spirit—they cannot long be unoccupied or useless.—Scott.

## CHAP. VII.

B.C. 1774.

a Ge. 46. 13. Nu. 26.

23, 24.

b Thuvah, Job. Ge.

46. 13.

c 2 Sa. 24. 1-9. ch. 21.

1-5: 27, 23, 24.

d 1 Ki. 10. 17.

e That is, the sons

of Uzzi were five.

f The sons of Izrahiah

being counted to

their grandfather, for

some legal reason, as

Ephraim and Manasseh

were counted to

their grandfather

Jacob, and not to

their father Joseph.

—C.

g ch. 12. 32.

h Heb. they multiplied

wives and children, ver. 5.

i This was the

whole number

of their fighting men, ch.

21. 5, 2 Sa. 24. 9.

j Ge. 46. 21. Nu. 26. 38.

—41. ch. 8. 1.

k We learn from

Ge. 46. 21 that Benjamin

had ten sons, and in ch. 8. 1 five

are enumerated. This

apparent discrepancy

is accounted for

by observing how in

ch. 1 the name of

Abel is omitted, as he

had no family. The

in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto<sup>1</sup> the rest of<sup>2</sup> the children of Merari were given out of the tribe of Zebulun,<sup>3</sup> Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; <sup>4</sup>Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And <sup>5</sup>Heshbon with her suburbs, and <sup>6</sup>Jazer with her suburbs.<sup>6</sup>

## CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh. 20 The sons of Ephraim who were slain by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

NOW the sons of Issachar were, Tola, and <sup>1</sup>Puah,<sup>2</sup> Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Reph-ahiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was, in the days of David, two and twenty thousand and six hundred.<sup>1</sup>

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five:<sup>2</sup> all of them chief men.

4 And with them, by their <sup>3</sup>generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.<sup>3</sup>

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ The sons of <sup>4</sup>Benjamin; Bela, and Becher, and Jediahel, three.<sup>4</sup>

7 And the sons of Bela;<sup>5</sup> Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira,<sup>6</sup> and Joash, and Eliezer, and Elioenai, and Omri, and





**A WOMAN OF SAMARIA—IN THE ANCIENT CAPITAL OF ISRAEL.** [I. Chronicles, vi:67.]—"And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs." Upon one of the hills in the neighborhood of Shechem, this picture of a Woman of Samaria was taken. The Samaritans have always lived in this region, and their central place of worship is Mount Gerizim, which overlooks the city. Shechem is mentioned during the exile in Jeremiah, xli:5,

and after the exile, though Samaria had been the previous capital of the country (Ezra, iv:10) at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief center of Samaritan worship. After this the Samaritans were the objects of Jewish scorn. Josephus says that John Hyrcanus destroyed the temple on Gerizim 129 years B. C. after it had stood 200 years.

of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud,<sup>9</sup> and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim<sup>1</sup> also, and Huppim, the children of *Ir*, *and* Hushim, the sons of *Aher*.<sup>7</sup>

13 ¶ The *sons* of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The *sons* of Manasseh; Ashriel, whom she bare;<sup>8</sup> (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And *Machir* took to wife<sup>9</sup> the sister of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad:<sup>1</sup> and *Zelophehad* had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; *Bedan*. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of *Shemidah* were, Abian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah,<sup>2</sup> and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they *came* down to take away their cattle.<sup>3</sup>

22 And Ephraim their father *mourned* many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he *called* his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon<sup>4</sup> the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph; and Telah his son, and Tahan his son,

A.M. 2987. B.C. 1037.

g Ju. 3:15; v. 4 They amounted to 59,434, exclusive of those mentioned ver. 12, who perhaps were not numbered, ch. 27:24.

h Or, Shupham, Muppim, Nu. 26:39. Ge. 46:21.

i Or, Iri, ver. 7. k Or, Ahrum, Nu. 26:38.

l The omission of the genealogy of Dan in this its proper place, can be accounted for by a reference to Jos. 18:30, 31, from which it appears that they continued not only in schismatical separation from the church of God, but in a state of uninterrupted idolatry till the days of the captivity.—C.

1 Ge. 46:24. Nu. 26:48-50.

m Nu. 26:28-34; 27:1.

n This passage is undoubtedly obscure. Greenfield proposes the following change in the translation.

o The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him; and Machir the father of Gilead, whom his wife bare to him. Machir took for a wife Maachah, sister to Huppim, &c.—C.

p Hezron, a grandson of Judah, married his daughter, and their child was reckoned to the tribe of Manasseh, ch. 2:21-23.

q B.C. 1430.

r Zelophehad was not literally the son, but the descendant of Manasseh in the third generation. Zelophehad was the son of Hephher, Nu. 26:33, the son of Gilead, the son of Machir, the son of Manasseh, Nu. 26:29. This, with the apparent want of connection with the genealogy, has induced some expositors to reject it as a fragment unaccountably interpolated. Such a criticism is both rash and unwarranted. The narrative was a legal conveyance of family property, and were we acquainted with all the family history, the cause of its insertion would no doubt appear, and the obscurity of the whole passage be dissipated.—C.

s Nu. 27:1-11; 36:1-12. Jos. 17:34.

t Perhaps the judge mentioned 1 Sa. 12:11.

u Nu. 26:32.

v Nu. 26:35.

w B.C. 1670.

x The Philistines came down to Goshen to rob the Hebrews of their cattle. Judah and Ephraim, who were intended to have the largest tribes, have most of their children at first cut off. Compare Ge. 38:1-10.

y Ge. 37:34, 35. Job 2:11.

z Ge. 35:18. 1 Sa. 21:4, 5. 1 Ch. 1:1.

aa Jos. 10:3; 18:13.

ab 1 Ch. 2:21; 10:10. 1 Sa. 13:17; 1 Ki. 9:28. 2 Ch. 8:5.

ac her posterity built these cities.

ad Or, Aher, Nu. 13:16. Ex. 17:9, 10, 13.

ae B.C. 1500.

af Naarath, Jos. 16:5-9. Jos. 1:29.

ag Expositors are divided as to whether the Ephraimites made the irrad upon the Philistines, or the Philistines upon the Ephraimites. But it

A.M. 2444. B.C. 1660.

higher to the lower country. See Ge. 43:1. The word translated *because* must therefore be rendered *when*. C.

The land of Goshen, in which the Israelites dwelt, extended northwards, almost, if not altogether, to the borders of Philistia. The Israelites were seminomads. They had their head-quarters in Goshen; but their shepherds were accustomed to lead their flocks far over the pasture-land that lies between Palestine and Egypt. Probably the sons of Ephraim had approached too near the territory of the Philistines—the latter attacked and killed them.—P.

h Heb. daughters. i B.C. 1444.

k Not Gaza of the Philistines, Ju. 16:7.

l A Naarah stood in the Jordan valley north of Jericho. Gera lay on the northern border of Benjamin, between Beth-horon-the-nether and the sea, and consequently in the plain of Sharon. Gaza cannot, of course, be the celebrated capital of Philistia, for it stood far beyond the border of Ephraim. This is another place of the same name, situated, apparently, in the region of Shechem.—P.

m Jos. 17:7, 11.

n Jos. xvi. xvii.; 21:21, 25. Ju. 1:22-29.

o Ge. 46:17. Nu. 26:44-46.

p B.C. 1720.

q Or, Shamer, ver. 34.

r Or, Shomer, ver. 32.

s Or, Jether, ver. 38.

t B.C. 1037.

u 2 Sa. 24:1-9. ch. 21:1-5; 27:23, 24.

CHAPTER VIII.

B.C. 1714.

1 The tribe of Benjamin adhered to Judah in the division of the kingdom, and returned with the Jews from Babylon; and as the history is about to open with the translation of the kingdom from Saul of that tribe to David of Judah, we have here a more copious account given of it than of several other tribes. But either some of the sons of Benjamin had several names, or those of his *sons* were his more remote descendants. Gera, called his son in Genesis 35:23, is here mentioned as his grandson by Bela, and the whole subsequent genealogy is very obscure.—C.

a Ge. 46:21. Nu. 26:38-41. ch. 7:6.

b Or, Arah, Ge. 46:21.

c Or, Shupham, Nu. 26:39. ch. 7:12.

d Not an error for Hupham, as some suppose, but another name for the same person.—C.

e The Benjamites have their genealogy and location most largely given, because they gave birth to the royal house of Saul, and because they adhered most firmly to the house of David, and affectionately and patriotically returned with them from Babylon.—C.

f As Gibeah and Gera are only the

towns<sup>4</sup> thereof, Shechem also and the towns thereof,<sup>5</sup> unto *Gaza* and the towns thereof:<sup>6</sup>

29 And by the borders of the children of *Manasseh*, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. *In* these dwelt the children of Joseph the son of Israel.

30 ¶ The *sons* of Asher; Imnah,<sup>7</sup> and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and *Shomer*, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of *Shamer*; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and *Ithran*, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.<sup>8</sup>

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the *number*, throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

## CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin<sup>1</sup> begat *Bela* his first-born, Ashbel the second, and Aharah the third, 2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, *Addar*, and *Gera*, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and *Shephuphan*,<sup>2</sup> and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,<sup>3</sup> and they removed them to *Manahath*:

7 And Naaman, and Ahiah, and Gera, he *removed* them, and begat Uzza, and Abihud.

8 And Shaharaim begat *children* in *the*

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built <sup>9</sup>Ono and Lod, with the towns thereof:

13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon,<sup>4</sup> who drove away the inhabitants of Gath.<sup>5</sup>

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt<sup>6</sup> in Jerusalem.<sup>7</sup>

29 And <sup>1</sup>at Gibeon dwelt the <sup>m</sup>father of Gibeon; (whose wife's name was Maachah;)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and <sup>n</sup>Zacher.

32 And Mikloth begat <sup>o</sup>Shimeah. And these also dwelt with their brethren in Jerusalem over against them.

33 ¶ And <sup>p</sup>Ner begat Kish,<sup>8</sup> and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, and <sup>q</sup>Esh-baal.

34 And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah were, Pithon, and Melech, and <sup>r</sup>Tarea, and Ahaz.

36 And Ahaz begat <sup>s</sup>Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: <sup>t</sup>Ranba was his

A.M. 2290. B.C. 1714.

g Ezr. 2. 33. Ne. 11. 35; 37; 2.

h Jos. 10. 12; 19. 42; 21. 24. ch. 7. 21.

4 Aijalon, or Ajalon, was the name of an ancient city and a valley, allotted to the tribe of Dan; but the Danites never obtained possession of it from the Amorites. It lay on the frontier of the kingdoms of Judah and Israel, and is consequently sometimes spoken of as in Ephraim (i.e. under the dominion of the ruler of Ephraim, 1 Ch. 6. 60), and sometimes in Judah and Benjamin (i.e. under the dominion of the king of Jerusalem, 2 Ch. 11. 10). Aijalon is best known in connection with the celebrated victory of Joshua, 10. 12. The ancient town is now represented by the village of *Yalo*, a corruption of the old name; and the valley is called *Merj ibn Omeir*. It is about 14 miles west of Jerusalem, at the foot of the mountain range. There was another *Aijalon* in the tribe of Zebulun; it is mentioned as the burial-place of Elon, one of the judges, Ju. 12. 12.—P.

5 Perhaps 1630, ch. 7. 21, or 1300, Ju. 3. 31.

6 Or, *Shema*, ver. 13.

7 Jos. 15. 63; 18. 28. ch. 9. 34.

8 B.C. 1444.

7 The celebrated capital of Judea, and alike dear to the recollections of the Jew and the Christian. It is situated in lon. 35° 20' E.; lat. 31° 47' N.; 13 miles S.W. of Damascus, 35 miles E. of Jaffa, 34 miles S. of Shechem, and 17 miles N. of Hebron. It lay partly in the tribe of Judah and partly in that of Benjamin, but for religious, commercial, civil, and military purposes, was, to a certain extent, a common centre and residence for all the tribes, Ch. 9. 4. Ps. 122. 4. C.—The ancient city of Jebus, taken by David from the Jebusites, was not large, and stood on a mountain south of that on which the temple was erected. Between lay the valley of Milo, filled up by David and Solomon. The Maccabees considerably enlarged Jerusalem on the north, inclosing a third hill; and Josephus mentions a fourth hill, called Bezetha, which Agrippa joined to the former. This new city lay north of the temple, along the brook Kidron.—P.

1 ch. 9. 35-44.

m Called *Jehiel*, ch. 9. 35.

n Or, *Zachariah*, ch. 9. 37.

o Or, *Shimeam*, ch. 9. 38.

p ch. 9. 39-44. 1 Sa. 14. 49-51; 19. 13; 2.

8 B.C. 1200.

q Or, *Ishboseth*, 2 Sa. 9. 1.

r Or, *Mephishosheth*, 2 Sa. 4. 4; 9. 6; 10. 24. Baal is changed into *Boseth*, shame.

A.M. about 3564.

B.C. about 440.

9 About 440.

x ch. 12. 2. 2 Ch. 14. 8; 26. 14. Ne. 4. 13. Je. 51. 50.

y Ps. 127. 5; 128. 3, 6.

CHAP. IX.

B.C. about 444.

1 Ne. xi. xii. Ezr. 7. 1-5; 8. 2-14.

2 On four different occasions, 2 Ch. 33. 11; 36. 9. Da. 1. 2. Je. 52. 4. 5.

3 After the captivity, Ezr. 2. 70. Ne. 11. 3.

c Ezr. 2. 43. 58; 7. 24; 8. 17. 20. Ne. 10. 28; 13. 20; 11. 21. Jos. 9. 27, 28.

2 The word signifies, given or offered, because given to the Levites to perform the service of the sanctuary. They appear to have been originally the Gibeonites, Jos. 9. 27, by which name they seem to have been distinguished till the time of David—when he and his princes seem to have added a number of their vassals, Ezr. 8. 20; the Gibeonites being inadequate to the now perfected ritual of the tabernacle service—after which period the name of Gibeonite seems to have been dropped, and the more dignified and more comprehensive title of Nethinim to have been adopted. C.—The time referred to in this verse is immediately after the return from the Babylonish captivity, and the settlement of the returned captives in the country of their fathers. The *Israelites* are the common people of Judah and Israel. The *Nethinims* were the temple servants who were appointed to do the menial work, under the direction of the Levites. The name signifies 'devoted.' The Gibeonites who were condemned by Joshua to be 'hewers of wood, and drawers of water,' were the original Nethinims. These were subsequently added to, probably by captives taken in war.—P.

d Ne. 11. 1-10, with 2 Ch. 11. 16; 30. 11, 18.

e Nu. 26. 20. Ge. 46. 12; 38. 5, 29, 30. Ne. 11. 4. 6.

f Kinsmen, ver. 9. Ge. 13. 8.

g Ne. 11. 7-9.

h Ne. 11. 8.

i Ne. 11. 10-14.

k ch. 6. 12-14, or *Serai*, Ne. 11. 11.

3 Most probably the same kind of officer mentioned, Ac. 5. 24, as 'captain of the temple,' an officer sustaining partly a military and partly an ecclesiastical character; as an ecclesiastic, second only to the high-priest; and as a soldier, commanding a guard for the preservation of order, the protection of the worshippers, and the suppression of those riots to which the Jews were prone. Since the days of their rebellion against Moses in Egypt and the wilderness.—C.

these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan.<sup>9</sup> All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, <sup>a</sup>archers, and had <sup>b</sup>many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

## CHAPTER IX.

1 Concerning the original register of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with the Nethinims, which dwell in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

SO all Israel were reckoned by genealogies; and, behold, they were written<sup>1</sup> in the book of the kings of Israel and Judah, who were <sup>c</sup>carried away to Babylon for their transgression.

2 ¶ Now the <sup>b</sup>first inhabitants that dwell in their possessions in their cities were, the Israelites, the priests, Levites, and the <sup>c</sup>Nethinims.<sup>2</sup>

3 ¶ And in <sup>d</sup>Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, <sup>e</sup>of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their <sup>f</sup>brethren, six hundred and ninety.

7 And <sup>g</sup>of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibniyah;

9 And their brethren, according to their generations, <sup>h</sup>nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And <sup>i</sup>of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And <sup>k</sup>Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;<sup>3</sup>

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemth, the son



**L**YDDA, THE ANCIENT LOD OF THE OLD TESTAMENT—WHERE THE APOSTLE PAUL RESTORED THE SICK AENEAS. [I. Chronicles, viii:12.] —“And Lod, with the towns thereof.” Lydda occupies the site of the Old Testament I cd, which is referred to in Ezra, ii:33, and Nehemiah, xi:35. It was an ancient Benjamite city which was rebuilt after the captivity, and through all the ages has preserved its ancient name. Lydda is but a slightly modified form of Lod. The Gospel

was preached at Lydda very early, and here the Apostle Paul restored the sick Aeneas. In the time of the Emperor Vespasian this was a center of Jewish learning. The great caravan road runs from Lydda to Jimzu, the ancient Gimzo (II. Chronicles, xxviii:18), which the Philistines once took, and which also has preserved its name to the present day. One of the first episcopates in Palestine was that of Lydda, and the signatures of its bishops are said to be found as late as the year 518.

of their fathers, a thousand and seven hundred and threescore; very able men<sup>5</sup> for the work of the service of the house of God.

14 ¶ And<sup>1</sup> of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 (Who hitherto waited in the king's gate eastward:<sup>6</sup>) they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates<sup>7</sup> of the tabernacle:<sup>8</sup> and their fathers, being over the host of the LORD, were keepers of the entry.<sup>9</sup>

20 And Phinehas<sup>1</sup> the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain<sup>2</sup> in their set office.<sup>4</sup>

23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

24 In<sup>4</sup> four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers<sup>5</sup> and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning per-

A.M. 3560. B.C. 444.

5 Heb. mighty men of valour.

1 i.e. singers, Ne. 11.25-19. ch. 19.39.44.

m ch. 25.1.2 Ch. 5.12; 35.15.

n ch. 24. Ne. 12.28, 29.

o ch. xxvi. Ne. 12.25, 26; 11.19.

p 1 Ki. 10.5. 2 Ki. 11.

19.

6 Houbigant considers these words a proper name, and translates it thus—

—And Adanah was over the eastern gate,

called the king's, that is, the gate by which the kings of

Judah were accustomed to enter the temple. An emblem

of that gate by which the King of glory enters the temple

above, Ps. 24.7.—C.

7 Ps. 42, title Nu. 26. 11. ch. xvi. 33-38.

7 Heb. thresholds.

8 The word tabernacle may refer to the sanctuary erected by

Moses, which the temple, built after the captivity, more resembled than it did Solomon's magnificent

edifice. Indeed the sanctuary at first was only a tent or tabernacle when Phinehas

superintended it in time past, yet the Lord was with him.

This seems to have been mentioned as an instruction and encouragement to the priests and

Levites in the times of Ezra and Nehemiah; for there can be no

reasonable doubt that Phinehas, the grandson of Aaron, was intended.—I.

9 Boothroyd translates it thus:—The Korahites, in the work of the ministry, were gate-keepers of the temple, as their

fathers were keepers of the entrance of the tabernacle during the encampments of

Jehovah.—C.

r Nu. 25.7, 8; 31.6; 32.

1 B.C. 1420.

s ch. xxvi.

2 Heb. founded.

3 Or, trust.

4 Great irregularity in the tabernacle service must have prevailed during the unsettled times that followed the death of

Joshua, especially during a period not only of neglect of the divine ordinances, but frequently of

idolatry and apostasy. To the reformation of these abuses Samuel and David seem to have directed

their attention, and instituted a regular routine of porters, not merely to open and

shut the gates, for that had been an easy work, but as guards against idolatry and

licentiousness, and conservators of good order around the entrance of the sanc-

tuary.—A. A. They that would reform the church of God must begin at the

door—the door of examination and discipline, both in the admission and ex-

clusion of its membership.—C.

t ch. 26.14-18.

u 2 Ki. 11.5, 7. 2 Ch.

27.

v ch. 26.14-18.

w 2 Ki. 11.5, 7. 2 Ch.

27.

x ch. 26.14-18.

y ch. 26.14-18.

z ch. 26.14-18.

aa ch. 26.14-18.

A.M. 2584. B.C. 1420.

a Ex. 30.23.

8 Or, trust.

b Or on flat plates, or slices, Le. 2.5.6.21.

c Heb. bread of offering, Ex. 25.30.40.4.

24. Le. 24.8. Nu. 4.7.

9 Heb. upon them

was.

e Ps. 134.1.2.

1 To meditate on the law of God 'day and night' is a characteristic of Christian

perfection, and of every good member of his body in degree, Ps. 1.2. To sing

God's praises 'day and night' seems to have been an employment of the Levites.

see Ps. cxxiv, an emblem of the heavenly service witnessed by John, Re. 4.8,

where they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,

which was, and is, and is to come. Those who thus sang were

free, for where all is praise, saints 'do rest from their labours.—C.

f ch. 8.29-40. Probably what follows is repeated as an introduction to Saul's history, and ought to be part of ch. x.

2 Why is this passage repeated, being the same with ch. 8.29? An error of a

transcriber is the answer even of the pious Henry A. better solution seems to be afforded by a reference to ver. 1, where

the book of the Kings, both of Israel and Judah is mentioned, and the genealogy of

Saul is given from the public records of each, as he had been the monarch of both.

3 B.C. 1300.

g ch. 8.32-34.

4 B.C. 1098.

5 B.C. 1060.

A ch. 35.38.

6 This is added from ch. 8.35, but such liberties should only be taken in a

note; for although the words are now sufficiently distinguished from the text by being printed in italics, yet it is too much to expect that every editor of a

Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.—

Clarke.

7 Or, Jehoahab.

8 Another name for Jehoahab, ch. 8.36.—C.

9 That is, God hath heard.

CHAP. X.

E.C. 1096.

1 The chief design of this book was to preserve the records of the house of David, which, though to a common eye much diminished by the captivity, yet grew more and more illustrious in the eyes of those who lived by faith, by the near approach of the Son of David.

The writer therefore repeats not the history of Saul's reign, but only of his death, which paved

the way for David.

2 Saul's overthrow and death.

3 The Philistines triumph over Saul.

4 The kindness shown by the men of Jabesh-gilead toward Saul and his sons.

5 Saul's sin, for which the kingdom was translated from him to David.

6 The kindness shown by the men of Jabesh-gilead toward Saul and his sons.

7 Saul's sin, for which the kingdom was translated from him to David.

8 The kindness shown by the men of Jabesh-gilead toward Saul and his sons.

9 Saul's sin, for which the kingdom was translated from him to David.

10 The kindness shown by the men of Jabesh-gilead toward Saul and his sons.

11 Saul's sin, for which the kingdom was translated from him to David.

12 The kindness shown by the men of Jabesh-gilead toward Saul and his sons.

13 Saul's sin, for which the kingdom was translated from him to David.

the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the set office<sup>8</sup> over the things that were made in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the show-bread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed<sup>9</sup> in that work 'day and night.'<sup>1</sup>

34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father<sup>2</sup> of Gibeon, Jehiel,<sup>3</sup> whose wife's name was Maachah;

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,<sup>4</sup> and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal,<sup>5</sup> and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.<sup>6</sup>

42 And Ahaz begat Jarah,<sup>7</sup> and Jarah<sup>8</sup> begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael,<sup>9</sup> and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

## CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness shown by the men of Jabesh-gilead toward Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW<sup>1</sup> the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain<sup>2</sup> in mount



and the <sup>2</sup>archers <sup>4</sup>hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and <sup>4</sup>abuse me. But his armour-bearer would not; for he was sore afraid.<sup>3</sup> So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword,<sup>4</sup> and died.

6 So Saul <sup>7</sup>died, and his three sons, and all his house died together.<sup>5</sup>

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And <sup>9</sup>it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto <sup>10</sup>their idols, and to the people.

10 And they put his armour in the house of <sup>11</sup>their gods, and fastened his head in the temple of Dagon.<sup>6</sup>

11 ¶ And when all <sup>12</sup>Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the <sup>13</sup>oak in Jabesh, and fasted<sup>7</sup> seven days.<sup>7</sup>

13 ¶ So Saul died for his transgression which he committed<sup>8</sup> against the LORD, <sup>14</sup>even against the word of the LORD, which he kept not, and also for asking *counsel of one that had a familiar spirit*, to <sup>15</sup>inquire of it;

14 And inquired not of the LORD:<sup>9</sup> therefore he slew him, and <sup>16</sup>turned the kingdom unto David the son of Jesse.

## CHAPTER XI.

1 David by a general consent is made king over Israel at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN all<sup>a</sup> Israel<sup>1</sup> gathered themselves to David unto Hebron, saying, Behold, we are <sup>2</sup>thy bone and thy flesh.

2 And moreover, in time past, <sup>3</sup>even when

A.M. 2948. B.C. 1056.

<sup>2</sup> Heb. shooters with bows.

<sup>4</sup> Heb. found him.

<sup>5</sup> Sa. 37. 3.

<sup>6</sup> Or, make me, Ju. 16. 27. 54. 1 Sa. 31. 4.

<sup>7</sup> Not afraid of the deed he was called on to commit, but so panic-struck by the flight of the arrows that he would not attend to anything but his own safety.—C.

<sup>8</sup> The Jewish tradition is, that this was Doeg, and if so, then both now fell by the same sword with which Doeg, at the command of Saul, had formerly murdered the priests of the Lord, 1 Sa. 22. 18.

An instance of retribution frequently exemplified in history. So Haman died by the lofty gallows of his own erecting.—C.

<sup>9</sup> 1 Sa. 31. 6, 7. Ex. 20. 5. Nu. 14. 18.

<sup>10</sup> Not all his descendants, but according to 1 Sa. 31. 6, 'all his men,' 'all his men' is all his adults that were with him in the battle. C.—This does not mean his family, but his household servants (for Ishbosheth remained, or 'all his men' as they are called in 1 Sa. 31. 6, 'thou' is, all who were present with him in the battle; and his family had received such a blow that it never recovered itself again.—J.

<sup>11</sup> 1 Sa. 31. 8-10. 2 Sa. 1. 20.

<sup>12</sup> Ju. 16. 24. 2 Sa. 1. 20.

<sup>13</sup> Is. 43. 5.

<sup>14</sup> 1 Sa. 5. 2. 1 Ki. 11. 5.

<sup>15</sup> Is. 48. 5.

<sup>16</sup> The heads of enemies are still the triumphal ornaments of the palaces of Mahomedans and the temples of idolaters.—C.

<sup>17</sup> 1 Sa. 11. 11-13; 31. 11.

<sup>18</sup> 2 Sa. 2. 5, 6, with Ju. 21. 8-12.

<sup>19</sup> Ge. 35. 8.

<sup>20</sup> Ge. 50. 10. 2 Sa. 1. 12.

<sup>21</sup> Not seven whole days of 24 hours each; but seven days from sunrise to sunset.—C.

<sup>22</sup> That sickness and death are the wages of sin, is the invariable doctrine of the Scripture. See 1 Co. 11. 30. 1 Jn. 5. 16.

<sup>23</sup> Even God's dear children die, because 'sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,' Ro. 5. 12. To them, however, it is deliverance; to the impenitent a judgment.—C.

<sup>24</sup> 1 Sa. 13. 13; 15. 3, 21.

<sup>25</sup> 1 Sa. 28. 7-20. 2 Ki. 21. 6; 2. Ex. 22. 18. Le. 19. 26; 31. 20. 6. De. 18. 10.

<sup>26</sup> 14. Is. 8. 19.

<sup>27</sup> There is no contradiction between this statement and 1 Sa. 28. 6, where Saul is said to inquire of the Lord. He inquired, but not in faith; he asked, but he asked amiss, Ja. 1. 6, 7, 8.—C.

<sup>28</sup> 1 Sa. 17. 14; 15. 28; 28. 17. 2 Sa. 1. v. ch. xi. xii.

<sup>29</sup> A.M. 2956. B.C. 1048.

<sup>30</sup> 2 Ki. 11. 17; 14. 21; 23. 39. Ju. 11. 11.

<sup>31</sup> 1 Sa. 13. 14; 15. 28; 16. 13. 2 Sa. 2. 4. Ps. 2. 6; 89. 19, 20.

<sup>32</sup> Heb. by the hand of.

<sup>33</sup> 1 Sa. 5. 6-10, Jos. 15. 63. Ju. 1. 21; 19. 11, 12.

<sup>34</sup> B.C. 1047.

<sup>35</sup> 2 Sa. 5. 6, 7. 1 Sa. 17. 9, 10.

<sup>36</sup> Heb. head, ch. 18. 5; 27. 34. 2 Sa. 8. 16; 20. 23. 1 Ki. 1. 7.

<sup>37</sup> That is, Zion, 2 Sa. 5. 7. Ps. 2. 6.

<sup>38</sup> 1 Ki. 9. 15; 11. 27.

<sup>39</sup> This seems to have been some public place, all round which David erected such buildings as were requisite for a seat of government. He selected Jerusalem as his metropolis, because a more central situation would have placed him in the hands of the turbulent and ambitious Ephraimites, upon whom little dependence could then be placed.—C.

<sup>40</sup> Heb. reviewed.

<sup>41</sup> Over which he must have obtained some superiority of title; a circumstance this will serve to account for much of Joab's future influence over the councils of David.—C.

<sup>42</sup> Heb. went in going and increasing.

<sup>43</sup> Ro. 8. 31. Is. 41. 10, 14. 15.

<sup>44</sup> 2 Sa. 23. 8-29. Ps. xvii. cxlii. cxlviii.

<sup>45</sup> Or, held strongly with him.

<sup>46</sup> 1 Sa. 13. 14; 15. 28; 16. 13, 14.

<sup>47</sup> 1 Ro. 10. 10.

<sup>48</sup> Or, Adino the Ezrite, 2 Sa. 23. 8.

<sup>49</sup> 2 Sa. 23. 8. On the same occasion he slew or wounded other 500, or 800 at another time.

<sup>50</sup> 2 Sa. 23. 9, 10. ch. 8. 4; 27. 4.

<sup>51</sup> Or, Ephesdamim, 1 Sa. 17. 1.

<sup>52</sup> In 2 Sa. 23. 11 the ground is said to have been full of lentils; but there is no contradiction, as it is common still for two species of vegetables to be sown together, as grass and clover.—C.

<sup>53</sup> 1 Sa. 17. 24; 31. 1. Le. 26. 17.

<sup>54</sup> Or, stood.

<sup>55</sup> 1 Es. 3. 8. Pr. 21. 30, 31.

<sup>56</sup> Or, salvation.

<sup>57</sup> 2 Sa. 23. 12.

<sup>58</sup> Or, three captains over the thirty.

<sup>59</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

<sup>60</sup> Rephaim, or Giants' Valley, called from its gigantic aboriginal inhabitants, was situated on the confines of Judah and Benjamin, and appears anciently to have been distinguished for its abundant harvests; but, like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.—J.

<sup>61</sup> 1 Sa. 17. 14; 15. 28; 28. 17. 2 Sa. 1. v. ch. xi. xii.

<sup>62</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

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<sup>73</sup> 1 Sa. 17. 14; 15. 28; 28. 17. 2 Sa. 1. v. ch. xi. xii.

<sup>74</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

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<sup>77</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

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<sup>79</sup> 1 Sa. 17. 14; 15. 28; 28. 17. 2 Sa. 1. v. ch. xi. xii.

<sup>80</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

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<sup>82</sup> 1 Sa. 17. 14; 15. 28; 28. 17. 2 Sa. 1. v. ch. xi. xii.

<sup>83</sup> Or, giants. Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.

Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David <sup>4</sup>made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, <sup>5</sup>according to the word of the LORD by<sup>2</sup> Samuel.

4 ¶ And David and all Israel <sup>6</sup>went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.<sup>3</sup>

5 And the inhabitants of Jebus said to David, <sup>7</sup>Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be <sup>8</sup>chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it<sup>4</sup> the city of David.

8 And he built the city round about, even from <sup>9</sup>Millo<sup>5</sup> round about: and Joab <sup>10</sup>repaired the rest of the city.<sup>7</sup>

9 So David waxed greater and <sup>11</sup>greater: <sup>12</sup>for the LORD of hosts was with him.

10 ¶ These<sup>1</sup> also are the chief of the mighty men whom David had, who strengthened themselves with him<sup>9</sup> in his kingdom, and with all Israel, to make him king, <sup>13</sup>according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men<sup>1</sup> whom David had; <sup>14</sup>Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear <sup>15</sup>against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the <sup>16</sup>Ahohite, who was one of the three mighty.

13 He was with David at <sup>17</sup>Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;<sup>2</sup> and the people <sup>18</sup>fled from before the Philistines.

14 And they set themselves<sup>3</sup> in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD <sup>19</sup>saved them by a great deliverance.<sup>4</sup>

15 Now <sup>20</sup>three of the thirty captains<sup>5</sup> went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of <sup>21</sup>Renhaim<sup>6</sup>

one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

19 And said, My God forbid, it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ithai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite

A.M. 2957. B.C. 1047.

z With Ca. 4 15. Jn.

4 10.14 15.12 3

a 2 Sa. 23.10.17. As

a thank-offering for

his preservation of

the men.

b Ju. 9.17; 12.3. 1 Sa.

10.5; 28.21. Es. 4.16.

c Heb. with their

liver, Ro. 16. 4. 2. 20.

12.15. with Ps. 72. 14:

116.15.

d 2 Sa. 23.18, 19.22. 18;

10. 10.18. 2. ch. 2. 76. 1

Sa. 26.6.

e The might here

ascribed to Abishai

and Jashobeam, ver.

11. seems so much

beyond the ordinary

power of man, that

while infidels have

found them occasion

for question, exposi-

tors have sought, by

various means, to

bring them within

the limits of histori-

cal probability. The

difficulty, however,

seems most easily

removed by observ-

ing, that in ver. 11,

the words *by him*

and in ver. 20, the

word *them*, is suppli-

ed; and that the acts

ascribed to these

worthies is not the

actual destruction of

the hundreds by

their own hands, but

their personal bold-

ness in lifting up

the spear against

them, and boldly, it

may be, defending

some pass against

them, till assistance

arrived.—C.

e 2 Sa. 23. 20-23; 20.

23. 1 Ki. 18. 38; 2. 35.

f Heb. great of

aids.

g Having followed

his track in the snow.

—C.

h Heb. a man of

measure.

i ch. 20. 5. 1 Sa. 17. 7.

j 1 Sa. 17. 51. 2 Sa. 23.

21.

k A proof at once

of great courage and

dexterity of fence:

yet not so wonderful

as the others; for

the moment he had

warded off the thrust

of his antagonist, and

got nearer to him

than his spear's point,

the Egyptian was

completely in his

power.—C.

l The word *shaltis-*

him, which is trans-

lated thirty, properly

signifies an office or

particular descrip-

tion of men. Of these

*shaltishim* we have

in 2 Sa. xxiii. thirty-

seven, and it can

scarcely be said with

propriety that they

have thirty-seven out

of thirty; and be-

sides, here in Chroni-

cles there are six-

teen added. The

captains over Phara-

oh's chariots are

termed *shaltishim*,  
Ex 14.7.—I.

m Or. council.

n 2 Sa. 2. 18; 23. 24-  
29. About sixteen of  
the names here are  
different from what  
they are in Samuel,  
and sixteen other  
mighty men of less  
account are added  
after Uriah, ver. 47.  
o Or. Shammoth the  
Harorite, 2 Sa. 23. 25.  
p Several variations  
will be found be-  
tween the names as  
recorded here and  
elsewhere; but this  
implies no contradic-  
tion, but merely that  
there were several  
modes of writing and  
pronouncing the  
same name, or that  
the same persons had  
different names,  
either at one time or  
at different periods  
of their lives, e.g.

A.M. 2957. B.C. 1047.

o Or. Jashem, 2 Sa.

23. 34.

p Or. Eliphalet.

q Or. Ahasbai, 2 Sa.

23. 34.

r Or. Paaras, 2 Sa.

23. 35.

s Or. Igal, 2 Sa. 23.

36.

t Or, the Hagger-

ite.

u Jos. 15. 48. ch. 2. 50.

53. 2 Sa. 23. 38.

v 2 Sa. 11. 3; 23. 39. 1

Ki. 15. 5.

w Perhaps these last

sixteen were of less

note, and so are not

added in Samuel, or

were dead before

that roll was formed.

x Or. Shamrai.

y Either a Moabit-

ish proselyte, or an

Israelite called a

Moabite, from vic-

torious gains over

Moabites, or from

having originally

dwelt in their coun-

try. See Ru. 1. 1.—

C.

## CHAP. XII.

B.C. cir 1056.

1 The writer here

goes back to the

times which preceded

the death of Saul, and

records some particu-

lars not mentioned

in the books of Samu-

el respecting Da-

vid's advancement to

the throne. Several

considerable persons

resorted to him at

Ziklag; and either

joined his small troop

or assisted him in

assistance when it

became necessary.

Some of these were

Benjamites, and re-

lated to Saul, who

were either induced

through a firm belief

of the word of God by

Samuel respecting

him, or by indigna-

tion at the base

treatment which Da-

vid met with from

Saul to the disgrace

of their family and

tribe, or because

they perceived that

the Lord was de-

parted from Saul,

and was with David

of a truth. The

hand of God was,

however, very conspic-

uous in raising him

up friends from this

tribe, whence he

might have expected

the most determined

opposition.—I.

a 2 Sa. 27. 2, 6.

b Heb. being yet

*shut up*. [The ex-pression *shut up*, so

often applied to the

extermination of east-

ern royal families,  
De. 28. 26. 1 Ki. 11. 10;  
21. 21. 2 Ki. 9. 8. 14. 26,  
strictly speaking re-  
fers to the case when  
some of them had se-  
cured themselves in  
an impregnable for-  
tress, or in places of  
great secrecy, from  
the usurper. But the  
term is used in a more  
extensive sense for  
those who had fled  
to foreign countries  
to escape being slain;  
thus it is here applied  
to David. Ziklag is  
described as a town  
in the country, and  
was probably an un-  
walled town; and it  
is certain he did not  
confine himself to it,  
but was continually  
making excursions  
from thence.—I.]

c 1 Sa. xviii. xxvii

d Ju. 20. 16. 1 Sa. 17.

e Most probably in

slinging stones. See

Ju. 20. 16.—C.

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of U<sup>r</sup>,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,<sup>1</sup>

39 Zelek the Ammonite, Naharai the Berrothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite,<sup>2</sup> Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Josaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedaiel the son of Shimri,<sup>3</sup> and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,<sup>4</sup>

47 Eliel, and Obed, and Jasiel the Mesobaite.

## CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW<sup>1</sup> these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones,<sup>3</sup> and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

8 And of the Gadites there separated themselves unto David,<sup>5</sup> into <sup>the</sup> hold to the wilderness, men of might, *and* men of war<sup>6</sup> fit for the battle, that could handle shield and buckler,<sup>7</sup> whose faces *were like* the faces of lions, and *were* as swift as the roes<sup>8</sup> upon the mountains.<sup>9</sup>

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmanna the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: "one of the least *was* over an hundred, and the greatest over a thousand.<sup>1</sup>

15 These *are* they that went over Jordan in the first month, when it "had overflown<sup>2</sup> all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah "to the hold unto David.<sup>3</sup>

17 And David went out to meet them,<sup>4</sup> and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no "wrong in mine hands, the God of our fathers look *thereon*, and "rebuke *it*.

18 Then "the spirit came upon "Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for "the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul,<sup>5</sup> to the jeopardy of our heads.<sup>6</sup>

20 As he "went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zithai, captains of the thousands that *were* of Manasseh.

21 And they helped David "against the band<sup>7</sup> of the rovers,<sup>8</sup> for they *were* all "mighty men of

A. M. 2948. B. C. 1056.

5 About 1058.

6 Heb. of host.

7 Various countries

and tribes use different

weapons, and the

minute and graphic

description of this

variety furnishes an

internal proof that

the history was

written at the period

described. A. A. V. that

the sinfulness of man

should prompt his ingenuity

to discover such various modes

of destruction! Hasten,

Lord, the promised

glorious reign of the

Prince of peace.—C.

1 Pr. 28.1, 2 Sa. 17.10;

23.201.23.18.

2 Heb. as the roes

upon the mountains

to make haste.

3 The Gadites were

a warlike race. Their

own semi-nomad

habits, the position

and physical characteristics

of their allotted territory, had

great influence in

moulding the character

of the people, and training

them to war. Gilead was

mountainous—it was

a land of roving sheep-

herds, moving camps, and

wild adventure. The

Gadites were devotedly

attached to both Saul and

David. Some of their

warriors followed the

fortunes of the latter in

the darkest epochs of

his eventful history.—

m Or, one that was

least could resist a

hundred, and the

greatest a thousand.

Le. 2. 8.

1 It is not improbable

that, though fewer at

first, the Gadite

auxiliaries of David

should soon increase

to 1000, which would

constitute the following

of these eleven chiefs.—C.

2 Jos. 3.15; 4.18. Je.

12.549.19, with Ca. 8.

7.12.8.35.

3 Heb. filled over.

4 Ch. 11.10; ver. 8. 1

Sa. 23.14.29.24.22.

5 There are several

places called the

hold, as Adullam, 1

Sa. 22.4, the caves of

Engedi, 24. 22—that

in the text is Ziklag,

as appears from ver.

1.—A. V. Those natural

fortresses into which

David so often fled, and in which

he found protection, should

remind us of the sure

defence, and of "fleeing to the

stronghold as prisoners

of hope.—C.

6 Heb. before them.

7 Heb. be one, 2 Ki.

10.15. Phil. 1.27. 2 Co. 13.

11.1 Co. 1.10.

8 Or, violence, 1 Sa.

24.11.17.26.18.

9 Zec. 3. 2. Jude 9.

10 Ge. 10.5.1 Sa. 24.12.15.

11 Ju. 3.10.6.34.13.25.

12 Ch. 2.17. 2 Sa. 17.25;

19.13.26.4.12.

13 1 Sa. 29.2-4.

14 By our heads he

will return to his master

Saul, i.e. he will be in

the midst of the battle

turn upon and slay us,

and thus our overthrow

will be the price of a friendly

reception with Saul. This

was the opinion formed of David by the

Philistine chiefs.—P.

15 Heb. on our

heads.

16 1 Sa. 29.11. De. 33.

25.

17 1 Sa. 30. 1-17, i.e.

Amalekites.

18 Or, with a band.

19 That is, against the

Amalekites who had

invaded Ziklag.

20 Or, keeping their

rank.

A. M. 2948. B. C. 1056.

2 Sa. 2.3.4.13.1. He.

134.15.17.19.

3 Terrible and

numerous as the angelic

armies which Jacob saw,

Ge. 32.1, 2.

4 2 Sa. 5.2.3. ch. 11.1.

5 Or captains, or

men.

6 Heb. heads.

7 1 Sa. 13.14.15.28.16.

12.14. Ps. 2.6.16.19.35.

8 Ge. 49.8-10. ch. 11.3.10.

9 11 C. 10.48.

10 Ge. 46.12. Nu. 1.26.

11 2.3.4.22.22.

12 Or, prepared.

13 Nu. 1.22.23.2.12.

14 13.26.12.14. ch. 4.24.

15 with Ge. 46.10.

16 Ge. 40.11. Ex. 32.

17 27.8. Nu. 4.46.48.25.8.

18 2 Ki. 11.4-15.

19 2 Sa. 8.17.1. Ki. 1.8.

20 23.5.

21 Ge. 46.21. Nu. 1.36.

22 37.2.23.23.20.38.41. ch.

viii.11.

23 Heb. brethren.

24 Heb. a multitude

of them.

25 2 Sa. 2.8.6.

26 The meaning of

this statement appears

to be, that the number

sent by the tribe of Benjamin

was very small, but

was owing to the fact

that that tribe the great

mass of the tribe had been

careful guardians of the

house and interest of

Saul. Even after the

death of Ishbosheth, a

large part of the tribe

of Benjamin hesitated

to acknowledge David as

king.—P.

27 Ge. 46.20. 48.19.

28 Nu. 1.32.33.18.19.26.

29 35.37. ch. 7.20-27.

30 Heb. men of

names, Ge. 6.4. C.

31 Who dwelt on the

west of Jordan, Jos.

xvii.

32 Most probably this

peculiarity is mentioned

because the western half-

tribe of Manasseh lay

in three separate portions,

which rendered a simultaneous

movement less easy,

and a selection by name

more requisite, than in the

other tribes.—C.

33 Ge. 46.13. Nu. 1.28.

34 29.26.23.25.5.6. ch. 7.

35 1-5.

36 Ge. 49.15. Es. 1.13.

37 Mat. 20.3.

38 Learned and pious men

discerning the signs of the

times, and thence inferring

public duty.—C.

39 Ge. 46.14. Nu. 1.30.

40 31.7.8.26.26.27.

41 Or, rangers of

battle, or ranged in

battle.

42 Or, set the battle

in array.

43 Heb. without a

heart, and a heart.

44 Not Ps. 12. 2, but Jn.

1.47.

45 Double is opposed

to perfect, ver. 28; they

were all sincerely

affected towards

David, though so numerous.

By being said they could

'keep rank,' it seems implied

that the rest could not, and that

attention was beginning

to be paid to the training

of troops to act in organized

masses. But the Sept. and Vulg. read

the original word so

as to make the clause

mean that the men of

Zebulun came to assist

David, not that they

could keep rank.

—P.

46 Ge. 46.24. Nu. 1.38.

47 43.2.25.31.26.40-50.

48 Or, keeping their

rank.

22 For at *that* time, "day by day, there came to David to help him, until *it was* a great host, like the host of God.<sup>9</sup>

23 ¶ And "these *are* the numbers of the "bands<sup>2</sup> that *were* ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, "according to the word of the LORD.<sup>3</sup>

24 The<sup>4</sup> children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready armed<sup>4</sup> to the war.

25 Of<sup>5</sup> the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of "the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And "Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And<sup>6</sup> of the children of Benjamin, the kindred<sup>5</sup> of Saul, three thousand: for hitherto the greatest part<sup>6</sup> of them "had kept the ward of the house of Saul.<sup>7</sup>

30 And<sup>8</sup> of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, "famous throughout the house of their fathers.

31 And of the "half-tribe of Manasseh, eighteen thousand, which were expressed by name,<sup>8</sup> to come and make David king.

32 And "of the children of Issachar, *which were men* that had "understanding of the "times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

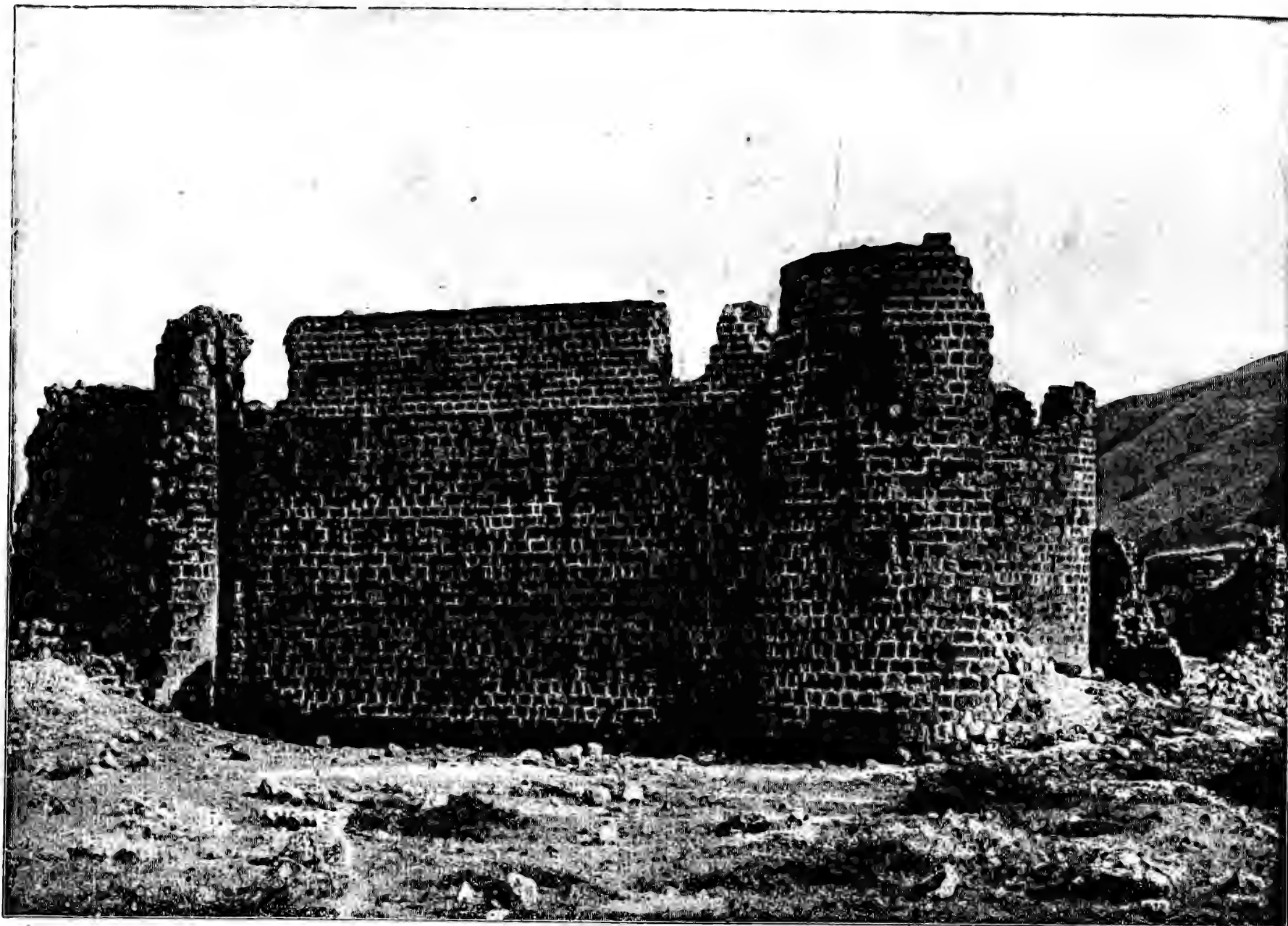
33 Of<sup>9</sup> Zebulun, such as went forth to battle, expert in war,<sup>1</sup> with all instruments of war, fifty thousand, which could keep rank:<sup>2</sup> *they were* "not of double heart.<sup>3</sup>

34 And "of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,<sup>4</sup> forty thousand.

37 And "on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-



**E**XTERIOR WALL—TIBERIAS, A CITY OF ZEBULUN. [I. Chron. xii:33.]—  
"Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." Tiberias has been the scene of many battles. It is perfectly in keeping, therefore, with the character of this town, both in ancient and modern times, that we should have Zebulun represented as a country from which went forth to battle those who were ex-

pert in war. In the days of Herod Antipas and Agrippa, this town was not upon good terms with the city of Jerusalem. The inhabitants of Tiberias surrendered voluntarily to Vespasian, so that their city was spared. The city was sacked by the Caliph Omar in the 7th century, and subsequently by Saladin in the 13th, when it was much injured. Through battles and earthquakes, its palaces, churches, synagogues, institutions of learning, baths and theatres, have passed into complete desolation.

David fetcheth the ark from Kirjath-jearim.

## I. CHRONICLES XIV.

The ark left at the house of Obed-edom.

ments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, "eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread<sup>5</sup> on asses, and on camels, and on mules, and on oxen,<sup>6</sup> and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy<sup>7</sup> in Israel.

### CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim.  
2 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:*

3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath,<sup>2</sup> to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah,<sup>3</sup> that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark<sup>3</sup> of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and

A.M. 2948. B.C. 1056.

1 Ge. 49. 8, 10. Ps. 120. 3. Zec. 8. 21, 22. Re. 11. 15, 16, 17, 18, 19.

2 Ge. 15. 30, 31. 54. 2. Sa. 6. 19. 15. 1. 3. 4.

3 For bread the Septuagint reads *to them*. In whichever sense it is understood, the narrative furnishes a happy example of the increasing riches of the kingdom during the brief period of David's administration. The introduction of the "joy in Israel" renders probable these contributions were chiefly, if not altogether freely bestowed. Even so, the early church had "all things in common," an emblem and forecast of that better time, when the Lord shall "make all things new."—C.

4 We see that oxen were used as beasts of burden. The form of back in these animals does not adapt them for this service, but in the East they are still required to perform it, and they do it well, though in their deliberate and quiet way. Greek writers intimate the same use of oxen. At present, in different parts of Asia, they are employed for riding, burden, or draught.—Kitt.

5 Or, *viatical of meat*, 1. 2. 4. 5. 7. 1. Sa. 25. 18. 2. Sa. 16. 1.

6 Pr. 20. 2. 11. 10. Je. 23. 5. 6. Re. 11. 17. 19. 1. 8.

7 The allotted possessions of the northern tribes were much richer in agricultural produce than those of the southern. The section of southern Palestine held by the Israelites was mainly a pastoral mountainous region. But the fertile plains of Issachar, Zebulun, and Naphtali were famous for their crops of grain.—P.

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A.M. 2950. B.C. 1045.

1 Or, *Nachon*, 2. Sa. 6. 6.

2 Nu. 4. 15.

3 Or, *shook it*.

4 Nu. 4. 1. ch. 15. 2. 13. De. 12. 8. Jos. 6. 6. 1. Sa. 13. 17.

5 Ge. 10. 2. Nu. 14. 37. Ps. 50. 10. 2. 1. Co. 10. 30.

6 Ch. 26. 16, 20.

7 Not displeased with God for his judgment, see ver. 12, but with himself and the Levites for neglecting the appointed order, and incurring the divine displeasure.—C.

8 That is, *The breach of Uzza*.

9 Job 4. 17; 25. 6. Ps. 119. 2.

10 Heb. *removed*.

11 2. Sa. 6. 10-12. ch. 15. 18, 24; 26. 4, 8, 15.

12 David did not here seek to avoid danger to himself, by transferring the ark to another; this had been both unlike and unworthy his character for courage and piety. But Obed-edom being a Levite, ch. 15. 18, his house was as considered more suitable than even the royal residence C.—Obed-edom was a Levite of the family of Kohath. He is called a Gittite, apparently because he was a native of the town of Gath-Rimmon, in Manasse, which was assigned to the Kohathites, Jos. 21. 45. There is another Levite of this name mentioned in ch. 26. 38.—P.

13 ch. 16. 5; 6. 4-8. 2. Sa. 6. 10. Ge. 30. 27; 39. 5. Mat. 6. 33. 2. Co. 2. 16.

14 Or, *Nachon*, 2. Sa. 6. 6.

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18 Ge. 10. 2. Nu. 14. 37. Ps. 50. 10. 2. 1. Co. 10. 30.

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27 Or, *Nachon*, 2. Sa. 6. 6.

28 Nu. 4. 15.

29 Or, *shook it*.

30 Nu. 4. 1. ch. 15. 2. 13. De. 12. 8. Jos. 6. 6. 1. Sa. 13. 17.

31 Ge. 10. 2. Nu. 14. 37. Ps. 50. 10. 2. 1. Co. 10. 30.

32 Ch. 26. 16, 20.

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45 Ch. 26. 16, 20.

46 Not displeased with God for his judgment, see ver. 12, but with himself and the Levites for neglecting the appointed order, and incurring the divine displeasure.—C.

floor of "Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled."

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased,<sup>5</sup> because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza<sup>6</sup> to this day.

12 And David was afraid of God that day, saying, "How shall I bring the ark of God home to me?"

13 So David brought<sup>7</sup> not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.<sup>8</sup>

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

### CHAPTER XIV.

1 Hiram sendeth timber and builders to David. 2 The prosperity of David's kingdom. 8 His two signal victories over the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.<sup>1</sup>

2 ¶ And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua,<sup>2</sup> and Shobab, Nathan, and Solomon,<sup>3</sup>

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard<sup>4</sup> that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.<sup>5</sup>

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said,



therefore they called the name of that place Baal-perazim.<sup>m</sup>

12 And when they had left their gods there, David gave a commandment, and they <sup>were</sup> burnt with fire.<sup>6</sup>

13 And the Philistines <sup>yet</sup> again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou <sup>shalt</sup> hear a sound of going in the tops of the mulberry-trees, <sup>that</sup> then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from <sup>Gibeon</sup> even to Gazer.<sup>7</sup>

17 And the <sup>fame</sup> of David went out into all lands; and the LORD brought the fear of him upon all nations.<sup>8</sup>

## CHAPTER XV.

<sup>1</sup> David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. <sup>25</sup> He performeth the solemnity thereof with great joy. <sup>29</sup> Michal despiseth him.

AND David made him houses<sup>1</sup> in the city of David,<sup>2</sup> and prepared <sup>a</sup> place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God<sup>3</sup> but the Levites:<sup>4</sup> for them hath the<sup>5</sup> LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David <sup>gathered</sup> all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the <sup>children</sup> of Aaron, and the Levites:

5 Of<sup>6</sup> the sons of Kohath; Uriel the chief, and his brethren<sup>5</sup> an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of <sup>Elizaphan</sup>; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of <sup>Hebron</sup>; Eliel the chief, and his brethren fourscore.

10 Of the sons of <sup>Uzziel</sup>; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for <sup>Zadok</sup> and Abiathar the priests, and for the Levites, for Uriel,

A.M. 2957. B.C. 1047.

<sup>m</sup> That is, Lord of breach, Is. 28. 21.

<sup>1</sup> De 7. 25. Ex. 32. 20. 2 Ki. 23. 4. 5. 16.

<sup>6</sup> David did not retain them as trophies of victory, or subjects of curiosity, but destroyed them by fire—an example which had it been followed by Christians, would in all human probability have prevented that influx of picture and image worship by which so large a portion both of the eastern and western churches has been so grievously inundated.—C.

<sup>7</sup> 2 Sa. 5. 22. 1 Ki. 20. 22. Is. 26. 11. Ps. 2. 1-4.

<sup>8</sup> 2 Ki. 7. 6. 19. 7. Hab. 1. 6-15. Ju. 7. 9-15. Le. 26. 7. 8. 36.

<sup>9</sup> Jos. 17. 10. 33. 21. 17. 21. 2 Sa. 5. 25. The battle was fought near Gibeon and Geba.

<sup>7</sup> Most probably Gazer, a city of Ephraim, Jos. 13. 33, the precise site of which is not now known.—C.

<sup>7</sup> ch. ii. 2 Ch. 26. 8. 2 Sa. 7. 22. 29. 49. Ps. 99. 1. Re. 15. 4.

<sup>8</sup> All the neighbouring lands and nations where David was a type of Christ, whose fame is in all the earth, and whose fear is even upon his enemies.—C.

## CHAP. XV.

B.C. 1045.

<sup>1</sup> An eastern house of any importance is not a single house, but a collection of several houses, around one or several courts, and parcelled out in different departments.—C.

<sup>2</sup> 'The City of David' was the name given to that quarter of Jerusalem which stood on the hill of Zion, which was originally occupied by the fortress, and city of the ancient Jews. It lay west of Moriah, the temple mount, and it was surrounded on all sides by deep ravines, leaving only a low narrow neck on the north communicating with the suburbs on that side.—P.

<sup>2</sup> 2 Sa. 6. 17. Ps. 132. 2-5.

<sup>3</sup> Heb. it is not to carry the ark of God, but for the Levites.

<sup>4</sup> He had been taught by the judgment of Uzza to consult the Scriptures more attentively.—Note, Happy are they whom the Lord teaches to listen to him who appointed it.—C.

<sup>5</sup> 2 Sa. 4. 2. 15. De. 10. 8. 11. 9. Jos. 3. 3. 6. 6. 2 Ch. 35. 3.

<sup>6</sup> 2 Sa. 6. 11. ch. 13. 5.

<sup>7</sup> Nu. 18. 1-7. iii. 4. Ex. 6. 16. 18. 22. Nu. 11. 4. ch. 6. 1. &c.; 24. 7-24.

<sup>8</sup> Or, kinsmen.

<sup>9</sup> Ex. 6. 22. Le. 10. 4.

<sup>10</sup> Ex. 6. 18. ch. 23. 12.

<sup>11</sup> Hebron does not of course mean the city so called. It is here the name of a son of Kohath, who is mentioned in Ex. 6. 18.—P.

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<sup>1</sup> Ex. 19. 10. 15. 2 Ch. 29. 5. Ge. 22. 15. 52. 11. In. 17. 17. Ro. 12. 1. 1. Pe. 1. 15. 16. 1. 5. 9.

<sup>7</sup> Prepare yourselves after the appointed manner to appear before God in his service, Ex. 19. 10. 11. 22. This preparation was outward, but was the emblem of a heart sanctified by faith, 'Ac. 26. 18, in the blood cleanseth from all sin,' 1 Jn. 1. 7.—C.

<sup>7</sup> Le. 10. 1. 3. ch. 13. 10. with Nu. 4. 15. ver. 2.

<sup>8</sup> When God had prescribed his own form of service, it was their duty to observe it; for every form was significant of some truth or principle, and wilful neglect or substitution was wilful rebellion.—C.

<sup>9</sup> Ge. 35. 0. Ex. 19. 14. 15. 1. Sa. 7. 6. 2 Ch. 29. 15. 34. 15. 5. 11.

<sup>10</sup> Ex. 23. 14. Nu. 4. 15. 7. 9. De. 31. 0.

<sup>11</sup> 0. 15. 49. 24. Ezr. 7. 11-27.

<sup>12</sup> Ps. 11. 10-21. Ps. 105. 1-4. 29. 1. &c. ch. 10. 570. 31.

<sup>13</sup> ch. 6. 33. 39. 44. 5. 1. 6. 40. 5. ver. 19. Ps. 1. lxxxviii. lxxxix. titles.

<sup>14</sup> Or, Azazel, ver. 20. Ps. 150. 2-5. 68. 25. 13. ver. 10.

<sup>15</sup> Convex, bowl-shaped instruments of brass, which being struck against each other, produced a ringing tinkling sound, calculated to relieve the deeper notes of the other instruments. The runs of Hieronymus furnish several specimens, most probably borrowed from the Hebrew worship, and misappropriated to the heathen.—C.

<sup>16</sup> Ps. 45. 1. i.e. virgin al or creche.

<sup>17</sup> There is every reason to conclude that the psaltery was a stringed instrument of the harp kind, by some supposed to be of a triangular form, by others segmented of a circle, like an English bow with several strings. But nothing is certainly known, except that it was sacred to the service of religion.

<sup>18</sup> 'A'zazel, most probably the treble, the vocal part being sung by virgins, as the word signifies.—C.

<sup>19</sup> Bass, or instruments of eight strings, Ps. 6. title.

<sup>20</sup> The Hebrew *kinnor* or harp seems to have differed from the *nebel* or psaltery, chiefly in its greater compass of notes, and power of sound. It is one of the antediluvian instruments, ascribed to Jubal.

<sup>21</sup> Shemunith, the eighth, perhaps the male voice, ordinarily an octave below the female. 'To excel,' to elevate. 'To complete the harmony' (*Boothroyd*).—C.

<sup>22</sup> Or, was for the carriage, *Ac* instructed about the carriage.

<sup>23</sup> Heb. lifting up.

<sup>24</sup> The marginal reading seems best—carriage meaning how to carry, and when to lift or lay down the ark.—C.

<sup>25</sup> Nu. 10. 8. Ps. 82. 2.

12 And said unto them, Ye <sup>are</sup> the chief of the fathers of the Levites: <sup>sanctify</sup> yourselves,<sup>7</sup> both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For <sup>'because</sup> ye <sup>did</sup> it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due <sup>order</sup>.

14 So the priests and the Levites sanctified <sup>themselves</sup> to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as <sup>Moses</sup> commanded, according to the word of the LORD.

16 And David <sup>spake</sup> to the <sup>chief</sup> of the Levites to appoint their brethren to <sup>be</sup> the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed <sup>Heman</sup> the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second <sup>degree</sup>, Zechariah, Ben, and <sup>Jaaziel</sup>, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, <sup>were</sup> appointed to sound <sup>with</sup> cymbals<sup>9</sup> of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on <sup>Alamoth</sup>;<sup>1</sup>

21 And Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the <sup>Sheminith</sup><sup>2</sup> to excel.

22 And Chenaniah, chief of the Levites, <sup>was</sup> for <sup>song</sup>:<sup>4</sup> he instructed about the song,<sup>5</sup> because he <sup>was</sup> skilful.

23 And Berechiah and Elkanah <sup>were</sup> door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the <sup>trumpets</sup> before the ark of God: and Obed-edom and Jehiah <sup>were</sup> door-keepers for the ark.

25 ¶ So <sup>David</sup>, and the elders of Israel, and the captains over thousands, went to bring



**THE ARMENIAN CHURCH AND CONVENT, JERUSALEM—WHERE DAVID MADE HIS HOUSE IN JERUSALEM.** [I. CHRON., xv:1.]—"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent." We pass through the gate called Zion's Gate in the south wall on the summit of the ridge of Zion. At this place we are on the height held by the Jebusites until David took it by storm. It was the highest point within the limits of the city.

It was here, or in this immediate neighborhood, where this Armenian church and convent now stand that David built his house and the household of his families, and here was the place for the ark of the Lord before the temple was built. The Armenian convent is one of the richest and largest in the city. There are some tamarisk trees in front of it said to have been planted by Herod. Within the convent is the church of St. James, the place where, according to tradition, St. James was beheaded.

26 And it came to pass, when God helped<sup>6</sup> the<sup>a</sup> Levites that bare the ark of the covenant of the LORD, that they offered<sup>b</sup> seven bullocks and seven rams.

27 And David *was* clothed with<sup>a</sup> a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song<sup>7</sup> with the singers: David also *had* upon him an ephod of linen.<sup>8</sup>

28 Thus all Israel<sup>a</sup> brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet,<sup>9</sup> and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

## CHAPTER XVI.

1 David's festival sacrifice. 4 He appointeth a band of singers and music to praise the Lord. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

SO they<sup>a</sup> brought the ark of God, and set it in the midst of the tent that David had pitched for it:<sup>1</sup> and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister<sup>a</sup> before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph<sup>7</sup> the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom; and Jeiel with psalteries<sup>a</sup> and with harps; but Asaph made a sound with cymbals:

6 Benaiah also and Jahaziel the priests<sup>a</sup> with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first<sup>2</sup> *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.<sup>3</sup>

8 Give<sup>k</sup> thanks unto the LORD call upon

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6 When God 'favoured' the Levites they offered sacrifices in acknowledgment of their own unworthiness, and of God's mercy.—C.

22 Sa. 6. 13. Ps. 91. 11. 12. 11. 3. Ro. 12. 1. 1 Pe. 2. 5.

8 Nu. 23. 1. Job 42. 8.

11 Sa. 2. 11. 18. 2 Sa. 6. 14.

7 Or, carriage.

8 The emblem of being 'clothed with humility' and 'righteousness,' 1 Pe. 5. 5. Re. 19. 8.—C.

22 Sa. 6. 12. 15. Ne. 8. 20. Ps. 47. 1. 9. 8. 1-35. 14. 1-6. Ver. 16.

9 The cornet was a trumpet made of horn. The trumpet was a similar instrument of greater length made of metal.—C.

Ex. 25. 16. 27. 40. 3. 20. De. 31. 26. Jos. 11. 7. Ju. 20. 2. 15. 4. 3. 2 Sa. 15. 24. ch. 17. 1. He. 9. 23. 7. 2 Sa. 6. 16. 20. 23. Ac. 2. 13. 1 Co. 2. 14. 1 Pe. 4. 4.

## CHAP. XVI.

22 Sa. 6. 19. ch. 20. 20. 1 Ki. 8. 4. Ro. 12. 1. 2 Co. 8. 5.

1 This tent or tabernacle was pitched in the city of David, on Mount Zion. It appears to have been a new structure, and not the old tabernacle which was made in the wilderness, and remained so long at Shiloh. The ark remained in the 'tent' on Zion until the temple was completed, when it was conveyed with great state and ceremony to its final resting-place in the holy of holies on Moriah. See 2 Ch. v.—P.

22 Sa. 6. 19. Ne. 8. 10. Est. 2. 22. Mat. 14. 19. Ca. 3. 28. Col. 3. 11.

2 Nu. 18. 1-7. Ps. 100. 1-5. 134. 1-3.

3 Ps. 144. 15. 1 Ki. 8. 14. Ge. 17. 7. Ex. 19. 5. 6. De. 14. 2. 26. 18. 9.

7 ch. 15. 17. 18.

8 Heb. with instruments of psalteries and harps, ch. 15. 19. 27. 22. 25. 1. 6. ver. 42. Ne. 12. 27.

9 Nu. 10. 8. Ps. 81. 3. 2 Ch. 5. 12. ch. 15. 24.

2 Sa. 23. 1. 2 Ch. 29. 25. Ne. 12. 24. 46.

2 The first psalm prescribed alt. r. Asaph's appointment to office.—C.

3 'On that day David committed first to Asaph and his brethren to thank Jehovah.' It would seem that the order of service established by David, and placed by him under the charge of Asaph, was now for the first time observed. The psalm was now first composed, but seems afterwards to have been slightly modified, no doubt to adapt it to a somewhat different ritual.—P.

2 Ps. 105. 1-75. 145. 1

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4 From the beginning to ver. 23 this psalm nearly accords with Ps. 105. 1-15. from ver. 23-33 with Ps. xcvi., and to the end with Ps. c. i., with the addition of ver. 34. 36.—C.

7 Ps. 100. 1-4; calvilli. cl.

8 Ps. 40. 10; 22. 22; 145. 1. 7.

9 Ps. 135. 22. Ps. 34. 2. 3. 104. 34. 105. 3. 1 Co. 1. 31.

10 Am. 5. 6. 14. Mat. 7. 2. Ch. 6. 41. Ps. 27. 8. 105. 4.

11 Ps. 111. 2. 3. 105. 5. 119. 11. 93. Re. 5. 1.

12 His revelations and decisions by the mouth of Messiah.—C.

13 Ps. 105. 6. Ex. 19. 5. 6. De. 7. 7. 8. Mat. 11. 20.

14 Ps. 105. 7. 118. 26. Ex. 15. 1. 2.

15 Ps. 10. 11. 97. 8. 9. 6. God has never 'left himself without a witness,' Ac. 14. 17, but to every land has declared 'his eternal power and godhead,' Ro. 1. 20.—

16 Ps. 105. 28. 745. 17. 119. 93. Ca. 1. 4. Jn. 14. 26.

17 Ge. 17. 2-8. 26. 3. 28. 13. 14.

18 Ge. 12. 7. 1. 15. 17. 8. 26. 14. 28. 13. 14. 35. 12. 40. 4. 18. 105. 11.

19 Heb. the cord.

20 Heb. men of number.

21 Ps. 105. 12. Ge. 34. 30. 11. 1. 13.

22 Ge. 12. 1. 14. 13. 20. 14. 4. 4.

23 Ge. 12. 17. 20. 3. Ex. 7. 15. Ps. 105. 14. 15.

24 So he protected Abraham, and removed Pharaoh and Amalech, Ge. 12. 17. 2. 3.—C.

25 This noble ode is a striking confirmation of the authenticity of the history recorded in the Pentateuch. It mentions and attests the truth of the leading events from Abraham to the exodus. Here as elsewhere the thoughtful reader will observe a consistency and unity in the Bible which form strong evidences of its divine origin.—P.

26 Prophets, priests, and kings were inaugurated by anointing with oil, the emblem of the outpouring of the Spirit. Here it applies to every believer, who is spiritually anointed to similar spiritual offices and duties. See Re. 1. 5. 6. 1 Jn. 2. 20. 2.—C.

27 Ps. 6. 1-13. 4. 1.

28 ver. 8. 9. Is. 12. 4. 5. Ps. 97. 3. 4. 145. 5-7. 21. 71. 8. 15. 17. 18.

29 Is. 36. 5-8. 68. 10. Re. 4. 11. Is. 40. 12-28.

30 1 Co. 8. 4. 5. Je. 10. 3. Ps. cxv. cxlxxv. Is. 44. 9. 19. 45. 20-22. 44. 5.

31 Ps. 27. 4. 1. 96. 6. Ex. 11. 5. Ne. 8. 10.

32 Ps. 67. 1. 29. 1. 66. 7. 100. 1. Is. 11. 10.

33 Ps. 115. 1. Da. 7. 9. 15.

34 Ps. 66. 8. 9. 89. 5. 8. 110. 3. Ro. 12. 1.

35 Holiness signifies two things: 1. P. aration from the world, and 2. A. tention to God. These constitute all that is beautiful in character: as youth, health, colour, and form combine to constitute what is beautiful in person.—C.

36 Ps. 66. 10. 97. 1. 199. 1. Ge. 49. 10. Re. 11. 15.

37 Mat. 16. 18. 1 Pe. 1.

his name, make known his deeds among the people.<sup>4</sup>

9 Sing<sup>t</sup> unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory<sup>n</sup> ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek<sup>o</sup> the LORD and his strength, seek his face continually.

12 Remember<sup>h</sup> his marvellous works that he hath done, his wonders, and the judgments of his mouth;<sup>5</sup>

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God: his judgments are in all the earth.<sup>6</sup>

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot<sup>7</sup> of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And *when* they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he reproveth kings<sup>9</sup> for their sakes.<sup>1</sup>

22 *Saying*, Touch not mine anointed,<sup>2</sup> and do my prophets no harm.

23 Sing<sup>b</sup> unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare<sup>c</sup> his glory among the heathen; his marvellous works among all nations.

25 For great<sup>e</sup> is the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols; but the LORD made the heavens.

27 Glory<sup>f</sup> and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.<sup>3</sup>

30 Fear before him, all the earth: the world also shall be stable, that it be not moved



11 ¶ And it shall come to pass, when thy days be expired that thou must <sup>go to be</sup> with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons;<sup>5</sup> and I will establish his kingdom.

12 He shall <sup>build</sup> me an house, and I will establish his throne for ever.<sup>6</sup>

13 I<sup>a</sup> will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According<sup>7</sup> to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, <sup>Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?</sup>

17 And yet <sup>this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree,</sup> O LORD God.

18 What can David <sup>speak</sup> more to thee for the honour of thy servant?<sup>8</sup> for <sup>thou knowest thy servant.</sup>

19 O LORD, for <sup>thy servant's sake,</sup> and <sup>according to thine own heart, hast thou done all this greatness, in making known all these great things.</sup>

20 O LORD, <sup>there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.</sup>

21 And <sup>what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?</sup>

22 For thy <sup>people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.</sup>

23 Therefore now, LORD, <sup>let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.</sup>

24 Let it even be established, <sup>that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Is-</sup>

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11 2 Sa. 7. 12. 1 Ki. 8. 20. Ac. 13. 36. Ge. 25. 8. 12 2 Sa. 7. 12. Ps. 132. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 This expression clearly intimates that this promised son was not yet born, while the subsequent prophecies of establishing his throne for ever, and 'for evermore,' clearly point to Messiah, who was truly of the seed of David according to the flesh, Ac.

2. 30.—C.

14 Ch. 22. 10. 1 Ki. v. viii. Mat. 16. 13. Is. 9. 6. 7. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Solomon was a type of Christ, David's Greater Son. This promise can be applied fully to Solomon only in his typical character. It received its fulfilment in Christ the anti-type. His kingdom is an everlasting kingdom, and his throne is established for ever.—F.

16 2 Sa. 7. 14. Ps. 89. 26. 28. 2. 7. 45. 6. He. 1. 5. Da. 2. 44. 1 Co. 15. 25. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 Je. 23. 28. Eze. 3. 17. Mat. 23. 20. 1 Co. 11. 23. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A.M. 2962. B.C. 1042.

11 2 Sa. 7. 12. 1 Ki. 8. 20. Ac. 13. 36. Ge. 25. 8. 12 2 Sa. 7. 12. Ps. 132. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 This expression clearly intimates that this promised son was not yet born, while the subsequent prophecies of establishing his throne for ever, and 'for evermore,' clearly point to Messiah, who was truly of the seed of David according to the flesh, Ac.

2. 30.—C.

14 Ch. 22. 10. 1 Ki. v. viii. Mat. 16. 13. Is. 9. 6. 7. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Solomon was a type of Christ, David's Greater Son. This promise can be applied fully to Solomon only in his typical character. It received its fulfilment in Christ the anti-type. His kingdom is an everlasting kingdom, and his throne is established for ever.—F.

16 2 Sa. 7. 14. Ps. 89. 26. 28. 2. 7. 45. 6. He. 1. 5. Da. 2. 44. 1 Co. 15. 25. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 Je. 23. 28. Eze. 3. 17. Mat. 23. 20. 1 Co. 11. 23. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 2 Sa. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 2 Sa. 7. 18. 19. 20. 21. 22. 23. 2





**DAM AT DUMMAR, DAMASCUS—THE CITY CONQUERED AND GARRISONED BY DAVID.** [I. Chron., xviii:5-6.]—"And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went." Damascus, we see by the above Scripture, was once in the kingdom

of David. Here we notice that David placed a garrison. Many years after the time of David, we are told by Ezekiel, that Damascus was a merchant of Tyre in the multitude of the wares and in the multitude of the riches which it brought to Tyre. In the time of Ezekiel Tyre was the port of Damascus, but the present port is Beyrout. Alexander the Great was sent by Parmenio to take this city. The above illustration is of a dam across the Abana river at Dummar, which is a village in the suburbs of Damascus.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.<sup>3</sup>

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder;<sup>4</sup>

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.<sup>5</sup>

## CHAPTER XIX.

1 David's messengers, sent to comfort Hanun for his father's death, are disgracefully entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me.<sup>1</sup> And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.<sup>2</sup>

5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a

A.M. 2966. B.C. 1038.

¶ 2 Sa. 8.13. Perhaps quite different from Ps 60. title.

¶ The account in 2 Sa. 8.13 says that David slew of the Syrians 18,000; in this chap. ver. 5, they are said to be 32,000. While in the text the conquest of 18,000 is ascribed to Joab. Here again the similarity of the word for Edom and Aram (Syria), or the error of a transcriber, is frequently employed to reconcile the narratives. Neither is necessary. The victory of Joab, the immediate commander, is ascribed to David, the superior, and the Edomites are called Syrians, just as an army is called British, though it may contain numerous auxiliary troops from various countries. C.—See notes on 2 Sa. 8.18.—P.

¶ Nu. 24.18. Ge. 27.29.4. Ps. 18.44.

¶ Ps. 18.44. 2 Sa. 8.15. 15.11. 2.4.

¶ 2 Sa. 8.16-18; 20.23. 26. ch. 11. 6. 15. 31.1.

¶ Or, remembrance.

¶ Called Ahimelech, 2 Sa. 8.17.

¶ Called Seraiah, 2 Sa. 8.17; Sheva, 2 Sa. 20.25; and Shihai, 1 Ki. 4.1.

¶ 2 Sa. 8.18; 15.18; 20.23; 23.26. 1 Ki. 1.38; 4.4.

¶ Heb. at the hand of the king.

CHAP. XIX.

B.C. 1036.

¶ 2 Sa. 10.1. 1 Sa. 11.1.

¶ 2 Sa. 9.1. 2 Ch. 19.2.

¶ We may expect that in this world our kindest actions will often be requited with the basest returns, and our best intentions expose us to the most injurious suspicions. Even in our implicit obedience to our great and gracious Lord, when we most sincerely do good to our fellow creatures, we must lay our account with ingratitude, contempt, and abuse. But these things should not discourage us, for he will both plead our cause and comfort us, and kindly recompense all that we endure for his sake.—C.

¶ Heb. In thine eyes doth David, &c.

¶ Co. 13.5.7.

¶ Ge. 42.9. Jos. 2.1.

¶ 2 Sa. 10.4. Ps. 109.4; 35.12. Le. 19.27. Is. 20.4.

¶ 2 Ch. 36.16. Mat. 22.6.

¶ To insult or turn into ridicule is the mark not merely of a weak understanding, but of a bad heart. It may be a gratification or an amusement to either, but that will not palliate the cruelty practised on the sufferer. Christians are taught to avoid such practices, not merely by the example of the evil consequences, as in the case of the foolish Hanun, but must be restrained by the principle of love from every act that can inflict unnecessary pain, either mental or bodily.—C.

¶ At a village near to its place, for it was not yet rebuilt, Jos. 6.24. 26.1 Ki. 16.34.

¶ Heb. to stink, 2 Sa. 10.6. Ge. 34.30. Ex.

A.M. 2968. B.C. 1036.

2 s.e. £349,185, 155. sterling.

3 Aram-maachah, or simply Maachah, 2 Sa. 10.6.8. is mentioned along with Aram-zobah. It is said to have extended from Damascus southward as far as the north border of the country of the Jews, on the east side of Jordan; for it is related in De. 3.13 that Zair, the son of Manasseh, took possession of the country of Argob, in Bashan, unto the borders of Geshur and Maachah; and according to Jos. 13.11 the tribe of Reuben received (among other territories) Gilead unto the borders of Geshur and Maachah. Yet it is added at ver. 13 that the Israelites had not then expelled the inhabitants of Geshur and Maachah, but dwelt along with them there.—L.

4 2 Sa. 10.6. ch. 18.3.

5 32,000 'riders,' as in Is. 21.7 (Beo'Arayd);—32,000 'with chariots' (Houbigant).—Either translation removes the apparent difficulty. C.—The word *rehab* denotes not only a chariot, but a rider, and in this sense it is probably here employed, or in a collective sense, cavalry. The Syriac has 'horsemen,' the Arabic 'chariots and horsemen'—L.

6 Nu. 21.30. Jos. 13.9. Is. 15.2.

7 A city of Reuben near their north-east border. Its ruins are still about two miles in circumference, but not a single house is standing.—C.

8 ch. xi. Is. 13.3.

9 Rabbah, 2 Sa. 11.1.

10 In a separate army, 1 Sa. 10.8.

11 Heb. the face of the battle was.

12 Or, young men.

13 The Syrians being a very warlike people, Joab wisely selects the best troops to encounter them, and chooses for himself the place of chief danger, while his brother with inferior troops is opposed to a less formidable army.—C.

14 Heb. Abishai, 2 Sa. 10.10. ch. 11.20.

15 2 Sa. 10.12. Ne. 4.20. Lu. 22.22. Ro. 15.1. Ga. 6.2. He. 13.1.

16 De. 31.6.7. Jos. 1.6. 7. Sa. 1.9. 2 Sa. 15.26. Ps. 3.8. 1 Co. 16.13. Ne. 4.14.

17 Let us play the men, 2 Sa. 10.12. The original is the same in both passages.—C.

18 Le. 26.7.8. ver. 13. Ps. 37.5; 26.7.8. Pr. 21.30.31. Is. 41.14.16. Ro. 8.31.

19 Mi. 4.11-13. Is. 8.9. 10.31.1-3.

20 Euphrates.

21 Or, Shobach, 2 Sa. 10.16.

22 2 Sa. 10.17. Is. 13.4; 22.6. Je. 51.27.28.

23 2 Sa. 10.18. Ps. 33.16. Pr. 21.30.31; 26.17.

thousand talents of silver<sup>2</sup> to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah,<sup>3</sup> and out of Zobah.

7 So they hired thirty and two thousand chariots,<sup>4</sup> and the king of Maachah and his people; who came and pitched before Medeba.<sup>5</sup> And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle<sup>6</sup> was set against him before and behind, he chose out of all the choice<sup>7</sup> of Israel, and put them in array against the Syrians.<sup>8</sup>

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly<sup>9</sup> for our people, and for the cities of our God; and let the LORD do that which is good in his sight.

14 So Joab, and the people that were with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river;<sup>1</sup> and Shophach, the captain of the host of Hadarezer, went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand

footmen,<sup>2</sup> and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

## CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain by David's servants in three several battles with the Philistines.

AND it came to pass, that after the year was expired,<sup>1</sup> at the time that kings go out to battle,<sup>2</sup> Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David<sup>3</sup> tarried at Jerusalem:) and Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head,<sup>4</sup> and found it to weigh<sup>5</sup> a talent of gold,<sup>6</sup> and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with<sup>7</sup> saws, and with harrows of iron, and with axes:<sup>8</sup> even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.<sup>9</sup>

4 ¶ And it came to pass after this, that there arose<sup>2</sup> war at Gezer<sup>3</sup> with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant:<sup>4</sup> and they were subdued.<sup>5</sup>

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.<sup>6</sup>

6 And yet again there was war at Gath, where was a man of great stature,<sup>7</sup> whose fingers and toes were four and twenty, six on each

<sup>1</sup> Called also *Jaare-origim*, 2 Sa. 21. 19. <sup>2</sup> B.C. 1018. <sup>3</sup> 2 Sa. 21. 20.

<sup>7</sup> Heb. a man of measure.

A.M. 2968. B.C. 1036.

<sup>2</sup> It is said, 2 Sa. 10. 18, that David slew 40,000 horsemen; here they are said to be footmen; and a 'transcriber's mistake' is, as is too common, assumed as the solution. But there is no necessity for such unauthorized violence. There might have been 40,000 horsemen who came to the battle, and being routed and dismounted in rocky or marshy ground, they may all have been footmen when the slaughter took place.—C.

2 ch. 24. 17. Re. 18. 10. Ps. 48. 4.

## CHAP. XX.

B.C. 1035.

1 Heb. *at the return of the year*.

2 At the beginning of the Jewish sacred year, in the spring. This is still the season when warlike expeditions are undertaken by the tribes of Western Asia. At this season the weather is suitable for sleeping in the open air and for tent life; the fruits of the field also are approaching maturity, so that supplies can be easily procured both for man and beast. It would seem there had been a cessation of hostilities during the winter months.—P.

3 His adultery and murder are not mentioned.

4 2 Sa. 12. 26-31. B.C. 1034.

5 Heb. *the weight or worth*.

6 The talent at different times and in different places was a name for different weights, so that here we are unable to fix the exact weight of the crown. The ordinary talent of 124 lb. 15 dw. would seem out of the question as a crown to be worn on the head. There are, however, examples in antiquity of crowns being suspended over, and not worn on the head; and this may have been the case with the crown of Ammon.—C.

7 Kennicott has found in seven MSS. 'he put them under,' instead of 'he cut them with,' as in the parallel passage, 2 Sa. 12. 31. See note.—C.

8 Or, made them sawers of stone, diggers of iron, and cutters of wood.

9 ch. 19. 3. 4. Am. 1. 13. Ju. 8. 6, 7.

10 B.C. 1030.

11 2 Sa. 21. 18-22.

12 Or, continued.

13 Heb. stood.

14 Or, God.

15 Or, Rappa.

16 These incidents

A.M. 2986. B.C. 1018.

do not profess to be given in chronological order. They occurred at different periods, and are grouped together in place at the close of the history of David's wars. In the book of Samuel they are inserted at the close of David's whole history.—P.

8 Several examples of this kind are on record. The daughters of Caius Horatius were called the 'six-fingered.' Pliny (ii. 23), relates that Volcatus had the same formation; and Maupertius mentions two families near Berlin in which sex-digitation seemed to be hereditary.—C.

9 Heb. *born to the giant, or Rappa*.

10 Or, reproached, 1 Sa. 17. 10.

11 2 Sa. 13. 3. 32. Called *Shammah*, 1 Sa. 16. 9, or *Shimma*, ch. 2. 13.

## CHAP. XXI.

B.C. 1017.

1 2 Sa. 24. 1. &c. Job 1. 6. Zec. 3. 1. Re. 12. 9. Jn. 8. 44. Mat. 4. 3. 2 Co. 2. 11.

2 Ju. 20. 1. 1 Ki. 4. 25. 2 Sa. 27. 12. 12.

3 See note on 2 Sa. 24. 1.—C.

4 Jos. 9. 14. De. 8. 13. 14. Pr. 18. 12.

5 Ps. 115. 14. Is. 26. 15.

6 Ga. 1. 10. Ac. 5. 29. 4. 19.

7 That is, in the council, where probably others thought with Joab, but wanted either the courage or honesty to declare it. It is the misfortune of kings and of all great men, to be surrounded either by flatterers who lead them astray, or timid time-servers who dare not tell them the truth. A bold and honest counselor, or a friend who will tenderly but truly reveal to a man his faults, and urge him to his duty, are truly gifts from the Lord. Pr. 1. 5. Ps. 16. 7. Pr. 8. 14. 12. 15. 19. 20. 27. 9.—C.

8 Here the 288,000 trained bands, mentioned ch. 27. 2-15, are added to the Israelites reckoned, 2 Sa. 24. 9. [In 2 Sa. 24. 9 it is only 800,000; but if we allow 1000 officers to each of the two legions of 24,000 each, then the two accounts are found exactly to correspond.—P.]

9 ch. 27. 23. 24.

10 ver. 14. Jos. 7. 1. 5. 1. Sa. 6. 19.

11 2 Sa. 24. 10; 12. 13. Je. 3. 13. Jos. 7. 19. Ps. 38. 4. 40. 11, 12; 52. 5, 11.

hand, and six on each foot:<sup>8</sup> and he also was the son of the giant.<sup>9</sup>

7 But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

## CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooseth the three days' pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshing-floor: where, having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND Satan<sup>a</sup> stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan;<sup>1</sup> and bring the number of them to me, that I may know it.

3 And Joab answered, "The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?"

4 Nevertheless<sup>a</sup> the king's word<sup>2</sup> prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, 'I have sinned

Israel. . . . There was none of the Anakims left in the land of the children of Israel, only in Gaza, in Gath, and in Ashdod there remained,' Jos. 11. 22. Again we find an upland plain among the mountains near Jerusalem called the plain or valley of the giants, 2 Sa. 5. 18. And finally we have in this chapter an account of the overthrow and death of some of the remnants of this strange race who resided in Gath, one of the three cities in which alone, according to Joshua, they existed. Thus in a manner altogether undesigned, the truthfulness and consistency of the sacred narrative are manifest.

Beth-rehob by the other. 2. The mercenaries are said to be infantry in Samuel, and chariots in Chronicles. The discrepancy here resolves itself into the signification of the Hebrew word *rekheb*, which is here translated 'chariots.' The word has several meanings in Scripture;—it means 'cavalry' in Is. 21. 7; it means 'horses of chariots' in 2 Sa. 8. 4; and it means 'men who had been riding in chariots' in 2 Sa. 10. 18. A probable solution of the difficulty is that these 32,000 were men who fought either in chariots or on foot. P.]

REFLECTIONS.—Saints ought to be neighbourly

have God for their enemy. How often those who meddle with strife not belonging to them know not what to do in the end of it; and it is wise if at last they learn to forbear.

CHAPTER XX. [Ver. 3. A careful study of this passage makes it clear that the writer must have been acquainted with the whole narrative as recorded in the book of Samuel; for in ver. 1 he says, 'but David tarried in Jerusalem,' whereas in the succeeding verses the acts of David at the seat of war are mentioned; and in ver. 3 it is said, 'And David returned to Jerusalem.'

greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer,\* saying,

10 Go and tell David, saying, Thus saith the LORD, I offer<sup>3</sup> thee three things: choose<sup>4</sup> thee one of them, that I may do *it* unto thee.

11 So Gad <sup>m</sup>came to David, and said unto him, Thus saith the LORD, Choose thee<sup>4</sup>

12 Either<sup>a</sup> three years' famine;<sup>5</sup> or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very <sup>a</sup>great are his mercies: but let <sup>m</sup>me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel <sup>a</sup>seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented<sup>6</sup> him<sup>a</sup> of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the LORD stood by the thrashing-floor of Ornan <sup>a</sup>the Jebusite.<sup>7</sup>

16 ¶ And David lifted up his eyes, and saw the <sup>a</sup>angel of the LORD stand between the earth and the heaven, having <sup>a</sup>drawn sword in his hand stretched out over Jerusalem:<sup>8</sup> then David and the elders of Israel, <sup>a</sup>who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, <sup>a</sup>Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but <sup>a</sup>as for <sup>a</sup>these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD <sup>a</sup>in the thrashing-floor of Ornan the Jebusite.

19 And David went up <sup>a</sup>at the saving of

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<sup>a</sup> 1 Sa. 9.9. 2 Sa. 24. 11.

<sup>b</sup> Heb. stretch out.

<sup>c</sup> Pr. 16.1; 21.1; 1.12.

<sup>d</sup> He. 12. 9-11. Ke. 3.19.

<sup>e</sup> Ps. 54.12.

<sup>f</sup> m Eze. 2.7; 3.17. Je. 1.7.17. 1 Co. 4.1.2. Ac. 20.27.

<sup>g</sup> Heb. take to thee.

<sup>h</sup> 2 Sa. 24.13. La.4. 9. Ke. 3.10.

<sup>i</sup> 3 An in 2 Sa. 24. 12.

<sup>j</sup> seven years' famine are offered, but in the text *three*, the 'mis-

take of a transcriber,' or the confounding of two Hebrew nume-

rah, as is usual assumed by expositors as the only reconcili-

ation. But why this unauthorized violence? May not the prophet have been instructed first to offer *seven* years?

And may he not him- self have entreated the Lord, as Auranah did in the case of Sodom (Ge. 18.23), to lower the number to three?—C.

<sup>k</sup> Or, many, Ps. 139. 7. La. 3.32, 33. Hab. 3. 2.

<sup>l</sup> 2 Ch. 28.9. Pr. 12. 10.

<sup>m</sup> 2 Sa. 24.15. Nu. 16. 47, 49; 25.9. 1 Sa. 6.19. Ps. 91.6, 7.

<sup>n</sup> See note on Ex. 32.14.—C.

<sup>o</sup> Ex. 32.14. Ju. 2.18. Ps. 78.38; 106.45; 46; 94. 14. 100.13; 79.8-11. Ho. 11.8. La. 3.32.

<sup>p</sup> Or, Auranah, 2 Sa. 24.18.

<sup>q</sup> Ornan's thrashing-floor was on the narrow summit of Mount Moriah. When David first saw the angel of the LORD he was probably at the door of his palace on Mount Zion. Moriah was due east, and to reach it he had to descend into the deep bed of the Tyropoeon valley which divided the two hills, and then climb the steep side of Moriah. The threatening aspect of the angel, stretching out his flaming sword toward Jerusalem, would be seen to great advantage from David's palace on the opposite brow of Zion.—P.

<sup>r</sup> Is. 37.36. Ac. 12.23.

<sup>s</sup> The existence of an invisible world, whose inhabitants may become visible, is everywhere implied or declared in the Scriptures. Still it is revealed as an instructive fact, never to gratify an idle curiosity. Here the appearance of the angel is to convince, not David, but the court and the city, that the plague was a direct infliction of Providence, and thereby to warn them to 'flee from the wrath to come.'—C.

<sup>t</sup> Jonah 3. 5. Ps. 13.14. Nu. 14.5.

<sup>u</sup> 2 Sa. 24.17. Ps. 51.4; 25.11. ver. 8. Eze. 16.63.

<sup>v</sup> 1 Ki. 22.17. Ps. 44. 11. Je. 12.3.

<sup>w</sup> 2 Sa. 24.18. 2 Ch. 3. 1. Ge. 22.14.

<sup>x</sup> De. 12.22. Mat. 28. 20. 2 Co. 11.23. Ps. 119. 59, 60.

<sup>y</sup> Or, when Ornan turned back and saw the angel, then he and his four sons with him hid themselves.

<sup>z</sup> Rather, he turned and saw the king (comp. 2 Sa. 24.20), as the Septuagint, Syriac, and Arabic trans-

# CHAP. XXII.

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<sup>a</sup> De. 32.27. 2 Sa. 24. 18. Ps. 78.66; 132. 13. 14.2 Ch. 6.6.

<sup>b</sup> A house is the place of the owner's special residence, where he gathers and provides for his family. In this sense Jehu, who fills heaven and earth, made choice of this site for his dwelling-place, Ps. cxxii.—C.

<sup>c</sup> 1 Ki. 9. 20, 21; 5. 15. 16. Ge. 49.10. Is. 11. 10. Ep. 6.6, 8.

<sup>d</sup> The Israelites had never hitherto enjoyed that peace, during which the mechanical arts are cultivated. They were either shepherds or soldiers. The resident

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<sup>f</sup> Heb. Grove, with 1 Ki. 21.2. 2 Sa. 24.21.

<sup>g</sup> Nu. 16.48; 25.8. Ps. 106.30. Col. 1.20.

<sup>h</sup> 2 Sa. 24. 22. Ge. 23. 21.1 Ki. 19.21.

<sup>i</sup> Ge. 14.23; 13.13. Ro. 12.17.

<sup>j</sup> It is a command from Heaven.—H.

<sup>k</sup> Our the Lord with thy substance.' He who has a religion that costs him nothing, has a religion that is worth nothing; nor will any man esteem the ordinances of God if these ordinances cost him nothing. Had Auranah's noble offer been accepted, it would have been Auranah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David, that sinned, not Auranah, therefore David must offer the sacrifice.—C.

<sup>l</sup> 2 Sa. 24. 24. This was far above the price of the spot, or perhaps was given for the whole ground about the spot of the altar. It is £1095 sterling.

<sup>m</sup> This was not, as the venerable Brown, in the preceding note, supposes, 'far above the price.' Fifty shekels (2 Sa. 24. 24) were given for the thrashing-floor and oxen, 600 shekels of gold for the whole place or property—two distinct bargains.—C.

<sup>n</sup> Le. 9.24. 2 Ch. 7.1. 1.18.35.

<sup>o</sup> Ge. 22.2. 9. ver. 18. 26.2 Ch. 3.1.

<sup>p</sup> 1 Ki. 3.4. ch. 16.39. 2 Ch. 1.3.

<sup>q</sup> Ps. 119.120. Eze. 9. 6. He. 12.28, 29.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, <sup>b</sup>Grant me the place of *this* thrashing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price; that <sup>a</sup>the plague may be stayed from the people.

23 And Ornan said unto David, <sup>a</sup>Take it to thee, and let my lord the king do *that which is good* in his eyes: lo, I give *thee* the oxen also for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, <sup>a</sup>Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.<sup>a</sup>

25 So <sup>a</sup>David gave to Ornan for the place six hundred shekels of gold by weight.<sup>3</sup>

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and <sup>a</sup>he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed <sup>a</sup>there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at <sup>a</sup>Gibeon.

30 But David could not go before it to inquire of God: for <sup>a</sup>he was <sup>a</sup>afraid,<sup>4</sup> because of the sword of the angel of the LORD.<sup>5</sup>

## CHAPTER XXII.

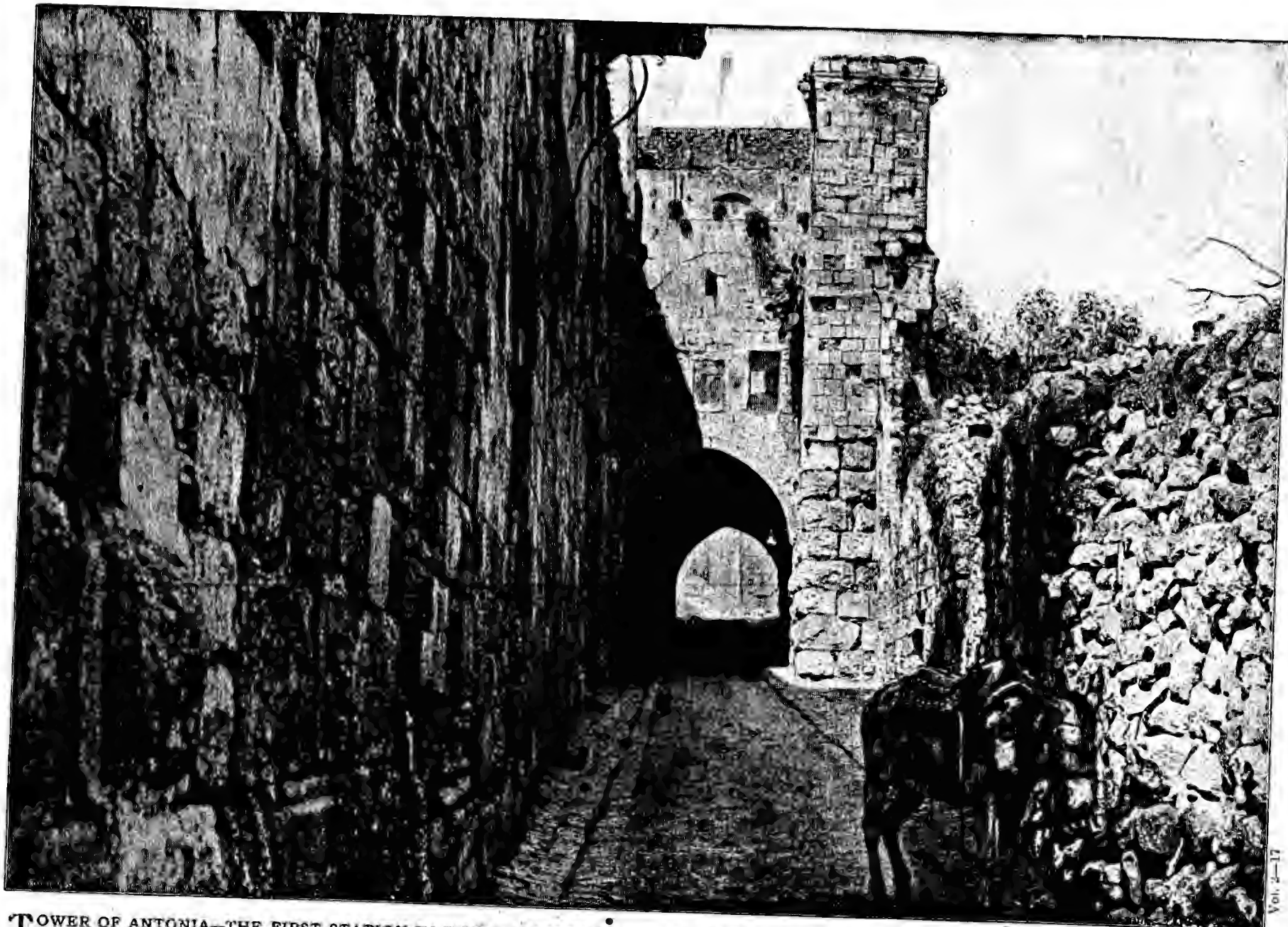
1 David, foreknowing the place of the temple, maketh large preparations for the building of it. 6 He instructeth Solomon in God's promises, and his duty in building the temple. 17 He chargeth the princes to assist his son in the work.

THEN David said, <sup>a</sup>This *is* the house<sup>1</sup> of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together <sup>b</sup>the strangers<sup>2</sup> that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance





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**TOWER OF ANTONIA—THE FIRST STATION IN THE VIA DOLOROSA OVER WHICH CHRIST WALKED FROM THE SANHEDRIM TO CALVARY.** [1. Chron., xxii:9-10.]—"Behold, a son shall be borne to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." These words were

spoken of Solomon the son of David, and Jesus Christ is a direct descendant of David, and the throne of an everlasting kingdom was established not by Solomon but by Christ. The Tower of Antonia is the first station in the Via Dolorosa, the sad and mournful way over which Jesus walked from the Sanhedrim to Calvary. This tower is also called Pilate's Judgment Hall. The holy steps that led to the hall, and which were said to be trodden by the feet of Jesus, were removed to Rome and may now be seen in St. John Lateran Church.



Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, 'Solomon my son is young and tender, and the house *that is* to be builded for the LORD *must be* exceeding 'magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David 'prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it 'was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.<sup>3</sup>

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon; and I will 'give peace and quietness unto Israel in his days.

10 He<sup>m</sup> shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, 'the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD 'give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then<sup>r</sup> shalt thou prosper, if thou takest heed to fulfil the statutes and judgments<sup>4</sup> which the LORD charged Moses with concerning Israel: 'be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my <sup>5</sup>trouble<sup>6</sup> I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand<sup>7</sup> talents<sup>8</sup> of silver; and of brass and iron without weight: (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

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15 Moreover, *there are* 'workmen with thee in abundance, hewers and worker. stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. 'Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel 'to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now 'set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built 'to the name of the LORD.

## CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO when David was old and full of days, he made<sup>a</sup> Solomon his son king over Israel.<sup>1</sup>

2 ¶ And <sup>b</sup>he gathered together all the princes of Israel, with the priests and the Levites.<sup>2</sup>

3 Now the Levites were numbered from the age of 'thirty years and upward;<sup>3</sup> and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward<sup>4</sup> the work of the house of the LORD; and six thousand *were* officers<sup>a</sup> and judges:

5 Moreover, 'four thousand *were* porters; and four thousand praised the LORD with the instruments which <sup>c</sup>I made, (*said David*), to praise *therewith*.

6 And David divided them into <sup>5</sup>courses among the sons of Levi, *namely*, 'Gershon, Kohath, and Merari.

7 ¶ Of the 'Gershonites *were*, 'Laadan<sup>6</sup> and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

which we have deserved, it is therefore our only resource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more

God. Such as have been highly favoured by God ought to be singularly careful and active in promoting his glory and the welfare of his church. And the nearer our death approaches, we ought to be the more earnest in his work.

all that they do for God's honour. And it is not indeed the extent of what is done, but the spirituality of the temper with which it is done, that next to Jesus' blood gives it value before God. Great courage and resolu-

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.<sup>7</sup>

10 And the sons of Shimei were, Jahath, Zina,<sup>8</sup> and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons;<sup>9</sup> therefore they were in one reckoning, according to their father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.<sup>1</sup>

15 The sons of Moses were, Gershom and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were, Rehabiah the chief.<sup>2</sup> And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.<sup>3</sup>

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem<sup>4</sup> for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it.

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<sup>7</sup> Why these three sons of Shimei are reckoned among the chief of the fathers of Laadan, does not appear; most probably they were removed, by adoption, from the one family to the other, that in the rotation of courses all the males of Shimei's house should not be called from their home at one time.—C.

<sup>8</sup> Or, Zizah, ver. 11.

<sup>9</sup> Heb. did not multiply sons.

<sup>1</sup> This combination of small families into one reckoning serves to strengthen our conjecture as to the division of a large family, as in ver. 9.—C.

<sup>2</sup> Ex. 6:18. Nu. 3:17. ch. 6:21; 24:22-25; 16:23-17.

<sup>3</sup> Ex. 28:1. He. 5:4. Nu. 19:10; 6:23-26; 16:39-40.

<sup>4</sup> Ps. 90. title. De. 33:1.

<sup>5</sup> Ex. 4:20. ch. 26:24.

<sup>6</sup> They were not reckoned as priests to offer, but as Levites to serve, proof that Moses was above ambition—an attainment that never belonged to any but a sanctified heart.—C.

<sup>7</sup> Ex. 2:21; 18:14. ch. 26:23-25.

<sup>8</sup> Or, the first.

<sup>9</sup> Heb. were highly multiplied. Pr. 17:6. Ps. 128:3; 127:3-5.

<sup>1</sup> ver. 12; ch. 24:20-25; 6:22-28; 31:38.

<sup>2</sup> ver. 12. Ex. 6:18. ch. 15:9; 24:27; 30:31.

<sup>3</sup> Ex. 6:18. Le. 10:4. ch. 15:10; 24:24; 25:2.

<sup>4</sup> ver. 6. Ex. 6:10. ch. 6:29; 30:24-26; 36:19. Nu. 3:20, 31.

<sup>5</sup> Or, Amram, Nu. 3:6, 8. Ge. 13:8.

<sup>6</sup> This was according to the law made, Nu. 27:1, &c. 36:5-9 in favor of the daughters of Zelophehad, that women who were heiresses should marry in the family of the tribe of their father, and that their estates should not be alienated from them.—C.

<sup>7</sup> ch. 24:30.

<sup>8</sup> Their service in the temple being easier, they entered sooner into it by five years, Nu. 8:24; 4:3. Ezr. 3:8.

<sup>9</sup> ch. 22:18.

<sup>1</sup> Or, he dwelleth in Jerusalem, &c.

<sup>2</sup> Or it may be translated, 'in the last records of David.' Probably some document or authentic history is referred to, in which there was a narrative of the concluding acts of David's life, and a report of his instructions and commands.

<sup>3</sup> Heb. numbers.

<sup>4</sup> The Mosaic census (Nu. 4:3), as well as that by David (ver. 3), was from 30 years and upwards.

<sup>5</sup> The change to 20 years was evidently in reference to the 'rest' (ver. 25) that David had given in fixing the temporary tabernacle in a permanent site, and preparing for the building of an immovable temple. The Levites being therefore de-

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<sup>1</sup> Heb. their station was at the hand of the sons of Aaron, Ne. 11:24. Nu. 3:5; 8:19; 18:2-6.

<sup>2</sup> Nu. 3:6, 9. ver. 29, 32.

<sup>3</sup> Ex. 25:30. Le. 6:20; 24:5; 24:5-9. ch. 9:29-32.

<sup>4</sup> Or, flat plate.

<sup>5</sup> Expositors generally interpret this phrase on the supposition that the standard weights and measures were kept in the sanctuary.

<sup>6</sup> According to the reading of the 'skeleton' of the sanctuary. But whether the sanctuary standard was universal, or only local and peculiar, does not distinctly appear. One lesson, however, is beautifully inculcated by the ordinance—the inseparable connection of honest man with sacrifice to God.—C.

<sup>7</sup> Ex. 29:39-42. Nu. 18:6. ch. 17:42.

<sup>8</sup> Nu. xxvii. xix.: 10. 10. Ps. 61:3. Le. xxiii.

<sup>9</sup> Nu. 1:53; 6:9; 18:1-8. 1 Ki. 8:4.

## CHAP. XXIV.

<sup>1</sup> Le. 10:1-6. Ex. 28:1. ch. 6:3.

<sup>2</sup> Nu. 3:4; 26:61. Le. 10:2.

<sup>3</sup> ver. 6, 31. 2 Sa. 8:17. ch. 10:10.

<sup>4</sup> To avoid all confusion, now that they were much increased, David distributed the priests, as he had done the Levites, into several courses, which no doubt was a divine direction as well as the other. He appointed sixteen courses of the sons of Aaron, under as many heads of their families, and half as many of the posterity of Ithamar.—Parch.

<sup>5</sup> Nu. 25:11-13. ch. 15:6-12. 1 Sa. 2:30-38.

<sup>6</sup> Jos. 18:10. Pr. 16:33; 18:18. Ac. 1:20.

<sup>7</sup> The adoption of the lot was not with the mere view of avoiding any charge of partiality, it was a divine ordinance, by which an appeal was made to God for deciding what was unknown or doubtful, or above human wisdom. By this ordinance the whole land of Canaan had been distributed, so that this use of it was in conformity with the general law of appeal to God, Pr. 10:33.—C.

<sup>8</sup> ch. 9:29.

<sup>9</sup> Grotius, Dathe, &c., render this 'chiefs of the judges.' The heads of the two families of Eleazar and Ithamar were the administrators of religion and the dispensers of justice. For though the high-priesthood had been at first settled in the line of Eleazar, and in the person of Phinehas, Nu. 25:12, that prerogative had been transferred before the time of Eli to the race of Ithamar, and after him it seems to have been shared equally by the de-

28 Because their office was to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;<sup>9</sup>

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

## CHAPTER XXIV.

<sup>1</sup> The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided.<sup>1</sup> Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot,<sup>2</sup> one sort with another; for the governors of the sanctuary, and governors of the house of God,<sup>3</sup> were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the Levites, and before the chief of the fathers of the sons of Aaron.

8 The third to Harim, the fourth to Seorim,  
9 The fifth to Malchijah, the sixth to Miniamin,<sup>5</sup>

10 The seventh to Hakkoz, the eighth to Abijah,<sup>6</sup>

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,<sup>1</sup>

15 The seventeenth to Hezir, the eighteenth to Apses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These were the "orderings" of them in their service to come into the house of the LORD,<sup>2</sup> according to their manner, under Aaron<sup>3</sup> their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi were these: <sup>4</sup>Of the sons of Amram; Shubael: of the sons of Shubael;<sup>9</sup> Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.<sup>1</sup>

22 Of<sup>2</sup> the Izharites; Shelomoth:<sup>2</sup> of the sons of Shelomoth; Jahath.

23 And the sons of <sup>3</sup>Hebron; Jeriah<sup>3</sup> the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of<sup>4</sup> the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The "sons of Merari were Mahli and Mushi: the sons of Jaaziah: Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Itri.

28 Of Mahli came Eleazar, <sup>4</sup>who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

30 The "sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers.

31 These likewise "cast lots over against their

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1 Ezr. 10. 21; 2. 39. Ne. 7. 42.

2 The variation of Miniamin and Mijamin is caused by the elision of *n*, which is occasioned by the reduplication of the succeeding letter.—*L*.

3 Lu. 1. 5. Ne. 12. 4.

4 As the evangelist Luke mentions the course of Abia as that to which Zacharias, the father of John the Baptist, belonged, it is evident that these courses of the priests established by David (no doubt under divine direction) were continued with some alteration till the days of Christ. These records must therefore have been very useful after the Babylonish captivity.—*L*.

5 Ezr. 10. 20; 2. 37. Ne. 7. 40.

6 Nu. 24. 5. 1 Co. 1. 10; 14. 40. Col. 2. 5.

7 Yet the precise arrangements cannot easily be ascertained, in consequence of some obscurities in the text. To reconcile ver. 4 with ver. 6 Geddes (who has bestowed much pains on these lists) translates the latter clause of ver. 6 thus:—"and Abiathar, the son of Abimelech, and the sons of the paternal chiefs of the priests and Levites: one paternal chief being taken for Ithamar, and two for Eleazar."—*L*.

8 A new order entered every Sabbath, 2 Ki. 11. 5, 7. ch. 9. 25.

9 That is, according to the manner that had begun under the superintendence of Aaron, and was now completed by direction of David.—*C*.

10 ch. 23. 14-17; 26. 23-28.

11 Or, *Shebuel*.

12 Probably *Isshiah* is a contracted form or a corruption of *Jeshiah*.—*L*.

13 ch. 23. 18; 26. 20.

14 Or, *Shilomith*.

15 ch. 6. 2; 15. 9; 23. 19; 26. 31.

16 There is some confusion in the list of names here. Dathe, following the Sept., thinks the verse describes the sons of Jeriah, and that the name of the eldest has dropped out. The variations here exist only in the translation, the original being uniformly Jeriah, Michah, and Isshiah.—*L*.

17 ch. 23. 20; 15. 10. Ex. 6. 18.

18 ch. 23. 21-23; 6. 19. Ex. 6. 19. Nu. 3. 20, 33.

19 ch. 23. 22.

20 ch. 23. 23.

21 These Levites cast lots to determine which order of the priests each should assist, ver. 5. 6.

22 Each course of priests required a corresponding course of Levites, who accordingly were chosen by lot, without any regard to seniority. David honours the solemn transaction by his royal presence.—*L*.

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CHAP. XXV.

1 ch. 23. 21; 24. 6; 12. 28.

2 Ch. 23. 1, 9.

3 What in modern language would be called "leaders of the choir." The word *captain*, though generally employed as a military title, is still in use in the mere sense of a leader, and is so applied, for example, to the studious youth who stands first in a school-class.—*C*.

4 ch. 6. 33. 39. 44; 15. 17; 16. 5, 41, 42.

5 Either the same called Ethan, or his successor, Ethan being dead.—*C*.

6 ch. 23. 6; 16. 4. 37; 6. 33-39. 44; ver. 2. 1 Co. 14. 24.

7 To prophesy here means no more than to praise God by singing these psalms in which the Spirit had revealed the future humiliation and exaltation of Christ, Lu. 24. 44. 1 Sa. 5. 10.—*C*.

8 Otherwise called *Jesharelah*, ver. 14.

9 Heb. *by the hands of the king*, ver. 6.

10 Or, *Izri*, ver. 11.

11 With *Shimei*, mentioned ver. 17.

12 Each master-singer had in his chorus persons who are called his *sons* and his *brethren*, "because," says Patrick, "they observed them as sons, and conversed with them as brethren." Jeduthun is said to have had six of these sons, but only five names are given. But Codex 172 of Kennicott, the Cod. Alex. of the Sept. and Arab. versions introduce the name of Shimei after that of Jeshuah, and this is confirmed by ver. 17, where Shimei is mentioned as having obtained the tenth course by lot.—*L*.

13 Or, *Asarel*, ver. 18.

14 Or, *Shubael*, ver. 20.

15 ch. 21. 9. 1 Sa. 9. 9.

16 Or, *matters*, 1 Pe. 4. 11.

17 The word "horn" does not seem here to signify the *cornet* or *horn trumpet*, but the praise of God for his mighty power, which the horn represented, for which use of the word *horn* see 1 Sa. 2. 1. 2 Sa. 22. 3. Ps. 43. 17; 24. 112; 91. 32; 92. 20. 21. *C*.—I think the expression "to lift up the horn" must here mean *to blow the horn loudly*. Horns or trumpets were used on great festivals and at many solemn acts of worship.—*P*.

18 Ge. 33. 5. Ps. 127. 3.

19 ch. 23. 56. 31; 15. 16-22; 16. 5, 42. 1 Sa. 13. 17. 1-5. 26. 25. Ep. 5. 19. Col. 3. 16.

20 Heb. *by the hands of the king*, ver. 2.

21 See note ver. 31.

22 ch. 24. 5. 1. Ac. 10. 34. 35. Ga. 3. 28. Col. 3. 11.

23 It is probable in allusion to the twenty-four orders of priests, of assistant Levites, and of the sacred musicians in the temple service, that the members of the Christian church are represented as four and twenty elders, Re. 4. 4. 10; 8. 11. 16.

Levites, even the principal fathers over against their younger brethren.

## CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders.

**M**OREOVER David, and the captains<sup>a</sup> of the host,<sup>1</sup> separated to the service of the sons of <sup>b</sup>Asaph, and of Heman, and of Jeduthun,<sup>2</sup> who<sup>c</sup> should prophesy<sup>3</sup> with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and <sup>d</sup>Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied <sup>e</sup>according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and <sup>f</sup>Zeri, and Jeshaiiah, Hashabiah, <sup>g</sup>and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.<sup>4</sup>

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, <sup>h</sup>Uzziel, <sup>i</sup>Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the <sup>k</sup>king's seer in the <sup>l</sup>words of God, to lift up the <sup>m</sup>horn. And <sup>n</sup>God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for <sup>o</sup>song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, <sup>p</sup>according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.<sup>6</sup>

8 ¶ And they cast lots, <sup>q</sup>ward against ward, as well the small as the great, the teacher as the scholar.<sup>7</sup>

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, *he*, his sons and his brethren were twelve:

11 The fourth to Izri, *he*, his sons and his brethren were twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren were twelve:

15 The eighth to Jeshaiiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to Azareel,<sup>8</sup> *he*, his sons and his brethren *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The "four and twentieth" to Romamtiezer, *he*, his sons and his brethren *were* twelve.<sup>1</sup>

## CHAPTER XXVI.

<sup>1</sup> The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions<sup>1</sup> of the porters: Of<sup>a</sup> the Korhites was Meshelemiah<sup>b</sup> the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.<sup>2</sup>

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Uzziel, ver. 4.

<sup>8</sup> Most probably the same called Uzziel, ver. 4, this being a second name, according to a custom common to the Israelites and other nations.—C.

s ver. 3.

t Shebuel, ver. 4.

u Nu. 7.88. ch. 24.18. Re. 4.4.10; 5.8.11.16.

9 There were just as many companies of musicians as there were of priests, ch. 24.18; and of the Levites attending on the priests, and helping them, ch. 24.31, twice as many as the months in the year. Thus all things were disposed for preserving order, and avoiding all disputes about precedent, 1 Co. 14.40.

11 It is said in ver. 1 that they were separated to this service by David and the captains of the host. But it should be 'the chiefs of the sacred orders' for it does not mean the military chiefs, but the heads of the priests and Levites, who in Nu. 4.3 are called by the same name. To them naturally belonged the appointment of singers, and not to the generals of the army.—At chap. 23.5 the number of musicians is given as 4000, whereas at ver. 7 of this chapter the number of those 'instructed in the songs of the Lord' is stated at only 288. Perhaps the 4000 (in which the 288 were doubtless included) were divided in such a manner that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters, took the lead in the service.—J.

CHAP. XXVI.

1 This chapter concludes the account of the careful organization of the great Levitical body established under the direction of David, and carried into effect after the erection of the temple by Solomon his son. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; and still more on account of the temple which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement necessary.—J.

a ch. 9.17. Jn. 10.3.

b Or, Shelemiah, ver. 14.

c Or, Ebiasaph, ch. 6.37. 19.

d ch. 13.14; 15.18. 16.

38

e That is, Obed-edom. As ch. 13.14. Ps. 127.3; 128.1-5. 1 Co. 15.58.

2 That is, God had blessed Obed-edom, the father mentioned in ver. 15. This is noted

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the temple and its treasures, and to keep order among the assembled multitude.

3 They were not mere porters, but guards of the gates, and required this strength with which God had blessed them, for the preservation of order amongst the assembled thousands of Israel.—C.

g ver. 1.14.

h ch. 16.38.

i Ge. 4.7. De. 21.16.

k Or, as well for the small as for the great, ch. 25.8.24. 5.12.

Ac 10.34. Ga. 3.28. Col. 3.11.

l Called Meshelemiah, ver. 1.2.9.

m ver. 4.2.

4 Heb. gatherings.

5 Asuppim signifies gatherings or collections, and as Obed-edom is said to be over the treasures (2 Ch. 25.24), this is probably the house where the offerings for the priests and Levites were kept.—C.

6 Bouthroyd translates it the 'gate of ejection': supposing the gate by which the impurities of the temple were removed.—C.

n 1 Ki. 10.5. 2 Ch. 9.4. ver. 18. Ne. 12.24.

o Or, out part, 2 Ki. 23.11.

p Nu. 26.11. ver. 1.10.

q ver. 22.26-28. 1 Ki. 7.51. 14.26; 15.19. 2 Ki. 15.15. Mal. 3.10. De. 12.6.11.

7 Heb. holy things.

8 Treasures—not merely money, but vessels, garments, wine, oil, flour, &c.

Dedicated things, principally here the holy things dedicated by Samuel, David, the princes, or people, for building and beautifying, and future maintenance of the temple. See ver. 26. 28. C.—This verse as it stands in the Hebrew and in the Authorized Version is very obscure. Ahijah is not mentioned in any of the previous lists, and he is introduced abruptly. Besides, according to the statement here made, he was over all the treasures, and consequently united in his own person those offices of which the occupants are named in the verses that follow. I am therefore of opinion that by a very slight clerical error the original Hebrew word signifying 'their brethren' has been changed into a proper name. The Septuagint preserves the true meaning: 'And the Levites their brethren were over the treasures,' &c.—P.

r Or, Libni, ch. 6.17. 27.

s The text here has appeared to all interpreters exceedingly perplexed and mutilated; and yet all the ancient versions seem to have followed the same reading. The whole of this part of the chapter (viz., from ver. 12 to the end), as also chap. xxviii, is wanting in the Arabic and Syriac versions.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,<sup>3</sup> *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief.)

11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, <sup>a</sup>as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.<sup>5</sup>

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth,<sup>6</sup> by the "causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated<sup>7</sup> things.<sup>8</sup>

21 *As concerning* the sons of Laadan,<sup>9</sup> the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites;

24 And Shubael the son of Gadi, the

32 And his brethren, <sup>1</sup>men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over <sup>2</sup>the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter <sup>3</sup>pertaining to God, and affairs<sup>5</sup> of the king.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

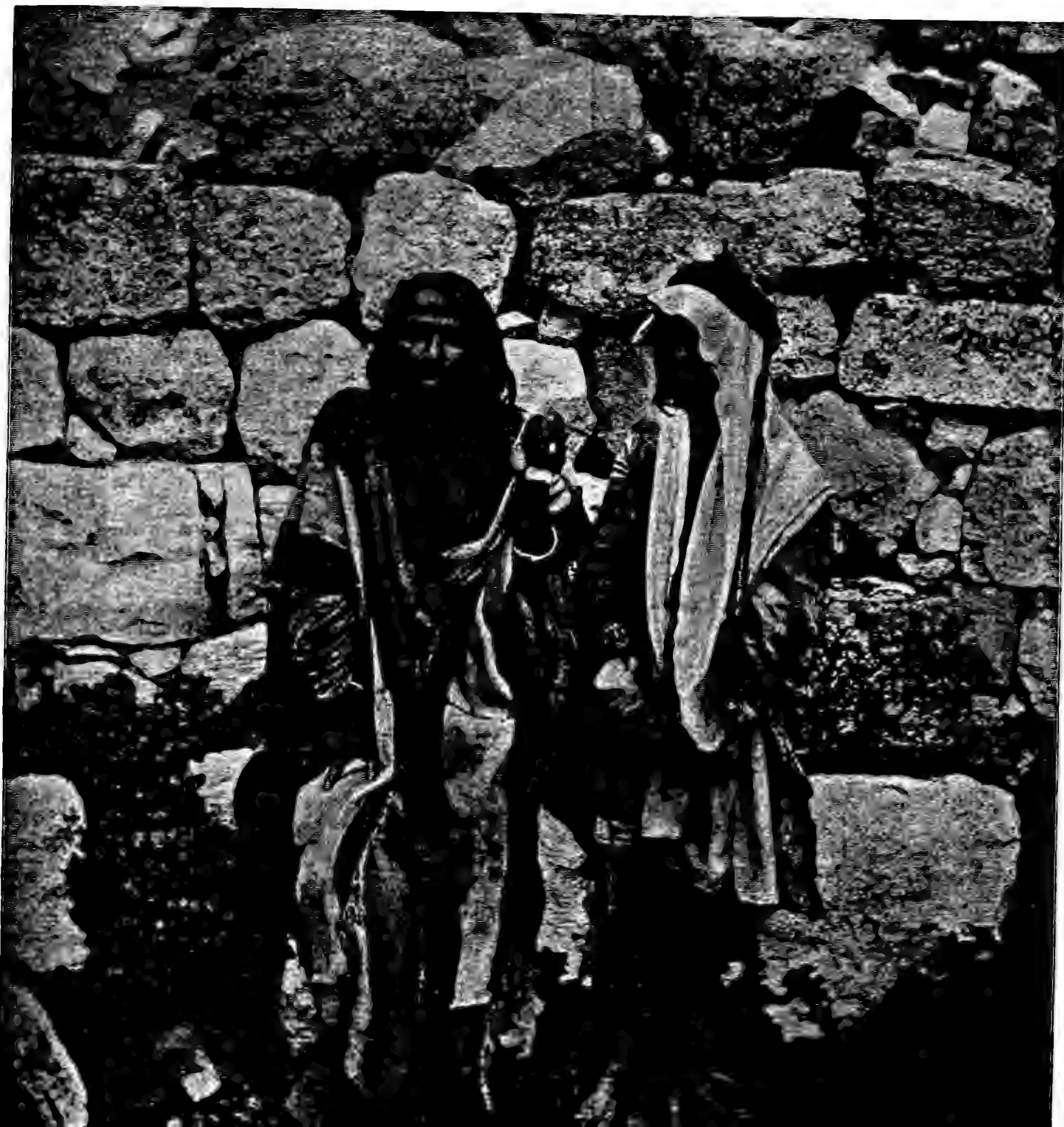
3 Of the children of Perez *was* the chief of

Ex. i. 1-5 Ge. 29. 32-35;  
30. 5-24; 35. 18-22; 46. 8-  
26. Nu. i. 11; x. xiii.

19 Of Zebulun, Ishmaiah the son of Obalah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim Hoshai the





22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.<sup>6</sup>

23 ¶ But David took not the number of them from <sup>a</sup>twenty years old and under; because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because <sup>b</sup>there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the <sup>c</sup>king's treasures was Azmaveth the son of Adiel: and over the store-houses in the fields,<sup>7</sup> in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uziah.<sup>8</sup>

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the <sup>d</sup>vineyards *was* Shimei the Ramathite: over the increase of the vineyards,<sup>9</sup> for the wine-cellars, *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees<sup>1</sup> that *were* in the low plains<sup>2</sup> *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in <sup>e</sup>Sharon<sup>3</sup> *was* Shitrai the Sharonite: and over the herds that *were* in the valleys *was* Shaphat the son of Adlai:

30 Over <sup>f</sup>the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's <sup>g</sup>uncle, *was* a counsellor, a wise man, and a scribe:<sup>4</sup> and Jehiel the son<sup>5</sup> of Hachmoni *was* with the king's sons:

33 And <sup>h</sup>Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of <sup>i</sup>Benaiah, and Abiathar: and the general of the king's army *was* Joab.

## CHAPTER XXVIII.

<sup>1</sup> David in a solemn assembly having declared God's special favour to him, and the promises to his son Solomon, exhorteth them to fear God. <sup>2</sup> 20 He encourageth Solomon to build the temple. <sup>11</sup> He giveth him patterns for the form, and gold and silver for the materials.

AND David <sup>a</sup>assembled all the princes of Israel, the princes of the tribes, and the

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61 here are thirteen

princes or rulers of

tribes, thirteen being

their real number

when Levi is counted.

But in the enumera-

tion here given, Levi

is counted as two,

and so is Manasseh,

while Gad and Asher

are omitted. The

reason of this omis-

sion does not appear.

We may, however,

readily suppose that

during the wars of

the Judges they had

been so commingled

with the other tribes

as to be incapable of

a separate jurisdic-

tion.—C.

a Nu. 1.28. Ge. 15. 5:

22.17.

b ch. 21. 6, 7, 14. 1 Sa.

24. 1-15.

c Ch. 21. 9; 16. 2. 2

Ki. 18. 15.

7 In modern lan-

guage he was chief

of the commissariat.

—C.

8 B.C. 1016.

d Ca. 8. 11. De. 6. 11.

8. 8.

e Heb. over that

which was of the

vineyards.

1 A word com-

pounded of two

words, the one signi-

fying a *fig*, the othera *mulberry*, because

it has fruit like the

first, and the leaves

like the second. It

grows to the height

of a beech, and un-

like other trees it

bears its fruit, not on

the branches, but on

the ends of little

sprigs shooting out

from the trunk of the

tree itself, and having

the fruit somewhat

like a cluster of

grapes. It is always

green, and yields its

fruit several times in

the year.—C.

f 1 Ki. 10. 27. Ch. 1.

15. 27. Ps. 78. 47. Is. 7.

10. Am. 7. 14. Lu. 17. 6.

19. 4.

g 'The low plains,'

Hebrew, 'in the

Shephelah,' i.e. the

maritime plain of

Philistia, lying be-

tween the mountains

of Judea and the

Mediterranean. The

largest olive-groves

in Palestine or Syria

still grow on this

notable plain.—P.

h Ca. 2. 1. Is. 33. 9; 35.

2; 65. 10, or that ch. 5.

16. It was a pleasant

fruitful spot.

i Sharon lay north

of the Shephelah, ex-

tending from Joppa

to the promontory of

Carmel. Owing to

an abundance of

water, and a fertile

soil, the pastures of

Sharon are famous.

—P.

g Job 1. 3. 2 Ki. 3. 4.

Ge. 47. 6.

h Nephew, 2 Sa. 21.

21.

i Or, secretary.

6 Or, Hachmoni.

i 2 Sa. 16. 23; 15. 37;

17. 1-15, 23.

k 1 Ki. 1. 8; 2. 35, or

whose son was.

l 1 Ki. 7. ch. 18. 15; 12.

10; 11. 6. 2 Sa. 16; x.

xviii. xx. 24. 2-4.

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1 Or, cattle.

2 Or, eunuchs.

b Ge. 47. 31. Ju. 3. 20.

1 Ki. 1. 47.

c De. 17. 20. Ps. 22. 22.

d ch. 17. 1; 22. 7. 2

Sa. 7. 2. Ac. 7. 46. 1 Ki. 8.

17.

e ch. 6. 31. Ps. 132. 5.

f Ps. 99. 5; 132. 7. La.

2. 1.

g We learn from

Is. 66. 1, Mat. 5. 35, that

while heaven is God's

throne, the earth is

his footstool. Even

so is God represented

in our presence.

But when considered

in locality, 'he sits

between the cheru-

bim,' Ps. 99. 1, whose

wings overshadowed

the mercy-seat. He

is the place of wor-

ship in front of Ps. 99.

5 being consequent-

ly denominated God's

footstool.—C.

g ch. xxii. 2 Sa. 8. 11.

h 2 Sa. 7. 5, 13. 1 Ki. 5.

32. 13, 10. ch. 22. 8, 17. 4.

i Ch. 6. 9.

k Heb. bloods.

l 1 Sa. 16. 1-13. ch. 17.

7-13. 13. 10.

m The government

was to have no end,

provided they con-

tinued to walk ac-

cording to the com-

mandments of God

(see ver. 7). The go-

vernment, as refer-

ring to the Messiah,

is, and will be, for

ever.—J.

n Ge. 49. 8, 10. 1 Sa.

16. 13. Ps. 89. 70, 108.

250. 9.

o 2 Sa. 3. 2-5. 14. 16.

ch. 3. 1. 9. 14-17.

p He had, by his

word, shown David

his successor, either

by direct revelation

to himself, or by

message through the

prophet Nathan.—C.

q ch. 22. 9, 10; 29. 2.

Sa. 12. 24, 25. 1 Ki. 1. 17.

r ch. 17. 14; 20. 23. Is.

9. 6, 7. Re. 3. 21.

s 2 Sa. 7. 13, 14. 2 Ch.

1. 9. ch. 1. 10-14; 22. 10.

2. 5, 6, 12, 13. Mat. 16.

1. 11c. 1. 5.

t ch. 17. 12, 14; 22. 10.

Ps. 132. 12. Da. 2. 44. Lu.

1. 32.

u Heb. strong.

v 1 Ki. 2. 38. 61.

w Mat. 5. 16. He. 12. 1.

2. Phi. 2. 15, 16.

x De. 4. 1, 2, 6, 40; 5. 1.

32; 33. 6, 2. 17, 18; 8. 1, 16.

12, 13; 33. 12; Jos.

24. 6; 24. 14. 1 Sa. 12. 14.

24. ch. 22. 19.

y De. 4. 35. Je. 9. 24.

Ju. 17. 3. Ho. 4. 1, 6. Ps. 9.

10.

z Study his nature

and will, in his word,

ordinances, and pro-

vidence, so that you

may know him by

observation and ex-

perience. Take him

for thine own cove-

nant God, thy portion

and refuge for ever,

Job 22. 21.—C.

aa De. 10. 12. Mat. 22.

37. 1 Ki. 8. 61. 2 Ki. 20. 3.

22. 2.

ab 1 Sa. 16. 7. Ps. 7. 9;

139. 2. Je. 11. 20; 17. 10;

22. 12. Re. 2. 23. ch. 29.

17. Fr. 17. 3.

ac Mat. 7. 7, 11. Je. 20.

12, 13. Is. 55. 3; 3. 10, 11.

Ps. 32. 6. 1 Ki. 18. 18. 2

Ki. 23. 27.

ad ch. 22. 16. 10. Pr. 4.

23. Mat. 2. 16. He. 3. 12;

12. 14.

captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession<sup>1</sup> of the king, and of his sons, with the officers,<sup>2</sup> and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king <sup>b</sup>stood up upon his feet, and said, Hear me, my <sup>c</sup>brethren, and my people: *As for me*, I had <sup>d</sup>in mine heart to build an house of rest <sup>e</sup>for the ark of the covenant of the LORD, and for the <sup>f</sup>footstool<sup>3</sup> of our God, and had made <sup>g</sup>ready for the building:

3 But God said unto me, <sup>h</sup>Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.<sup>4</sup>

4 Howbeit the LORD God of Israel chos <sup>i</sup>me before all the house of my father to be king over Israel for ever:<sup>5</sup> for he hath chosen <sup>j</sup>Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make *me* king over all Israel:

5 And of all <sup>k</sup>my sons, (for the LORD hath given me many sons,) he hath <sup>l</sup>chosen <sup>m</sup>Solomon my son to sit upon the throne <sup>n</sup>of the kingdom of the LORD over Israel.

6 And he said unto me, <sup>o</sup>Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover, <sup>p</sup>I will establish his kingdom for ever, if he be constant<sup>7</sup> to do my commandments and my judgments, as <sup>q</sup>at this day.

8 Now therefore, <sup>r</sup>in the sight of all Israel, the congregation of the LORD, and in the audience of our God, <sup>s</sup>keep and seek for all the commandments of the LORD your God; that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, <sup>t</sup>know<sup>8</sup> thou the God of thy father, and serve him <sup>u</sup>with a perfect heart, and with a willing mind; for <sup>v</sup>the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: <sup>w</sup>if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take<sup>9</sup> heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

CHAP. XXVIII.

B.C. 1015.

a ch. 23. 227. 1-25. 11.

b ch. 23. 227. 1-25. 11.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat

12 And the pattern of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests

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a Ex. 25.40; 26.30; 39.42, 43. ver. 12, 19.

b He gave him an *enchanter* of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself (ver. 12-19), just as Moses had received the plan of the tabernacle.

Clarke.—The temple must be a sacred thing, and a type of Christ. There must be in it not only convenience but significance; it must not be left to man's art or invention to contrive it; but it must be framed by divine institution. Christ the true temple, the church, the temple, and heaven the everlasting temple, all are framed according to the divine counsels, and the plan laid in the divine wisdom, ordained before the world, for God's glory and our good.—Henry.

c 1 Ki. 6.2-36. 2 Ch. 3.3-17.

d Heb. of all that was with him.

e God by his Spirit had shown to David the size, form, and arrangement of the temple in all its details. Being an emblem of the body prepared for the Lord, it was needful the whole plan should come from God, and not from the imagination of man, Ex. 25.40-31.3.—C.

f 2 Ch. 26.20-27; 26.1. Ki. 14.26; 15.15; 18.2 Ki. 16.8; 18.15.

g ch. xxiii.—xxvi.

h He appointed what quantity of metal should go to each.

i 1 Ki. 7.49. 2 Ch. 4.7. 20. Ex. 25.31-40.

j 2 Ch. 4.8. 1 Ki. 7.48. Ex. 25.33-39.

k 1 Ki. 10.21. 2 Ch. 4.20. 1 Sa. 2.13, 14.

l 1 Ki. 7.48. Ex. 30.10.

m 1 Sa. 4.4. Eze. 1.24.

n Ki. 6.23-30. Ps. 99.1; 18.10; 30.1.

o 'The chariot,' it may be translated the *transporters* of the cherubim; or perhaps the cherubs themselves considered as the emblematic chariot of Jehovah. Compare 2 Ki. 19.15. Ps. 18.10; 30.1. Eze. 10.15.—C.

p In the original the word 'cherubim' is in apposition to 'chariot,' and not in the *status constructus*, as our translators appear to have supposed. In fact the form of the words shows at once to any scholar that there can be no genitive here. Consequently they should be translated: 'And for the pattern of the chariot—the cherubim, gold.' The cherubim constituted the chariot of Jehovah, as is stated in Ps. 18.10, and as is indicated in Eze. 10.14-17.—P.

q ver. 11, 12. Ex. 25.40; 26.30.

r God had shown him in a vision all that he now had

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s Ex. 31.3; 35.25, 26. 35; 36.1, 2. Ps. 110.3.

t ch. 22.17-19. Ro. 13.12; 13.1.

u Not that David established an irresponsible despotism for his son, but he propounded the perfect obedience and cordial co-operation of the princes under the power of conscience and grace, Ps. 110.3.—C.

#### CHAP. XXIX.

a ch. 23.1, 8.

b ch. 22.5, 17, 2 Ch. 12.13; 19.30. 1 Ki. 3.7. Pr. 4.3.

c His precise age is not given, but as he was already married (2 Ch. 9.30; 12.13), he could be young and tender, when compared with the hardy and veteran warriors whom David now addresses.—C.

d ch. 28.10. 2 Ch. 2.4. 5. Ps. 132.5.

e ch. 22.14-16. 2 Co. 8.3; 2 Ch. 31.20, 21.

f It may signify either a very precious gem, called onyx, from its similarity in colour and lustre to the human nail, or a species of marble resembling the gem.—C.

g 'Glistening stones.' The original seems to indicate a species of black marble or lucullite.—C.

h The Septuagint renders it *Parian*, a beautiful species of white marble, highly valued in statuary. Josephus (*Rel. l. v. c. 5*, sec. 2) says the temple was built of white marble.—C.

i 2 Co. 5.14. Ps. 84.1; 26.137. 5. 6; cxlii.

j My own private property, the other materials being from the labours of public servants, ch. 22.2; or spoils of enemies, ch. 18.11; or purchases by public money, ch. 22.4.—C.

k 1 Ki. 9.28.

l About 225 tons of gold and 293 of silver, in value £4,568,325, 10s. sterling.

m This statement differs essentially from that in ch. 22.4 (on which see note). But it is to be remarked, the statements are made upon two different occasions, and to two different parties, and that the gold and silver here described is not the sum total prepared, but the amount contributed from David's private property.—C.

n About 200 tons of gold and 418 of silver, in value £3,807,875 sterling.

o 753 tons.

p About 4185 tons.

q See note on ch. 22.4 as to the uncertainty of the value or weight of the talent. If it is to be supposed that there should be a doubt or difficulty arising from variation of weight or value, let them reflect that even the 'pound' sterling originally signified an actual pound weight of silver; it now scarcely amounts to a third of that value.

r About 4185 tons.

s See note on ch. 22.4 as to the uncertainty of the value or weight of the talent.

manship, every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment.

#### CHAPTER XXIX.

1 David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king the second time. 26 David's reign and death.

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

2 Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.

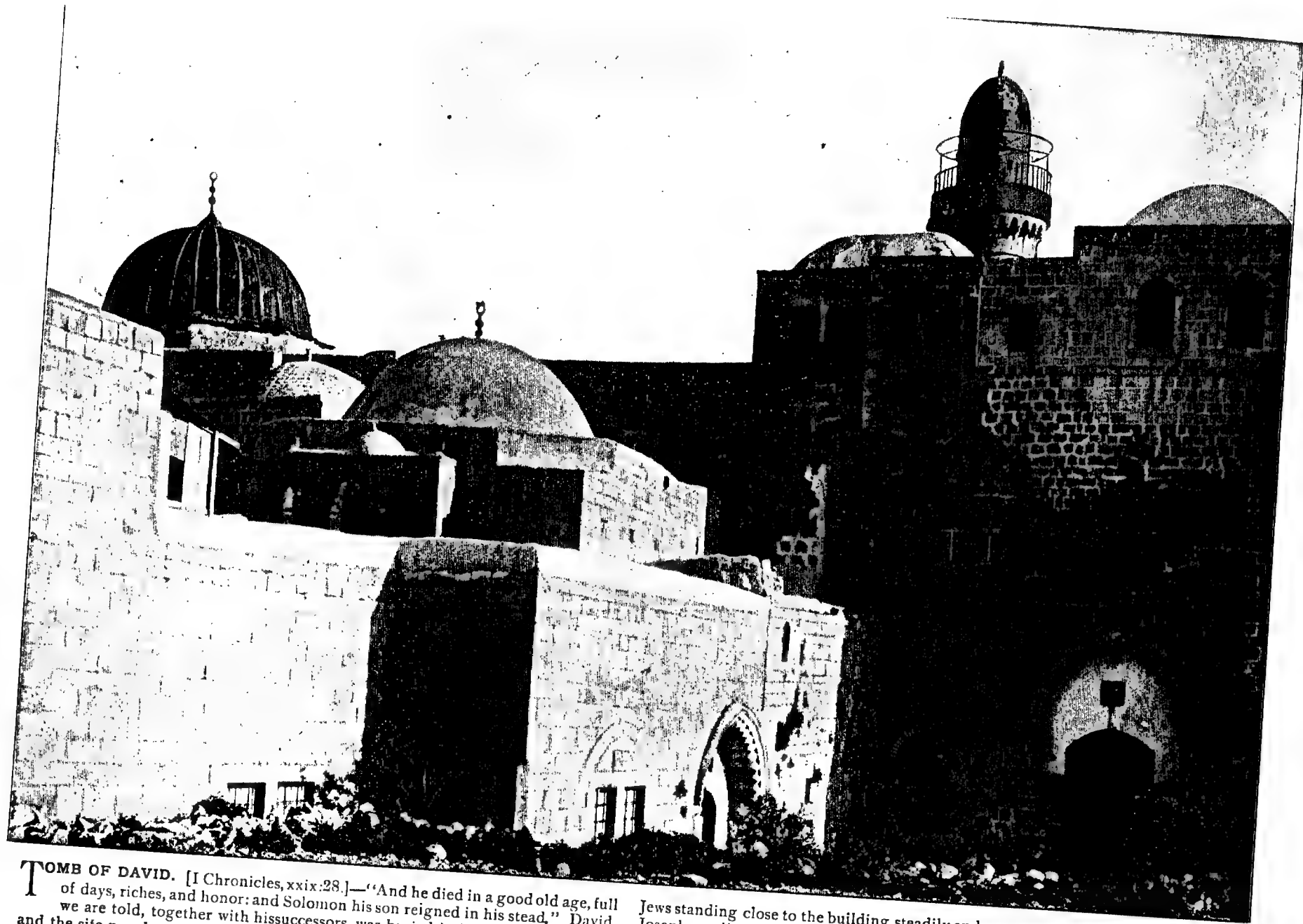
5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart



**TOMB OF DAVID.** [I Chronicles, xxix:28.]—"And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead," David, we are told, together with his successors, was buried in his own city on Zion, and the site now known as David's Tomb stands on the south brow of the hill outside of the modern walls. Jews, Christians, and Moslems have for many centuries united in looking upon this site as genuine, and it is said to be often common to see

Jews standing close to the building steadily and reverently contemplating the place. Josephus tells us that Hyrcanus, when besieged by Antiochus Pius, opened David's Sepulcher and took out 3,000 talents. There have been many stories current in different ages about the fabulous wealth buried in this tomb. On one occasion it is said a man was miraculously struck down while attempting to remove some of these treasures.

Blessed<sup>i</sup> be thou, LORD God of Israel our father, for ever and ever.

11 Thine,<sup>k</sup> O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*: thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both 'riches and honour *come* of thee, and<sup>m</sup> thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, <sup>n</sup>we thank thee, and praise thy glorious name.

14 But <sup>o</sup>who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all <sup>p</sup>things *come* of thee, and of thine own have we given thee.

15 For <sup>q</sup>we *are* strangers before thee, and sojourners, as *were* all our fathers: our <sup>r</sup>days on the earth *are* as a shadow,<sup>3</sup> and *there is* none abiding.<sup>4</sup>

16 O LORD our God, <sup>s</sup>all this store, that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the<sup>t</sup> heart, and hast <sup>u</sup>pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD <sup>v</sup>God of Abraham, Isaac, and of Israel, our fathers, <sup>w</sup>keep this for ever in the imagination of the thoughts of the heart of thy people, and <sup>x</sup>prepare their heart<sup>5</sup> unto thee:

19 And give unto Solomon my <sup>y</sup>son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which <sup>z</sup>I have made provision.

20 ¶ And David said to all the congregation, Now<sup>a</sup> bless the LORD your God.<sup>6</sup> And all the

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f Ps 72.18, 10; cxlv. cl. i Ki.8.15.2 Ch.20.6. Ezr. 7.12.

g Mat. 6.13; 11.25. 1 Ti.1.17.15.16. Re. 5.12.13. Ne.9.5, 0.11.5. Ps. 8.1; 29.1.2; 24.1; 47.2. 8.1; 48.1; 86.8-10; 89.5-8.145.2.148.1-14. Da.4.34.35. Ac.4.24.

h De.18.18. Pr. 10.22. Ps.75.6,7. Ja.1.17.

i Da.4.34.35.6.26. Re.5.13; 11.17.15.3.4. 19.1.6.

k Ps. 105. 1; 106. 1; cxxxv. cxxxvi. cxlv. cl.

l Ps. 115. 1. 2 Co. 3. 5. Phil. 2.13.1 Co.15. 10.

m Ja.1.17. Ro.11. 36. ver. 14.

n Ps. 39. 12; 119. 10. He. 11. 13. 2 Pe. 2. 11. Ge.47.9.

o Job 14.2. Ps. 90. 9; 102. 11. Ec. 6. 12. Ja.4. 14.

p A mere form of darkness amidst surrounding light, always escaping, though its motion be imperceptible, lengthening as the evening advances, and vanishing when it seemed greatest.—C.

q A shadow, ever changing, never permanent. What a true graphic, and yet humiliating picture of human life! Job gives expression to the same idea. "For we are but of yesterday, and know nothing, because our days upon earth are a shadow," Job 8.9.—P.

r Ja.1.17. Ro.11. 36. ver.14. Ps.24.1.

s 1 Sa.16.7. ch. 28.9. Ps.7.9. He.4.13.

t Ps. 51. 6; 11. 7. Pr. 11.20.

u Ex. 1.6.15. 16.4. 5. Mat. 22.32. Ac. 1.1.13.

v Je.10.23. ch. 28.9. Ac.11.23.

w Pr. 16. 1. Ps. 119. 5. or establish, Phi. 1. 6; 2.13.

x The preparation of the heart for meeting God in confession, petition, prayer, and communion, is altogether from his Spirit.—C.

y Pr. 16. 1, 9; 21. 1. Eze. 46.26,27; 11.19,20. Je.34.39,40. Ps.51.7,10.

z Ps. 21.25; 22.14. ver. 2-8.

a Ps. 103. 1, 2, 20; 134. 1; 145.10; 148.13,14.

b David was not satisfied with leading the devotions, and praying in the people's name, and blessing God in his official capacity as ruler of the nation. He wished the people to give public and formal expression to their faith in God. It was

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a kind of national covenanting, and was calculated to make a deep and lasting impression on all the members of that great assembly.—P.

c Ge. 24. 26; 47. 31. Ex. 4. 31. Ps. 29. 1. He. 11. 21.

d The same external act of bowing the head was employed, emblematically acknowledging God to be supreme over all; David as king under him, but over his people.—C.

e 2 Ch. 7. 4-9. 1 Ki. 8. 62-65. Ezr. 6. 17.

f Ex. 24. 11. Le. 7. 15. 16. Ne. 8. 10.

g Their eating and drinking was with thankfulness to God for his goodness, reverence for his power, fear of his displeasure, but love for all his guidance and mercy.—C.

h With ch. 23. 1. 1 Ki. 1. 38, 39.

i The former enthronement was on occasion of Adonijah's rebellion, 1 Ki. 1. 39.—C.

j 1 Ki. 2. 35. 1 Sa. 2. 36.

k ch. 28.5; 17. 14. Ps. 82. 1. Pr. 8. 15. Ro. 13. 1.

l It was the Lord's. 1. Because all power is derived from him. Ps. 62. 11. 2. Because all good government is derived from him. Pr. 8. 15. 3. Because all rulers are accountable to him. Ps. 2. 10-12.—C.

m ch. 22. 11; 18. 14. 1 Ki. 1. 11. x. 2 Ch. 1. ix.

n Heb. gave the name under Solomon. Ge. 24. 2; 47. 29. Ezr. 17. 18.

o 1 Ki. 3. 13; 1. 37. 47. 2 Ch. 1. 12. Ec. 2. 9. Ps. xiv. lxxv. cx. He. 2. 8, 9.

p ch. 18. 14. Ps. 78. 71, 72.

q 1 Ki. 2. 11. 2 Sa. 5. 5; 2. 11. ch. 3. 4.

r Ge. 15. 12; 8. Job 5. 26. Pr. 16. 31. Ac. 13. 36.

s 1 Ki. 11. 41. 42. 14. 29. 15. 24. ch. xi. xxx. 1 Sa. xvi. xxx. 2 Sa. i. xxiv. Ps. i. cl. Ac. 13. 22, 36; 7. 46. He. 11. 32-34.

t These books are not lost, but we have here the names of the sacred historians by whom they were compiled, and by whose inspiration they were authenticated. They now constitute, most probably, the books that go entirely by the name of Samuel, because he was the first and principal writer.—C.

u Vicissitudes, revolutions, trials, and triumphs.—C.

congregation blessed the LORD God of their fathers, and <sup>a</sup>bowed down their heads, and worshipped the LORD, and the king.<sup>7</sup>

21 And they <sup>b</sup>sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink <sup>c</sup>before the <sup>d</sup>LORD on that day with great gladness: and they made Solomon the son of David king <sup>e</sup>the second time,<sup>9</sup> and anointed *him* unto the LORD *to be* the chief governor, and <sup>f</sup>Zadok *to be* priest.

23 ¶ Then Solomon sat on <sup>g</sup>the throne of the LORD<sup>1</sup> as king instead of David his father, and <sup>h</sup>prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, <sup>i</sup>submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed <sup>j</sup>upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned <sup>k</sup>over all Israel.

27 And the <sup>l</sup>time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a <sup>m</sup>good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now <sup>n</sup>the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,<sup>2</sup>

30 With all his reign, and his might, and the times that went over him,<sup>3</sup> and over Israel, and over all the kingdoms of the countries.

wealth; and he gives the grace and wisdom rightly to use it. David sees and devoutly acknowledges all this. P.]

Ver. 22. [Abiathar had been priest during the reign of David. The cause of his disgrace, and Zadok's elevation, may be gathered from a number of incidental remarks in the history of David as narrated in Samuel and Kings. Abiathar was son of Ahimelech, who was slain by Saul because he had given David food and arms at Nob, 1 Sa. 22. 20. He fled to David, carrying with him the ephod, and he became David's constant companion. After the death of Saul, and David's accession to the throne, Abiathar was made high-priest, but he had Zadok as colleague. The former was descended from Ithamar, the youngest son of Aaron, 1 Ch.

Ver. 29. [It detracts nothing from the integrity and completeness of divine revelation even though we admit that these books have perished. God has by his providence preserved all that is necessary for the salvation of his church. The Bible was never intended to be merely a history. The facts of history which it contains were not intended merely for the gratification of man's curiosity. They have a higher object. The books of Samuel, Nathan, and Gad, which are here mentioned, may have been mere biographies of David, with no claim to inspiration. The mention of them here does not prove their inspiration; it merely proves that they were full and trustworthy records of national history. P.]

REFLECTIONS.—Venerable historians, who have

vigour, and to behold a mutual emulation in good works. It is a pleasure for them to die in the comfortable prospect of the church's prosperity: and that they leave behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellences and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever gifts or grace men have, they have it all from him. And the more we do for him, we are the more indebted to him for employing and enabling us, and ought to walk the more humbly



# THE SECOND BOOK OF CHRONICLES.

This book greatly coincides with the First and Second Book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely anything but the history of David's descendants, much of which we had not before. In general the good kings were successful, and the wicked severely punished, as Moses had predicted, Le. xxvi.; De. xxviii.-xxxii.; iv. 25-30. Here we have the peaceable reign of Solomon, ch. i.-ix.; the blemished reign of Rehoboam, x.-xii.; the short but busy reign of Abijah, xiii.; the long and happy reign of Asa, xiv.-xvii.; the pious and prosperous reign of Jehoshaphat, xviii.-xx.; the infamous reigns of Jehoram and Ahaziah, xxi. xxii.; the unsteady reigns of Joash and Amaziah, xxiii.-xxv.; the long, prosperous, but ill-concluded reign of Uzziah, xxvi.; the regular reign of Jotham, xxvii.; the idolatrous, profane, and miserable reign of Ahaz, xxviii.; the reforming and glorious reign of Hezekiah, xxix.-xxxii.; the deforming and wicked reigns of Manasseh and Amon, xxxiii.; the pious and reforming reign of Josiah, xxxiv. xxxv.; and the reigns of Jehoahaz, Jehoiahkim, Jehoiahchin, and Zedekiah, destructive to the nation, xxxvi.

## CHAPTER I.

<sup>1</sup> The solemn offering of Solomon at Gibeon. <sup>7</sup> Solomon's choice of wisdom is blessed by God. <sup>13</sup> Solomon's forces and opulence.

AND Solomon the son of David was strengthened<sup>a</sup> in his kingdom,<sup>1</sup> and the LORD his God *was* with<sup>b</sup> him, and magnified him exceedingly.

<sup>2</sup> Then Solomon <sup>a</sup>spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel,<sup>2</sup> the chief of the fathers.<sup>3</sup>

<sup>3</sup> So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle<sup>c</sup> of the congregation of God, which Moses, the servant of the LORD, <sup>a</sup>had made in the wilderness.

<sup>4</sup> But<sup>b</sup> the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

<sup>5</sup> Moreover, the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, he put<sup>d</sup> before the tabernacle of the LORD; and Solomon and the congregation sought unto it.<sup>5</sup>

<sup>6</sup> And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered<sup>e</sup> <sup>a</sup>a thousand burnt-offerings upon it.

<sup>7</sup> ¶ In<sup>f</sup> that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

<sup>8</sup> And Solomon said unto God, <sup>m</sup>Thou hast

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### CHAP. I.

<sup>a</sup> 1 Ki. 2.12,46. 1 Ch. 29.24;11.10.

<sup>1</sup> He increased in popularity and influence as his wisdom was developed.—C.

<sup>b</sup> Ge. 21.22. 2 Ki. 18.7. 2 Sa. 5.10. Ro. 8.31. 15.41.10.

<sup>c</sup> 1 Ch. 29.25; 17.8. Ep. 1.20-22. Phi. 2.9-11. 1 Ti. 6.15. Re. 5.11. Da. 7.14.

<sup>d</sup> 1 Ki. 13.17; 15.3; 28.129. 1 Ki. xxvii. ch. 29.20;30.23;34.29,30.

<sup>2</sup> Following the example of David, Solomon desired to renew formally and publicly the covenant between the nation and the Lord. Hence he summoned the whole rulers to a great assembly, just as Moses, Joshua, Samuel, and David had done under similar circumstances.—P.

<sup>3</sup> One of the most pleasing features in the history of this period is the religious condition of the military and civil authorities. These, in council with the king, seem to have constituted the estates general of the kingdom, convened only upon great and momentous occasions.—C.

<sup>e</sup> 1 Ki. 3.4. 1 Ch. 16.39; 21.29, with Jos. 9.3. 17; 18.25;21.17.

<sup>f</sup> Ex. 26.1. Le. 1.1.

<sup>g</sup> Ex. xxxvi. xl., with xxv. xxxi.

<sup>h</sup> 2 Sa. 6.2. 17. 1 Ch. 13.5. 6.15.28; 16.1. Ps. 132.5-6.

<sup>i</sup> Ex. 38.1-7;27.1-8.

<sup>j</sup> Or, *was there*.

<sup>k</sup> Sought the Lord there by sacrifice, Ps. 50.5.—C.

<sup>l</sup> 1 Ch. 29.21. 1 Ki. 3.48.63. Le. 1.3. ch. 7.7.

<sup>m</sup> 1 Ki. 3.5-13. Pr. 3.5. 6.15. 5.9.9.24. Mat. 7.11. Ja. 1.6.23;15.7.

<sup>n</sup> Ps. 107.3. 108.1.

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<sup>p</sup> 1 Ki. 3.7. Ge. 13.16; 22.17. Ps. 72.8. Da. 7.14. Mat. 8.19.

<sup>q</sup> Much as the dust.

<sup>r</sup> 1 Ki. 3.9. Nu. 27.17. Pr. 3.13-16;4.7,8.

<sup>s</sup> An humble opinion of his qualifications, and a just perception of the difficulties of public business leading to an earnest pleading for grace and guidance from God, constitute the basis of Solomon's character.—C.

<sup>t</sup> 1 Sa. 16.7. 1 Ki. 8.18;11.12. Ps. 10.17. Pr. 16.1.21.1.

<sup>u</sup> 'Riches,' more properly 'possessions,' as productive lands, cattle, and commerce. 'Wealth,' including money, gems, tribute.—C.

<sup>v</sup> 1 Ki. 3.12. 13.4.21. 20-24. Ps. 65.2. Mat. 6.33-1 Jo. 5.15. Ep. 3.20.

<sup>w</sup> 1 Ch. 29.25. ch. 9.22. Ec. 2.9.

<sup>x</sup> ver. 3,5,6.

<sup>y</sup> 1 Ki. 4.24. 25. Re. 11.15,17.

<sup>z</sup> 1 Ki. 4.26;10.26,28. ch. 9.25;ver. 16,17, with De. 1.16. Ps. 33.16,17; 20.7. Pr. 21.31.

<sup>aa</sup> Cities, where the more level nature of the country, the better state of the public ways, or where frontiers were exposed to sudden incursions, or where pasturage and forage were more abundant for the horses, were selected as the permanent stations of the chariots. Those at Jerusalem were, most probably, for state processions.—C.

<sup>bb</sup> This is no hyperbole; it is but another name for an untruth, never to be ascribed to the Holy Spirit—it is a literal statement, not that gold and silver coins were made of as little value as stones, nor as great in weight as stones, but that they were as plenty as building-stones, and as consumed as fuel.

David my father be established: for thou <sup>a</sup>hast made me king over a people like the dust<sup>b</sup> of the earth in multitude.

<sup>10</sup> Give<sup>a</sup> me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?*<sup>7</sup>

<sup>11</sup> And God said to Solomon, Because this <sup>a</sup>was in thine heart, and thou hast not asked riches, wealth,<sup>8</sup> or honour, nor the life of thine enemies, neither yet hast asked long<sup>c</sup> life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

<sup>12</sup> Wisdom and knowledge *is* <sup>a</sup>granted unto thee; and I will give thee riches, and wealth, and honour, such as <sup>a</sup>none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

<sup>13</sup> ¶ Then Solomon came *from* <sup>a</sup>his journey to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned <sup>a</sup>over Israel.

<sup>14</sup> And<sup>b</sup> Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities,<sup>9</sup> and with the king at Jerusalem.

<sup>15</sup> And the king made silver and gold at Jerusalem *as plentiful* as stones,<sup>1</sup> and cedar-trees made he as the <sup>a</sup>sycamore-trees that *are* in the vale for abundance

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty.<sup>2</sup> and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.<sup>3</sup>

## CHAPTER II.

1, 17 Solomon's labourers for the building of the temple. 3 His embassy to Hiram for skilful artificers and timber. 11 Hiram sendeth him a friendly answer.

AND Solomon determined<sup>1</sup> to build an house for<sup>a</sup> the name of the LORD, and an house for<sup>b</sup> his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.<sup>2</sup>

3 ¶ And Solomon sent to Hiram<sup>3</sup> the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense,<sup>4</sup> and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.<sup>5</sup>

6 But<sup>a</sup> who is able<sup>6</sup> to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send<sup>a</sup> me also cedar-trees, fir-trees, and alnum-trees,<sup>7</sup> out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:)<sup>8</sup>

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2 Some expositors consider the word translated 'linen yarn' to be a price. Bochart thinks it signifies the *tail* or *custom*. The sum paid for a chariot-horse, amounting to about £22, too, would seem, however, to indicate the price rather than any *ad valorem* export duty.—C.

3 See note on 1 Ki. 10.29.—P.

## CHAP. II.

1 Many things may have prevented Solomon from determining sooner—such as the popular attachment to Gibeon, and the jealousy of chiefs and tribes.—C.

a De. 28.58; 12.5, 11. ver. 5, 9. Mat. 6.9, 10.

2 1 Ki. 7.129. c ver. 18. 1 Ki. 5.15, 16. ch. 8.7-9, all Canaanites, 1s. 60. 10; 11. 10.

3 There is no discrepancy between this passage and 1 Ki. 5.15. The one passage gives the first appointment of overseers, the second gives the last.—C.

d Or, Hiram, 1 Ki. 5.1. 2 Sa. 5.11.

4 This mode of spelling the word occurs only in Chronicles. In 1 Ki. 5.1 it is Hiram, while in ch. 7.

40 the Hebrew has Hirom, as it is in the margin of the English version. Menander, as quoted by Josephus, writes the name *Heromonas*; Herodotus has *Sironas*, which is evidently an error of a copyist.—P.

5 2 Sa. 5.11. 1 Ch. 14.1.

6 1 Ki. 5.58. 12. ver. 1. g 1 Ki. 6.63. Ex. 30.7. 1.6.24.8. Nu. vii. xv. xxviii. xxix.

4 Heb. incense of spices.

h 1 Ki. 9.8. 1 Ch. 29.1. Eze. 7.20.

i Ch. 16.25. Ex. 15. 11. 16.11. ch. 20.6. Ne. 9. 37. 8. 1029.7.

5 There can be little doubt that this Hiram was a believer in the true God (see ver. 12), whose glorious attributes Solomon here celebrates; but if an idolater, Solomon well sustains his character of a preacher of truth with a view to his conversion.—C.

k 1 Ki. 27. ch. 6. 18. 1s. 66.1.

6 Heb. hath retained, or obtained strength.

l 2 Sa. 7. 18. 1 Ch. 29. 14. 2 Co. 2. 10. 3. 5. Ge. 32. 10. Ep. 3. 8.

m 1 Ch. 22. 3. 28. 21. n 1 Ki. 5. 6. ver. 9, 16.

o Or, *Almug*, 1 Ki. 10. 11, 12. ch. 9. 10, 11.

7 The precise kind of wood is unknown. Some suppose it the *ignum vite*, others the *cypress*; others *sandal wood*; and this is the opinion of the Jewish rabbins.—C.

8 Every employment, even the most simple, requires practice and skill, both for facility and health.

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Even could Solomon have claimed or enforced a right to cut timber in the forests of Lebanon, his people were unprepared for the labour, both of cutting and transport. He therefore bargains with Hiram for this part of the work, and sends his own people as for assistants.—C.

7 Heb. great and wonderful, ver. 5; ch. 7.21. 1 Ki. 9.8. 1 Ch. 22. 5. 29.1.

8 There have been greater buildings in point of extent—none ever so great in plan—for it came from God; nor so great by its owner—for he was God himself.—C.

1 There is no discrepancy between this statement and that of 1 Ki. 5. 10. The first passage records a present or payment in kind to Hiram; the second the supplies for his workmen in Lebanon.—C.

2 Although correspondence among persons of distinction was, in these early times, carried on by confidential messengers, yet we find that epistolary intercourse did exist, and that kings could read and write in what were called by the proud and insolent Greeks and Romans, barbarous nations.

3 But nearly 2000 years after this we find a king in England who could not sign his own name.

4 1 Ki. 5. 7. Ge. ii. 11. Ex. 20. 11. Ne. 9. 6. Ps. 30. 16. 37. 16. 44. 5. 66. 1. Ac. 14. 15. Re. 4. 11. Je. 32. 17.

5 Heb. *knowing practice and understanding*.

6 ch. 4. 16.

7 1 Ki. 7. 14. Ex. 31. 3. 5. ver. 7. 15. 6. 10.

8 Skilful artists.—C.

9 ver. 10. 1 Ki. 5. 11.

5 Heb. according to all thy need.

6 Heb. *Yapha*, Jos. 19. 46. Est. 3. 7. Jonah 1. 3. Ac. 10. 32.

7 A town in the tribe of Dan, and one of the most ancient seaports in the world, Jos. 19. 46. It is about 40 miles west of Jerusalem, so that the land carriage would be comparatively easy. It contains at present about 2000 inhabitants, and is surrounded with beautiful and productive gardens.—C.

8 As ver. 2. 1 Ki. 9. 20. 23. 5. 13-16. ch. 8. 7. 1 Ch. 22. 2. The building of the temple by accursed Gentiles, was typical of their chiefly constituting the New Testament church.

9 The relics of the ancient inhabitants (ch. 8. 7. 21) and their grants from the surrounding nations, and who had, most probably, become proselytes to Judaism.—C.

10 ver. 2. 1 Ki. 5. 15. 16. But here 300 superior overseers are also mentioned.

and, behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.<sup>9</sup>

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.<sup>1</sup>

11 ¶ Then Hiram the king of Tyre answered in writing,<sup>2</sup> which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,<sup>4</sup> and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need:<sup>5</sup> and we will bring it to thee in floats by sea to Joppa,<sup>6</sup> and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.<sup>7</sup>

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore

writing a single Hebrew letter would have created all the difference. P.]

REFLECTIONS.—The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A rejoice in an understanding

interested prayers turn out most to our advantage: while those who eagerly pursue the things of this world are apt to lose them, or to have them turned into a curse. And he that increaseth horses, chariots, or

tuagint and Vulgate read 'Hiram my father.' Taking this verse in connection with ch. 4. 16, I conclude that the artist's full name was *Hiram-Abi*. P.] Ver. 17. 18. 11. Ver. 17. 18. 11. Ver. 17. 18. 11.

thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

## CHAPTER III.

1 The place and time of building the temple. 3 The dimensions and ornaments of the house. 11 The cherubims. 14 The veil and pillar.

**T**HEN Solomon<sup>a</sup> began to build the house of the LORD at Jerusalem<sup>b</sup> in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite.

2 And he began to build<sup>c</sup> in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God: the length by cubits, after the first measure,<sup>2</sup> *was* threescore cubits,<sup>3</sup> and the breadth twenty cubits.<sup>4</sup>

4 And the porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty:<sup>5</sup> and he overlaid it within with pure gold.

5 And the greater<sup>6</sup> house<sup>7</sup> he<sup>8</sup> *ceiled* with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.<sup>8</sup>

6 And he garnished<sup>9</sup> the house with precious stones for beauty:<sup>1</sup> and the gold *was* gold of Parvaim.<sup>2</sup>

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he<sup>3</sup> made the most holy house,<sup>3</sup> the length whereof *was* according to the breadth of the house, twenty cubits,<sup>4</sup> and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.<sup>5</sup>

9 And the weight<sup>6</sup> of the nails<sup>7</sup> *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And<sup>1</sup> in the most-holy house he made two cherubims of image-work,<sup>8</sup> and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the

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## CHAP. III.

a 1 Ki. 6.1, &amp;c.

b Ge. 22. 2. 2 Sa. 24.

c 1 Ch. 21.15

d Or. *Araunah*, 2

Sa. 24.18.

e 1 Ki. 6. 1. Just

2993 years after the

creation.

f The first, that

is, the Mosaic mea-

sure. The books

of Chronicles were

drawn up, or revised

and arranged by the

prophets, after the

Babylonish captivity;

and the Babylonish

cubit was a palm

or one-sixth shorter

than that of Moses;

a circumstance that

will serve to reconcile

several apparent dis-

crepancies in the sa-

cred history, with re-

spect to the estimate

of measures.—C.

g 109 feet 6 inches.

h 36 feet 6 inches.

i 1 Ki. 6.3-22.

k 270 feet. It was a

very high steeple.

l Less holy place.

m The outer apart-

ment of the temple

as distinguished from

the most holy place

—see ver. 6, for the

ark, mercy-seat, and

cherubim.—C.

n 1 Ki. 6.15, 21, 22.

o The account of

the building of the

temple given here,

and that given in

1 Ki. vi. vii., are ex-

actly independent

records. The ar-

rangement of the

two narratives is

quite distinct. In

Kings the external

building is first de-

scribed, and then the

historian takes up

the internal decora-

tions. In Chronicles

the two are mixed

up. The writer after

giving the size of the

building, describes

the porch, and then

the internal decora-

tions. The one ac-

count cannot be re-

garded as complete

without the other; the

two together form a

pretty full and ac-

curate description of

the whole structure.

—P.

q Heb. covered.

r This, most prob-

ably, refers to the

pavement of the tem-

ple.—C.

s This country or

city is now unknown,

and conjecture is use-

less.—C.

t 1 Ki. 6. 20-22. 30.

u Eze. 7.20. 1 Ch. 29.1:22.

v 1 Ki. 6.5, 19, 20.

w House of holiness

of holinesses, or

oracle.

x 36 feet 6 inches.

y About 25 ton,

in value £3,385,000

sterling.

z Each nail, i.e.

near one pound

eleven ounces.

aa In modern lan-

guage, bolts.—C.

ab 1 Ki. 6.23-28.

ac Or (as some

think) of movable

work.

ad 1 Ki. 6. 23-28.

ae These two cherubims

of olive-tree were

added to the golden

ones formed by

Moses, Ex. 25:18; 37:7

—P.

af They represent

ed angels and minis-

ters wondering at,

and serving in, the

work of our redemp-

tion.

A.M. 2994. B.C. 1010.

n Or. *toward the*

house, Ex. 25.20.

o Looking towards

one another, Ex. 25.

20. Being the em-

blems of angelic at-

tendance, 15 &amp;c. Mat.

20. 53; intellectual

study, 1 Pe. 1:12; spiri-

tual worship, 15. 6. 7.

He 1:6; and winged

of obedience, 15. 6. 2, 6.

The cherubim do

also set forth, by

their very attitude,

the communion of

saints with God and

with one another, Ju.

14:22. 1 Jn. 1:7.—C.

ad Ex. 26.31-35; 36. 35.

ae Mat. 27. 51. 1 Ki. 6.

21.

i Heb. *caused to**ascend*

ad 1 Ki. 7. 15-22. Je.

52. 21-23. 2 Ki. 25. 13.

ch. 4. 1. 13.

k Heb. *long*, taken

together, and each

was near eighteen

cubits.

l 1 Ki. 7.20. Je. 52.22.

m 2 Ki. 25. 17.

n 1 Ki. 7.21.

o That is, *He shall**establish*.p That is, *In it is**strength*. They re-

presented Christ, his

word, ordinances,

and ministers.

q The establishers and

strength of his

church.

r 1 Ki. 7.21.

s That is, *He shall**establish*.t That is, *In it is**strength*. They re-

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strength of his

church.

brim of a cup, with flowers of lilies; and it received and held three thousand baths.<sup>1</sup>

6 ¶ He made also ten lavers, and put five on the right hand and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them;<sup>2</sup> but the sea<sup>3</sup> was for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form,<sup>4</sup> and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the pommels,<sup>4</sup> and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father<sup>5</sup> make to king Solomon, for the house of the LORD, of bright brass.<sup>6</sup>

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.<sup>7</sup>

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set;

20 Moreover the candlesticks with their

A.M. 2998. B.C. 1006.

1 See note on 1 Ki. 7. 26, to which may be added, that as the Jewish measures after the captivity had come to differ considerably from those before it, the two estimates may agree perfectly in quantity, while differing in name. The Targum supposes it held 3000 baths dry measure, and 2000 baths liquid measure; but such a solution seems inadmissible, being contrary to all practice of calculation.—C.

2 As the priests must be washed, so must the sacrifices. We must not only purify ourselves for religious duties, but put away those vain motives and corruptions that pollute us.—I.

3 ver. 2. 1 Ki. 7. 26. Re. 1. 5. He. 9. 14. 1. Jn. 1. 7.

4 According to the original mould which God gave to Moses, Ex. 25. 31, to show that while many additions were made in the perfected and settled worship of the temple, beyond what was ordained in the wilderness, still nothing was done by man's invention or authority, but all by the wisdom and authority of God.—C.

5 Ex. 25. 23-30. 37. 10. 1 Ki. 7. 48. 13. 25. 0.

6 1 Ki. 6. 29. 12. 1. For the people, ch. 7. 20. 5. Ps. 100. 4.

7 1 Ki. 7. 39. 1. 1 Ki. 7. 40. 45.

8 1 Ki. 7. 41. ch. 3. 15.

9 Most probably globes surmounting the chapters.—C.

10 1 Ki. 7. 42. Ps. 1. 3. 92. 13. Ca. 4. 1. 1 Co. 4. 12. 13. 2 Co. 4. 11-18.

11 1 Ki. 7. 43-46. ver. 2-6. 11.

12 Ex. 25. 3. 1 Ch. 28. 17. 28. 14. 29. 1 Sa. 2. 13. 14.

13 More correctly translated Hiram Abi.—C.

14 Burnished brass.—C.

15 Heb. thicknesses of the ground, Ge. 33. 17.

16 See note on 1 Ki. 7. 46.—Note.

17 Many Scripture difficulties would be obviated, and infidel objections answered, by observing the mode of speaking adopted in this passage, in which the work ascribed to Hiram, ver. 11-16, as artificer is again ascribed to the king, because it was done by his order and authority. C.—Zerethan. This place is supposed to have been situated on the west of Jordan, south of Bethshan or Scythopolis, and nearly far from the river. Succoth we know was situated east of Jordan, in the tribe of Gad and district of Scythopolis. Zarthan and Succoth were probably nearly opposite to each other. In this place Hiram found that particular clay which was proper for his purpose.—I.

18 1 Ki. 7. 47. 1 Ch. 22. 14. 29. 7.

19 1 Ki. 7. 48-50.

A.M. 2998. B.C. 1006.

8 Gold is of various qualities, according to the nature and quantity of alloy. Perfect gold might signify gold without alloy, but such gold would be too soft for use. The original, *perfectness of gold*, most probably signifies gold hardened by alloy according to a royal standard, and then perfected in beauty by gilding, as fine gold articles usually are.—C.

9 Not the entrance or vestibule, but the *hinges* by which the entrance was obtained. See 1 Ki. 7. 30.—C.

10 CHAP. V. B.C. 1004.

11 Three thousand years after the creation.

12 What remained of that mentioned 1 Ch. 22. 14. 29. 4. 7. 26. 26-28.

13 1 Ki. 8. 11, &c. 1 Ch. 13. 29. 1. 2. 10. 29. 1.

14 2 Sa. 6. 12. 1 Ch. 16. 1. ch. 1. 4.

15 Jerusalem was built upon several hills. The largest and loftiest was Zion. On it stood the ancient temple, the sites which David captured and made the seat of his government. It was on this account called 'the city of David.'

When the ark was brought up from the house of Obad-edom, it was placed in a tabernacle specially prepared for it by king David, and erected on Mount Zion, and probably beside the palace. 2 Sa. 6. 12. 1 Ch. 16. 1. Solomon having now completed the erection of the temple, the ark was removed from Zion and conveyed to its fitting place on the summit of Mount Moriah in the holy of holies.—I.

16 Le. 23. 34. 36. Nu. 29. 12-38. 1 Ki. 8. 2. ch. 7. 8-10.

17 In the feast of tabernacles, Le. 23. 34, which was celebrated in the seventh month of the ecclesiastical year called Ethanim.—C.

18 1 Ki. 8. 3. Jos. 3. 6. 6. Nu. 15. 5. Ex. 25. 14. 37. 5. 1 Ch. 15. 2. 32-14.

19 The Levites might carry the ark to the temple, but might not take it into the most holy place—this was lawful for the priests only, ver. 17.—C.

20 1 Ch. 20. 21. 16. 1. 2. 1 Ki. 8. 5. 2 Sa. 6. 13.

21 1 Ki. 8. 6. Jos. 3. 6. 6. 6. Ch. 15. 2. 32-14.

22 1 Ki. 6. 27. ch. 3. 10-13. Ex. 25. 18-22. i.e. the innermost and altogether dark apartment.

23 Ex. 25. 12. 15. Nu. 4. 6.

24 Or, they are there, as 1 Ki. 8. 8.

25 That is, until the time when the original account was written.—C.

26 1 Ki. 8. 9. Nu. 10. 33. 10. 2. 5. He. 9. 4.

27 Or, where.

28 Heb. found.

29 All that were found in the whole land were assembled, not by courses, as in the ordinary service, but on one general assembly, the emblem of that greater and more glorious company of the royal priesthood, the people of God.—I.

30 1 Ki. 7. 47. 1 Ch. 22. 14. 29. 7.

31 1 Ki. 7. 48-50.

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;<sup>8</sup>

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry<sup>9</sup> of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

## CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the most holy place. 11 God being praised, giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was finished:<sup>1</sup> and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,<sup>2</sup> unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.<sup>3</sup>

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.<sup>4</sup>

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.<sup>5</sup>

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.<sup>6</sup>

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests

12 Also<sup>a</sup> the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with <sup>a</sup>trumpets;)

13 It came even to pass, as the trumpeters and singers *were* as one, to make <sup>a</sup>one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with <sup>a</sup>the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, 'For *he is good*, for his mercy *endureth* for ever; that *then* the house was filled with a cloud,<sup>1</sup> *even* the house of the LORD;<sup>2</sup>

14 So<sup>a</sup> that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

## CHAPTER VI.

<sup>1</sup> Solomon, having blessed the people, blesseth God. 12 Solomon's prayer at the consecration of the temple, upon the brazen scaffold.

**T**HEN said<sup>a</sup> Solomon, The LORD hath said that he would dwell in the <sup>b</sup>thick darkness.<sup>1</sup>

2 But I have built an house <sup>a</sup>of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and <sup>a</sup>blessed the whole congregation of Israel: (and all the congregation of <sup>a</sup>Israel stood:)

4 And he said, <sup>a</sup>Blessed *be* the LORD God of Israel, who hath with his hands <sup>a</sup>fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since<sup>a</sup> the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel.<sup>2</sup>

6 But I have chosen <sup>a</sup>Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now <sup>a</sup>it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst <sup>a</sup>well in that it was in thine heart:

9 Notwithstanding <sup>a</sup>thou shalt not build

A.M. 3001. B.C. 1003.

<sup>a</sup> 1 Ch. xxv. 6. 18-47; 15. 10-24; 16. 4-41, 42; Re. 1. 1-4.

<sup>b</sup> Nu. 10. 1-10. Le. 25. 9, 10.

<sup>c</sup> 1 ver. 12. Is. 52. 8. Ac. 2. 42. 46. Ro. 15. 6. 1 Co. 1. 10.

<sup>d</sup> Ps. 150. 2-4. 68. 25. 26. 1 Ch. 15. 16-21, 28; 16. 5. 42. 25. 1-6.

<sup>e</sup> Ps. 136. 1-26. ch. 20. 21.

<sup>f</sup> 1 God's covenant of light and life was written on a cloud.

<sup>g</sup> Ge. 9. 13. By a cloud God protected his people, Ex. 14. 20. In a cloud he exhibited the emblematic brightness of his glory, Ex. 16. 10, and from a thick cloud he spoke to Moses, Ex. 33. 9. From all which we learn that, even in the midst of light, there is still a mysterious darkness over the providence of the Almighty, and that even in our most sacred worship we can see but as through a cloud darkly. See ch. 6. 1.—C.

<sup>h</sup> 2 The ancient versions (followed by Dath), instead of *house*, read *glory*, by which the repetition of *house* is avoided. This suits better ver. 14. When the singers and musicians praised God with one sound, then the house was filled with the cloud. Where unity is, there the Lord commands the blessing (*Henry*).—

<sup>i</sup> Ex. 40. 34, 35. ch. 7. 1-3. 1 Ki. 8. 11. Re. 15. 8. Jos. 24. 19. 1 Ti. 6. 16.

<sup>j</sup> Ex. 40. 34, 35. ch. 7. 1-3. 1 Ki. 8. 11. Re. 15. 8. Jos. 24. 19. 1 Ti. 6. 16.

<sup>k</sup> 1 Ki. 8. 12-50. b Le. 16. 2. Ex. 25. 22. Ps. 97. 2. 8. 9, 11.

<sup>l</sup> 1 Solomon here, by his ready reference and quotation, gives evidence of his intimate acquaintance with the Scriptures, and guards the people against any superstitious worship of the cloud, by directing them to God, who assumed it as his emblematic dwelling-place.—

<sup>m</sup> c ch. 2. 4, 6. 1 Ki. 8. 13. Ps. 132. 5, 13, 14. Re. 21. 3, 13. Mat. 16. 18. 2 Co. 3. 16.

<sup>n</sup> d 1 Ki. 8. 14. 2 Sa. 6. 18. Ps. 134. 3. Lu. 24. 50. Nu. 6. 23.

<sup>o</sup> e 1 Sa. 20. Ps. 89. 7. 1 Ki. 8. 15, 16. Ge. 9. 26. Ps. 72. 18, 19.

<sup>p</sup> f ver. 17. Ps. 12. 6. Jos. 23. 14, 15. 2 Sa. 7. 6, 7. 1 Ch. 17. 5, 6.

<sup>q</sup> 2 The judges were not rulers supreme and hereditary as David, nor did the choice of Saul as a king originate with God, but in the folly, pride, and irreligion of the people, to whom he was sent as a scourge, rather than a ruler. But the choice of David originated altogether with God, who, in mercy, appointed him to deliver, feed, defend his people, and organize his worship.—

<sup>r</sup> g ch. 12. 13; 7. 12, 15; 33. 4, 7. De. 12. 5, 11. Ps. 48. 1; 78. 68-70; 76. 1, 2; 132. 13, 14. Ge. 49. 8, 20.

<sup>s</sup> h 2 Sa. 7. 2, 11. Ch. 28. 2; 17. 12. 1 Ki. 5. 3. 8. 17. 2 Co. 8. 12. 1 Ki. 11. 48, 49.

<sup>t</sup> i 1 Ki. 5. 3. 8. 19, 2. Sa. 7. 5, 12, 13. 1 Ch. 17. 12; 22. 8-10; 28. 6, 10, 20.

A.M. 3001. B.C. 1003.

<sup>u</sup> 1 Ki. 11. 1. Ch. xxii. 1.

<sup>v</sup> 2 Sa. 7. 12, 15. 1 Ch. 28. 5. Ps. 132. 12.

<sup>w</sup> 3 1 Ki. 11. 1. ch. iii. 1.

<sup>x</sup> 4 ch. 5. 5, 7-10. 1 Ki. 8. 3, 5. He. 9. 4.

<sup>y</sup> 5 The two tables of the law, of which, together with the whole judgments contained Ex. xxi. xxxii. the people had said (Ex. 24. 3), 'All the words which the Lord hath spoken will we do,' which covenant was confirmed when Moses (ver. 8) took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant which the Lord hath made with you concerning all these words.'—C.

<sup>z</sup> 6 1 Ki. 8. 22-52. Ps. 29. 1-10. xliii. xcv. 1.

<sup>aa</sup> 7 In 1 Ki. 8. 22 it is said 'towards heaven,' as if to implore and receive assistance. This custom in prayer has been almost universal.—

<sup>ab</sup> 8 1 Ki. 11. 14. Ne. 8. 4. 1 Ki. 7. 9, 12. ch. 4. 9.

<sup>ac</sup> 9 Ps. 95. 6, 9. 1 Da. 6. 20. Mat. 24. 20, 41.

<sup>ad</sup> 10 Ezr. 9. 5. 1 Ti. 2. 8. Ex. 9. 29. ver. 12, 20.

<sup>ae</sup> 11 Ex. 15. 11. 18. 11. Ps. 135. 10; 86. 8-10; 89. 6-8. 1 Ch. 20. 10-13.

<sup>af</sup> 12 Da. 9. 4. Ne. 1. 5; 9. 32. Ps. 89. 28. Ex. 20. 6; 34. 5. De. 7. 9, 10.

<sup>ag</sup> 13 Ge. 5. 24. Ex. 20. 6. Ps. 116. 6. Lu. 1. 6. 2 Co. 1. 12. 1 Th. 2. 10.

<sup>ah</sup> 14 1 Ki. 8. 28. Eze. 36. 37. Is. 45. 11. Mat. 7. 7. 11. Jn. 5. 14.

<sup>ai</sup> 15 2 Sa. 7. 12. 1 Ki. 2. 4; 6. Ps. 132. 12.

<sup>aj</sup> 16 Ps. 20. 3; 119. 1. 5, 6. Lu. 1. 6. 2 Co. 1. 12. 2 Pe. 1. 4-10.

<sup>ak</sup> 17 1 Ki. 8. 26. 1 Ki. 8. 27. Ps. 113. 5. 6. Ac. 7. 49. 1 Ti. 3. 16.

<sup>al</sup> 18 ch. 2. 6. 15. 66. 1. Ac. 17. 24. 16. 23, 24.

<sup>am</sup> 19 Accurately rendered, 'The heavens, and the heavens of heavens,' which expressions seem to imply (1) Simple systems of heavenly bodies, each composed of its sun, with its primary planets, and their satellites; (2) A vast compound system, of which these simple systems, however extended, constitute mere local members. But we may not supply by conjecture knowledge that is 'too high for us.' One thing, however, is certain—no discovery of philosophy has ever yet found a philosophical error in the Bible, while the Bible has anticipated many a proud discovery of philosophy.

<sup>an</sup> 20 These words seem to imply that there are systems and systems of systems, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and graduated order that we find in our solar system, which probably in its thousands of millions of miles in diameter, is to some others no more than the area of the lunar orbit to that of the Georgium Sidus.—Clarke.

<sup>ao</sup> 1 Ki. 8. 28-30. Ps. 4. 11. 30. 2. Da. 9. 17-19. Ps. 20. 1-3. 1 Ki. 8. 28. Ps. 33. 18; 34. 15. Da. 9. 18.

the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for <sup>a</sup>I am risen up in the room of David my father, and am set on the throne of Israel, as <sup>a</sup>the LORD promised, and <sup>a</sup>have built the house for the name of the LORD God of Israel:

11 And<sup>a</sup> in it have I put the ark, wherein *is* the covenant of the LORD,<sup>3</sup> that he made with the children of Israel.

12 ¶ And <sup>a</sup>he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands,<sup>4</sup>

13 (For Solomon had made a brazen <sup>a</sup>scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the <sup>a</sup>court; and upon it he stood, and <sup>a</sup>kneeled down upon his knees before all the congregation of Israel, and <sup>a</sup>spread forth his hands toward heaven.)

14 And said, O LORD God of Israel, <sup>a</sup>there *is* no God like thee in the heaven, nor in the earth; <sup>a</sup>which keepest covenant, and <sup>a</sup>showest mercy unto thy servants that <sup>a</sup>walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, <sup>a</sup>keep with thy servant David my father that which thou hast promised him, saying, <sup>a</sup>There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children <sup>a</sup>take heed to their way, <sup>a</sup>to walk in my law, as thou hast walked before me.

17 Now<sup>a</sup> then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But <sup>a</sup>will God in very deed dwell with men on the earth? Behold, <sup>a</sup>heaven and the heaven of heavens<sup>5</sup> cannot contain thee; how much less this house which I have built!)

19 Have <sup>a</sup>respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant <sup>a</sup>prayeth before thee:

20 That thine <sup>a</sup>eyes may be open upon this



house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.<sup>8</sup>

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth<sup>1</sup> in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief,<sup>2</sup> and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.)

A.M. 3001. B.C. 1003.

1 Or, in this place, ver. 21. Da. 6.10.

m Heb. pray, ver

20. Ps 85.2,3. Is. 43.25; 44.22. 2 Co. 5.19. Mt. 7.18,19.

8 Solomon addresses God, acknowledging himself and the people to be sinners, and consequently unworthy of the mercies sought—a humility of mind that always accompanies justifying faith, Lu. 18.13,14. 1 Ti. 1.15—C.

o Heb. and he requires an oath of him, 1 Ki. 8.31,32.

p Mat. 23.18.

q 1 Ki. 8.32. Is. 3.11. Ro. 2.8.9. Pr. 11.31; 13.21.5.22.

r De. 25.1. Le. 26.7-14. 1 Ki. 8.32. Is. 3.10.

s Or, be smitten, 1 Ki. 8.33,34.

t De. 32.15-25. Ps. 51.4.

u Le. 26.40,41. Ps. 135.1-4. Fr. 28.13. Je. 3.12,13.

v Or, toward.

x Le. 26.42,45. De. 4.29,30; 30.2-6. 2 Ba. 7.10.

y De. 28.23. 1 Ki. 8.35,36; 17.11,18,45. Je. 44.3-6. Mal. 3.10. Joel 1.10,19,20. Le. 26.19,20.

z ch. 33.12. Ho. 5.15; 6.1. Je. 31.18,19.

a 1 Ki. 8.36. Ps. 94.12. Is. 26.9. Pr. 6.23. 2 Pe. 2.21.

b Ja. 5.18. Joel 2.27. Zec. 10.1. Je. 14.22. Job 37.11,13. 1 Ki. 17.14; 18.41,45.

c Ru. 1.2. 2 Ki. 8.1. Je. 14.1. Le. xxvi. De. xxviii. 1 Ki. 37-40.

1 Persia is subject to have its harvest spoiled by hail, by drought, or by insects, either locusts or small insects, which they call *arm*; they are small white lice, which fix themselves on the foot of the stalk of corn, and eat, and make it die.

Chardin—The enumeration here and in the text so nearly resemble each other, that it is probable these small insects are what Solomon meant by the word translated caterpillars. Others, however, suppose that the 'locust' refers to the grasshoppers brought by wind from other countries; the 'caterpillar' to young locusts bred in the land.—C.

d De. 28.59-57. Le. 26.25. ch. 12.21; 32.1. 33.11.

e Eze. 22.30. 1 Ki. 2.38. Ps. 106.23.

2 As in many forms of bodily sickness, such as the *delirium* of fever, the sick man is not only ignorant of his disease, but frequently thinks himself in perfect health; so are those diseases of the mind where there is equal ignorance of the malady, and equal error as to the spiritual condition. When Jesus calls as a physician (Mat. 9.12), he reveals the sore of sin, while the Father applies the remedy of affliction (He. 12.5-10), and the believer is taught out of the depths of sin, sorrow, and salutary affliction, to cry for mercy and salvation.—C.

f Pray, ver. 12.

g Or, toward this house, ver. 20.

h 1 Ch. 28.9. Ps. 11.4.

A.M. 3001. B.C. 1003.

1 Jos. 2.9. Es. 8.17. Zec. 8.22,23. Ps. 22.27-31.

2 Ps. 67.2; 138.4,5. Is. 11.9. 30.27; 40.5. Zec. xiv. Ac. ii. xix.

5 Heb. thy name is called upon this house.

6 Every house for the worship of the true God is a public witness to his being and perfections, and a public invitation to his worship. And while temples are often visited by strangers merely out of an idle curiosity, Solomon prays that their visit to that which he now dedicates may be blessed to their illumination and conversion.—C.

7 1 Ki. 8.44,45.

8 Eze. 36.37. Da. 6.10. Ps. 50.15; 137.1.

9 Ps. 137.20. Ps. 79.9. 107.12-14.

10 Or, right, Ps. 94.1. Re. 12.11.

11 1 Ki. 8.46-53.

12 Pr. 20.9. Ec. 7.20. Ja. 3.2. 1 Ju. 1.8.

13 Heb. they that take them captives carry them away.

14 The partial differences between this prayer and the previous edition (1 Ki. viii.) have been alleged as arguments against the truth of inspiration of the Scriptures, but they furnish none. The differences are merely omissions or additions, or it may be, for aught we know to the contrary, translations from the dialect in which Solomon spoke; and these are all perfectly consistent with the strictest views of verbal inspiration.—C.

15 De. 4.29,30; 30.1,2. Le. 26.41. Lu. 15.18. Je. 31.18. 30.12-14,22,29. 12,13. Fr. 28.13. Is. 32.5.

16 Heb. bring back to their heart.

17 Je. 29.12-14; 32.14,25. Ps. 78.26,27. Joel 2.11. De. 6.5. Da. ix. 10.

18 Heb. to the prayer of this place.

19 The ark containing the tables of the covenant, guaranteed by the unchanging faithfulness and enforced by the almighty power of God.—C.

20 The only salvation is the righteousness of God, which, by faith of Christ Jesus, whom Solomon prophetically foresaw, is unto all and upon all them that believe, Ro. 3.22. Phi. 3.9.—C.

21 That is, turn not away unanswered the intercessions of Messiah, the Christ the anointed one, through whom we pray. Remember—not the good deeds of David, so would not David have prayed; so prayed not Solomon; but remember the mercies vouchsafed and promised to David, by raising up of his seed a King to reign for ever, Christ Jesus, the Lord of all, and Saviour of sinners.—C.

22 The comprehensiveness of this prayer is remarkable. It embraces all possible trials and evils, and all needful blessings, temporal as well as spiritual. It has nothing in it of Jewish exclusiveness.

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doeth thy people Israel, and may know that this house which I have built is called<sup>5</sup> by thy name.<sup>6</sup>

34 ¶ If<sup>7</sup> thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 ¶ If<sup>8</sup> they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;<sup>9</sup>

37 Yet if<sup>10</sup> they bethink<sup>9</sup> themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.<sup>1</sup>

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength:<sup>2</sup> let thy priests, O LORD God, be clothed with salvation,<sup>3</sup> and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.<sup>5</sup>

and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen,<sup>2</sup> and an hundred and twenty thousand sheep.<sup>3</sup> So the king and all the people dedicated the house of God.

6 And the priests waited on their offices; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry;<sup>4</sup> and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.<sup>5</sup>

9 And in the eighth day they made a solemn assembly:<sup>6</sup> for they kept the dedication of the altar seven days, and the feast<sup>7</sup> seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart, for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon

A.M. 3001. B.C. 1003.

c Ex. 40. 34, 35. 1 Ki. 8. 11. ch. 5. 13, 14. Re. 15. 8.

1 The cloud concealing, yet revealing the Shechinah, a sacred symbol of Him who covers himself with light as with a garment. Ps. 104. 2; yet, because of our weakness, hath ever clouds and darkness around him (Ps. 97. 2). See Ex. 24. 17.—C.

d ver. 1. 3. Ex. 24. 17. Re. 15. 8. 15. 5. 5. e Ex. 31. Nu. 16. 22; 14. 5. Ps. 95. 6. f ch. 5. 13; 20. 21. 22. 1. Ch. 10. 7. 30. Ps. 107. 1, 2. cxxxv. cxlv. cl. 15. 03. 7.

g 1 Ki. 8. 62, 63. 1 Ch. 16. 12; 29. 21. Ezr. 6. 17. ch. 30. 24; 35. 7. 8. 1. 6. 5. 6. Mic. 7. 1. 3. 5. 3. Ro. 12. 1. Ps. 110. 3. 2 Which could not all be offered in one day, when he made his prayer, but while the feast lasted, which was in the whole fourteen days.—*fabrick*.

3 See note on 1 Ki. 8. 63. In confirmation of which, compare ch. 5. 6. 1 Ki. 8. 5.—C.

h 1 Ch. 15. 16; 6. 31. 32. 16. 21; 34. 5, 55, 56.

i Heb. *by their hand*.

j ch. 5. 12. Nu. 10. 1. 10. Ps. 89. 15. Mar. 10. 15.

k 1 Ki. 8. 64. Mar. 16. 15. 1 Jn. 2. 2. Epi. 5. 2. Heb. 10. 14; 13. 02.

l Of tabernacles, Le. 23. 34. Nu. 29. 13—38. 1 Ki. 8. 56, 56.

m Ex. 15. 8. Jos. 13. 3—5. Nu. 34. 5—8.

n From north to south. C.—The entering in of Hamath is the opening in the great mountain chain, at the northern end of Lebanon, from the coast of the Mediterranean to the plain of Hamath.

o The river (or rather 'torrent-bed') of Egypt is *Wady el-Arish*, not the Nile, which would be designated by a different Hebrew word.

p The whole extent of the country occupied by the Israelites was thus represented in this national assembly.—P.

q Le. 23. 36. Nu. 29. 35—38. Jn. 7. 37—39.

r Heb. *restraint*.

s That is, the feast of tabernacles, which commencing, according to order, on the 15th, was completed on the 22d, and on the 23d the people were dismissed.—C.

t Le. 23. 34. Nu. 29. 35—38.

u In 1 Ki. 8. 66, it is said, 'They blessed the king,' i.e. they wished him all temporal and spiritual happiness. They were contented with their king at peace among themselves, and happy in their God, that they returned to their homes magnifying him for all his bounty to them, their country, and their king. How happy and prosperous would they have been had Solomon continued to walk uprightly before God!

v But, alas! the king felt, and his people felt with him.—C.

w Ps. 105. 1—5; 107. 1—32; 145. 1—26; cxlv. cl. 1—40; 145. 63. 7. 1 Ki. 9. 1, &c. Ps. 127. 1.

x 1 Ki. 9. 2. Ge. 12. 7.

A.M. 3013. B.C. 991.

1 De. 1. 5. 11. Ps. 78. 68. 1. 12. 1. 14. ch. 6. 6; 33. 4. 7. ver. 10.

2 ch. 26—31. De. 28. 23. Joel. 1. 4. 12. 2. 2—11. Hag. 1. 11; 2. 17. Am. 4. 6—11. 7. 14. 2. Sa. 24. 15.

3 Ja. 4. 9. 10. Le. 26. 40. 41. Ps. 50. 15. Is. 45. 7. Ezr. 7. 30. 37. 33. 11. De. 4. 29. 30. 31. 6.

4 ch. 5. 20, 40. De. 12. 12. Ps. 65. 21; 130. 2.

5 1 Heb. *unto the prayer of this place*.

6 That prayer ever was and is equally acceptable to God, in whatever place it may be offered, is the doctrine both of reason and of Scripture.

Why then this special promise? Because prayer with sacrifice could now be only at the temple—and to this accompaniment the Lord refers, ver. 12—

an emblem of that one body and sacrifice of Christ, by which alone our prayers are acceptable to the Father. He. 9. 24; 10. 14—22.—C.

7 ch. 6. 1. 1 Ki. 9. 3. Ps. 132. 13, 14. Mat. 3. 17; 27. 52. Co. 5. 19.

8 This is no mere figure, according to God what he has not: it is a true description of God manifest in the flesh, of him whose eyes wept, and whose heart yearned, over the sin and sorrow of the beloved but impenitent and devoted city.—C.

9 Ps. 132. 12. 1 Ki. 2. 3. 9. 4. 5. 1. 28. Is. 53. 3. R. R. 2. 7. 10. 1. Co. 15. 50. Mat. 24. 1. 1 Sa. 2. 30.

10 1 Ki. 17. 11—14. ch. 6. 10. 2 Sa. 7. 12—14. Ps. 89. 28—37. Je. 33. 21—26.

11 Le. 20. 14—39. De. 28. 15—20; 29. 18—28; 30. 1—17. 31. 12. 5. 1 Ki. 9. 6—9. Ps. 89. 30—33. Ro. 2. 8.

12 1 Ki. 17. 30. 1 Ki. 9. 7. Ps. 5. 5; 59. 5. De. 4. 28; 19. 20; 18. 25. 64; 29. 27. 30; 18. 3; 22—26.

13 Le. 17. 12. 2 Ki. 25. 9.

14 La. 2. 15.

15 De. 29. 24. Je. 22. 8. 9. 19. 13. 22. 16. 10—12.

16 National judgments inculcated great moral lessons, which are never more impressive than when seen in ruined churches, of which none have ever been destroyed, but as the just punishment of formality, worldliness, heresy, superstition, or idolatry. C.

17 The temple itself is wholly destroyed. Not one stone of it has been left upon another.

The rock on which it was founded on the summit of Moriah was left bare and desolate after the destruction of Jerusalem.

In the seventh century a mosque was erected over the site of the great altar of burnt-offering. That mosque still stands, and its beautiful dome surmounted by a gilded crescent.

Thus the symbol of a lying prophet, the emblem of a false faith, is raised on high, as if in scorn and derision, above the very spot where the glory of Jehovah was once manifested.

Well may the passer-by now say, 'Why hath the Lord done thus unto this land, and unto this house?'—C.

18 De. 29. 25. 26. Ju. 13. Je. 2. 13; 19. 4. 18. 5. 25; 13. 27; 50. 7.

19 1 Ki. 17. 18. ch. 15. 21.

prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.<sup>1</sup>

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.<sup>2</sup>

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

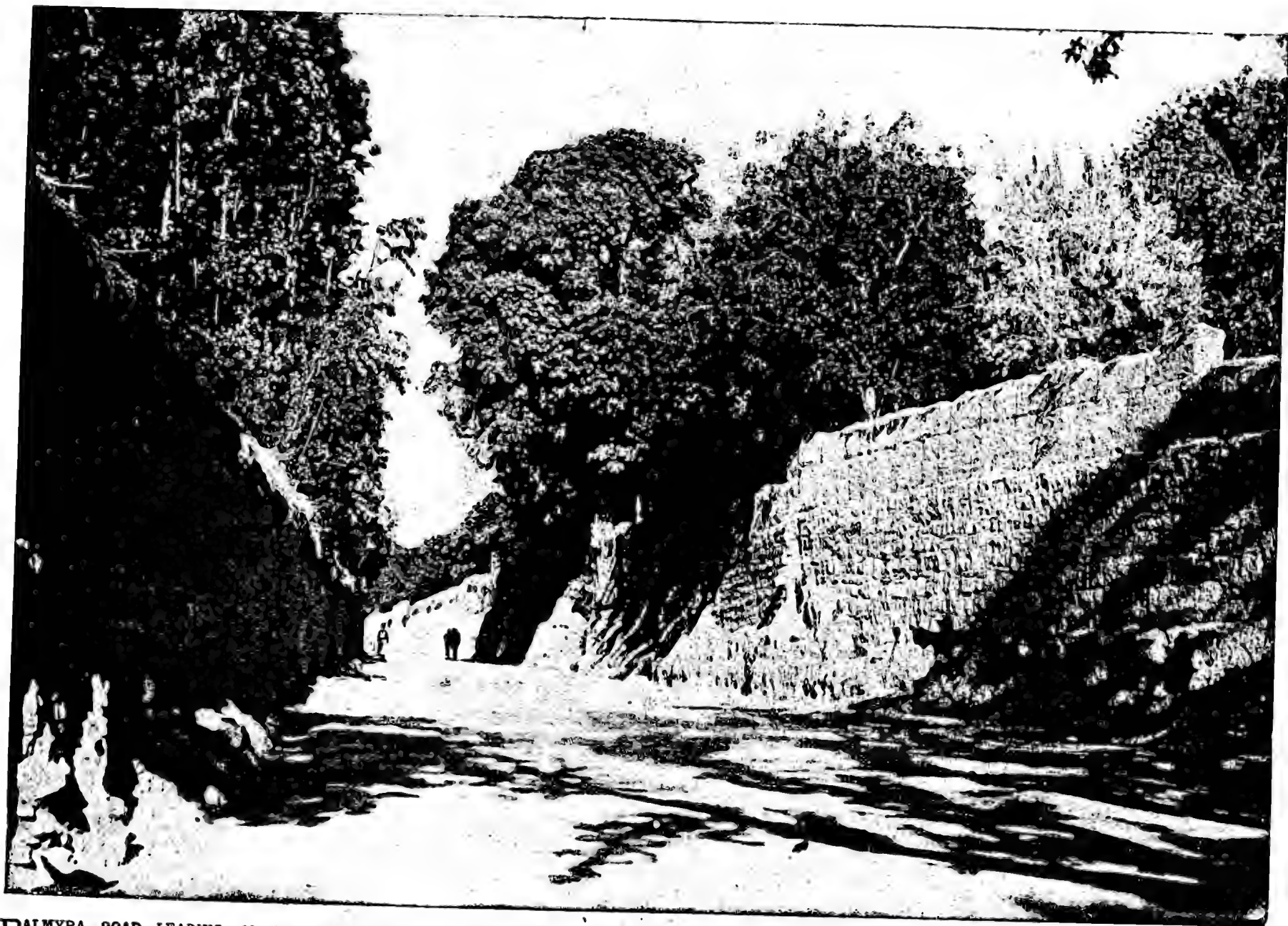
21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them.

## CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries, but the Israelites rulers. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass at the end of twenty



**PALMYRA ROAD, LEADING TO TADMOR—BUILT BY KING SOLOMON.** [II. CHRONICLES, viii:4.]—"And he built Tadmor (Palmyra) in the wilderness, and all the store cities, which he built in Hamath." Palmyra in Old Testament times was called Tadmor. This city Solomon rebuilt 1000 B. C. in the wilderness east of Gilead between Damascus and the Euphrates. About 333 B. C. its name was changed to

Palmyra. In A. D. 130 it submitted to Hadrian. In 260 Odenathus defeated Sapor, King of Persia, and in 266 Zenobia the wife of Sapor took the title of Queen of the East. Between 272 and 273 Aurelian besieged and took it. Its ruins covered several miles. There was a Temple of the Sun here, 90 columns of which still remain. Above we have a view of the road that passes Palmyra immediately after it leaves Damascus.

2 That the cities which Hiram had restored to Solomon,<sup>1</sup> Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor<sup>2</sup> in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.<sup>3</sup>

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy,<sup>4</sup> whereunto the ark of the LORD hath come.<sup>5</sup>

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the

A.M. 3014. B.C. 990.

1 Ki. 9. 11.

1 Solomon had ceded certain cities to Hiram, 1 Ki. 9. 12. with which Hiram expressed little satisfaction. And these being restored, either because Hiram did not like them, or by virtue of a treaty, Solomon rebuilt and colonized them with a part of the teeming population.—C.

2 Nu. 13. 21; 34. 8. 2 Sa. 8. 3.

3 1 Ki. 9. 18, 19.

4 The Palmyra of the Greeks (Josephus, *Antiq.* viii. 6). A splendid city situated in an oasis, or green fertile island, so to speak, in the midst of an ocean of sand. It is totally in ruins, but their extent and magnificence continue to attest what it was, and what God's judgments are upon proud and luxurious cities and nations.—C.

5 1 Ki. 9. 17-19. 1 Ch. 7. 24. Jos. 16. 3, 5.

6 Jos. 15. 11, 60; 18. 14. 2 Sa. 6. 2.

7 Heb. *all the desire of Solomon which he desired to build*, 1 Ki. 9. 19. Ec. 2. 4-10.

8 Ge. 10. 15, 16; 15. 19-21. Ex. 3. 8; 23. 23. De. 7. 1. Ps. 106. 34. Ju. 1. 19, 21, 27-36; 3. 21.

9 Ps. 106. 34. Ju. 1. 19-36.

10 1 Ki. 5. 13, 14; 9. 21. ch. 2. 17, 18. Ju. 1. 28, 30, 33.

11 The books of Chronicles embrace a period subsequent to the captivity; but even then these aborigines, under the name of the servants of David, seem to have continued under this vassalage.—C.

12 It is probable that they had renounced idolatry, and were spared upon terms similar to those granted to the Gibeonites. They and their posterity seem to have been afterwards called 'Solomon's servants,' to distinguish them from the Nethinims, *Ezr.* 2. 55-58. 1 Ki. 9. 21.—*f*.

13 1 Ki. 9. 22. Ex. 10. 5. Ga. 3. 26-29; 4. 26. Jn. 8. 36.

14 1 Ki. 9. 23. The 300 added, ch. 2. 18, are omitted here.

15 1 Ki. 3. 17; 8. 24.

16 Heb. *holinesses*.

17 At a time when Solomon still retained such feelings of piety (see also ver. 12-14), it is by no means probable that he would have chosen an idolatrous wife, as some suppose him here to intimate. Does he not rather remove her, that the 'house of David' may be rescued from more domestic occupation, and dedicated to religious purposes?—C.

18 ch. 4. 1. 1 Ki. 8. 64.

19 Ex. 39. 38-42. De. 16. 16. Nu. 28. viii. viii. Le. xxiii. 1 Ki. 9. 25. 1 Ch. 10. 40.

20 Ex. 23. 14, 17; 34. 23.

A.M. 3014. B.C. 990.

1 Ch. 5. 31-33; 9. 17; xxiv. xxvi.

2 Heb. *so was the commandment of David the man of God*, 2 Sa. 23. 2. Ac. 13. 22, 30.

3 The man chosen in the wisdom and called to the service of God, raised up by his will to honour and power, instructed and endowed by his Spirit, renewed in his image, and authorized by his prophetic commission.—C.

4 1 Ki. 7. 51. 1 Ch. 26. 20, 22, 26, 29.

5 1 Ki. 5. 18; 6. 7.

6 1 Ki. 9. 26; 22. 48. Nu. 33. 35. ch. 20. 36.

7 2 Ki. 14. 22; 16. 6. De. 2. 8.

8 1 Ki. 9. 27, 28. ch. 9. 10, 13.

9 How could Hiram send ships from Tyre in the Mediterranean to Ezion-geber in the Red Sea? Without reference to the geographical possibility of sending them by the Cape of Good Hope, an answer is easy—he sent them from his fleets and settlements in the Red Sea, Persian Gulf, or Indian Ocean, Tyre being a kingdom of vast commercial enterprise, and of necessary consequence, of ships and colonies.—C.

10 Ge. 10. 29; 1 Ki. 9. 28; 10. 11; 22. 48. 1 Ch. 29. 4. Job 22. 24; 28. 16. Ps. 45. 9. Is. 13. 12.

11 Of which 420 were clear gain, 1 Ki. 9. 28.

CHAP. IX.

1 1 Ki. 10. 1-23. Mat. 12. 42. Lu. 11. 31. Ps. 72. 10.

2 The honour of having given birth to this illustrious princess is claimed both by Arabia Felix and by Abyssinia. She appears in the annals of both countries, being called by the Arabians *Balkis*, and by the Abyssinians *Maqueda*. If, as Bruce informs us, there was a Saba in Ethiopia opposite the Saba of Arabia, and that these two coasts of the Red Sea formed at times but one kingdom, these opinions easily coalesce.—*f*.

3 Pr. 1. 5; 13. 20.

4 See notes on 1 Ki. x.—C.

5 Heb. *words*.

6 1 Ki. 3. 12; 4. 29-34. Col. 2. 3. Pr. 8. 12-14. 1 Co. 1. 24, 30. Jn. 5. 20; 1. 18.

7 1 Ki. 4. 29-34.

8 1 Ki. 6. 38; 7. 1.

9 1 Ki. 4. 22, 23. Pr. 9. 5. Jn. 6. 53-57.

10 1 Ki. 10. 5. Re. 3. 21.

11 Heb. *standing*.

12 Or, *butlers*.

13 1 Ki. 10. 5.

14 Clarke thinks this means that she fainted with amazement, but it is simply a strong way of expressing the highest surprise and admiration. 'She was out of herself.'—*f*.

order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God<sup>6</sup> commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea-side, in the land of Edom.

18 And Hiram sent him, by the hands of his servants, ships,<sup>7</sup> and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

## CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's yearly revenue in gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

AND when<sup>a</sup> the queen of Sheba<sup>1</sup> heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.<sup>2</sup>

2 And Solomon told her all her questions; and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance<sup>4</sup> of his ministers, and their apparel; his cup-bearers<sup>5</sup> also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.<sup>6</sup>

5 And she said to the king, It was a true

remarkable favours received, we turn again to folly: and terrible the work that obstinate apostasy from God makes in nations, churches, and ordinances!

the horizon. Solomon was a commercial monarch. A secure route for the caravans that imported to his little kingdom the treasures of India, Persia, and

of Shem through the influence of the Lord his God. It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and in-

report<sup>7</sup> which I heard in mine own land of thine acts,<sup>8</sup> and of thy wisdom:

6 Howbeit I <sup>believed</sup> not their words until I came, and mine eyes had seen *it*; and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou <sup>exceedest</sup> the fame that I heard.

7 Happy <sup>are</sup> thy men, and happy <sup>are</sup> these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed<sup>m</sup> be the LORD thy God,<sup>1</sup> which delighted in thee to set thee on <sup>his</sup> throne, *to be* king for the LORD thy God;<sup>2</sup> because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And <sup>she</sup> gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir,<sup>3</sup> brought <sup>algum-trees</sup> and precious stones.

11 And the king made *of* the algum-trees <sup>terraces</sup> to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And<sup>r</sup> king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king.<sup>5</sup> So she turned, and went away to her own land, she and her servants.

13 ¶ Now the <sup>weight</sup> of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that* which chapmen and merchants brought: and all the <sup>kings</sup> of Arabia, and governors<sup>6</sup> of the country, brought gold and silver to Solomon.<sup>7</sup>

15 ¶ And<sup>u</sup> king Solomon made two hundred targets *of* beaten gold: six hundred *shekels*<sup>8</sup> of beaten gold went to one target.

16 And three hundred shields *made* <sup>he</sup> *of* beaten gold: three hundred *shekels*<sup>9</sup> of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, <sup>the</sup> king made a great throne of ivory, and overlaid it with pure gold

A. M. 3014. B. C. 990.  
7 Heb. word.  
8 Or, sayings.  
1 Ki. 10. 7. Jn. 20. 27.  
1 Co. 2. 9. 1 Jn. 3. 1.  
Zec. 9. 17. Ca. 5. 9-10.  
Pr. 30. 4.  
9 Heb. hast added to.  
1 Ki. 10. 8. Ps. 84. 4.  
9. 1. De. 33. 27. 29.  
1 Ki. 10. 9. ch. 5. 12.  
Ps. 72. 15. Ep. 1. 1. 15.  
9. 6. Lu. 1. 31. 32. 2 Co. 9.  
15. 1. Ti. 1. 17.  
1 There is no reason whatever for supposing the queen of Sheba to have been an idolater, conforming, for the occasion, to the worship of Jehovah. It is much more natural to suppose her an inquirer after truth, whose heart the Spirit had opened, and who, being instructed by Solomon, embraced the doctrines of Moses and the worship of Jehovah.—C.  
2 Ch. 17. 14; 28. 5; 29. 23. ch. 13. 8.  
2 God was King of Israel, but not one whit more than he is King of every king, and Governor of every nation; kings and judges are but stewards of his power, justice, and mercy, and must give an account to him, whether they acknowledge or reject his right.—C.  
3 1 Ki. 10. 10. Ps. 72. 10. 15. i. e. £54,084 sterling.  
4 We know not where Ophir was, and conjecture is vain.—C.  
5 Ch. 2. 8. 1 Ki. 10. 11. 12.  
6 Or, stays, 1 Ki. 10. 12.  
7 Heb. highways.  
8 1 Ki. 10. 13.  
9 Is not the meaning that Solomon restored her all her presents? See the like generous conduct of Abraham, Ge. 14. 22.—C.  
1 1 Ki. 10. 14. Ps. 72. 10. 15. i. e. about £3,634, 382 sterling.  
2 Is. 60. 7. 8. Ps. 68. 29; 72. 10.  
3 Or, captains.  
7 It is curious fact, that, from the passage of the Red Sea (Ex. 15. 1), till the battle of Meron (Jos. xi.), no mention is made of horses, but merely of camels, oxen, &c., as beasts of burden. The trade in horses established by Solomon (2 Ch. 1. 26; 10. 28) will account for much of the traffic with the Arabian kings, and most probably for the origin of that species of horse for which Arabia has since become so distinguished.—C.  
4 1 Ki. 10. 16, 17; 14. 26. ch. 12. 9.  
5 About nineteen pounds weight.  
6 Nine pounds weight.  
7 1 Ki. 10. 18-20. Ps. 45. 9; 7. Re. 3. 21; 20. 11.  
1 Heb. hands.  
2 Re. 1. 12. Mat. 19. 28. These might represent Christ's twelve apostles.  
3 The prophetic and heraldic emblem of Judah, and, most probably, the origin of that kingship over the forest, that has been so generally ascribed to the lion. It is more interesting to observe that the lion has furnished a title to Christ (Re. 5. 5) as

A. M. 3014. B. C. 990.  
2 1 Ki. 10. 21-23. Is. 60. 17. Ps. 14. 4.  
3 Heb. shut up.  
4 Or, there was no sorrow in them.  
5 Nothing accounted of for drinking vessels, just as in most European countries it would be nothing accounted of for seals or such ornaments.—C.  
6 See note on 1 Ki. 10. 22.—C.  
7 1 Ki. 10. 22. Job 28. 12. Ps. 72. 10. 15.  
8 Or, elephants' teeth.  
9 1 Ki. 10. 23; 3. 12. 13. 4. 35. 31. Na. 4. 7. ch. 1. 12. Ps. 82. 2.  
10 Not all the kings of the world, but of the surrounding countries, in which restricted application the word *world* is frequently used.—C.  
1 1 Ki. 4. 14; 10. 24. Is. 11. 10; 54. 15. Ge. 49. 10. Ps. 10. 11; 17. 12.  
2 Ps. 72. 10. 15, with 1 Ki. 10. 25.  
3 1 Ki. 4. 26; 10. 26. ch. 1. 14. 16. 17. De. 17. 16. Ps. 33. 16; 77. 10. 7. Pr. 21. 31.  
4 In 1 Ki. 4. 26 the number of stalls is 40,000, which number, some expositors suppose, gives the separate stalls, while the 4000 stalls in the text is used for stables of 10 stalls each. This conjecture is too violent to be received. Others have recourse at once to the never-failing solution of a difficulty, viz. the error of a transcriber. Is it not much more reasonable to conclude that both accounts are correct; while that in 1 Ki. gives the sum total of the stalls throughout the kingdom, that in the text 4000 that were at Jerusalem?—C.  
5 1 Ki. 4. 24; 8. 65. Ge. 15. 18. Ex. 23. 31. De. 11. 24. Jos. 13. 2-7. Da. 7. 14. Re. 11. 15. Mat. 28. 18. i. e. *Euphrates*.  
6 B. C. 985.  
7 Heb. gave, 1 Ki. 10. 27. ver. 20, 21; ch. 1. 12. 15.  
8 See note on 2 Ch. 1. 15.—C.  
9 1 Ki. 10. 28. ch. 1. 16, with De. 17. 16.  
10 Here was the beginning of Solomon's dissolubleness, and we see how one sin leads to another. He established a body of cavalry, which was forbidden (De. 17. 16) and horses were obtained from Egypt, with which the Israelites were forbidden to have intercourse. This connection with Egypt led to the marriage with Pharaoh's daughter; then followed marriages with other <sup>strange</sup> women. These persuaded Solomon to build temples for their idolatrous worship, and afterwards for his own idolatry.—C.  
1 Heb. words.  
2 B. C. 975.  
3 i. e. the enlargement of the people, ch. 10. 16.

side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And <sup>all</sup> the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of <sup>pure</sup> gold: none *were* of silver;<sup>4</sup> it was *not* any thing accounted<sup>5</sup> of in the days of Solomon.

21 For the king's ships went to <sup>Tarshish</sup> with the servants of Hiram: every three years <sup>once</sup> came the ships of Tarshish, bringing gold, and silver, ivory,<sup>7</sup> and apes, and peacocks.

22 And king Solomon<sup>b</sup> passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the <sup>earth</sup> sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his <sup>present</sup>, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon <sup>had</sup> four thousand <sup>stalls</sup> for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he <sup>reigned</sup> over all the kings, from the river<sup>1</sup> even unto the land of the Philistines, and to the border of Egypt.<sup>2</sup>

27 And the king <sup>made</sup> silver in Jerusalem as stones,<sup>3</sup> and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 And<sup>b</sup> they brought unto Solomon <sup>horses</sup> out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the <sup>book</sup> of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers;<sup>6</sup> and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

## CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

AND Rehoboam<sup>a</sup> went to Shechem:<sup>1</sup> for to Shechem were all Israel come to make him king.



4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men.

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake

A.M. 3229. B.C. 975.

1 Ki. 12. 15, 22; 9. 22, 10. 12, 14.

4 Of this no evidence appears; indeed the evidence is to the contrary; but Judah and Israel had never thoroughly amalgamated, and this is a mere pretence of grievance to effect their separation. C. — Solomon's rage for building had the effect of oppressing and impoverishing the people, and this created a spirit of sedition and revolt.

1 Ki. 12. 5. Ps. 112. 5.

Job 32. 7, 8, 9.

Heb. for good. 1 Ki. 12. 7. Ne. 5. 19. Ps. 80. 17. Pr. 15. 1.

Ec. 10. 16. Is. 3. 4, 5. Pr. 13. 20, 29, 6, 9.

5 The opinion of Calmet, that it was customary in eastern nations to associate certain fellow-students with the heirs of royalty, is by no means improbable. 1. It would be well suited to beget friendships, which, when sincere and honest, none require more than kings. 2. It would excite to emulation in study and all requisite accomplishments. 3. It would lead to the knowledge of the characters of those who might be future ministers and associates in government. The whole may be well combined in the one expressive modern phrase, school-fellows, associates upon whom, under Providence, much of character, and success or disaster, invariably depends. — C.

1 Ki. 12. 10. Pr. 13. 16, 14. 10, 15. 12, 12.

6 Your taxes shall be heavier, your services more burdensome, and your punishment more severe.

Pr. 15. 1; 14. 16. Ec. 2. 18, 19.

7 When one said of a certain queen, 'she was great, wise, and serious,' another replied, 'she certainly had the merit of having wise counsellors.' Of this pungent remark the unhappy Rehoboam is a melancholy example. He was not wise, and he had not wise counsellors. — C.

Ec. 10. 16. Is. 3. 4, 5. ch. 13. 7.

Pr. 12. 13; 18. 7; 29. 11, 23. ver. 11.

ch. 25. 20. Ps. 81. 12. Am. 3. 6. Is. 45. 7.

8 Heb. wheeling about.

9 The cause was of God, as a judicial act against a foolish, ill-advised, self-willed, and irreligious man. —

A.M. 3229. B.C. 975.

1 Ki. 11. 29-39. 1 Ki. 11. 21-13, 30-36; 12. 16. 2 Sa. 20. 1, 1 Sa. 22. 7, 10. 6. 66. Phil. 3. 18, 19; 21. 2. 1 Ti. 1. 15.

¶ That is, all the assembled heads of the representatives retired to their tents in the valley of Shechem. — C.

1 Ki. 12. 18, and perhaps 4. 6, 5. 13, 14.

¶ This completes the climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens and taxes; and to aggravate them, he sends Hadoram, or Adoniram, who was over the tribute; of course, the most unpopular man he could send. — Boothroyd.

9 Heb. strengthened himself.

4 A few soft words, and a removal of a part of the oppressive taxes for they said, 'Ease thou somewhat of the grievous servitude.' This people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly lost his kingdom. He is not the only example of folly. The Stuarts lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be undone! and may the current of its power gliss on to the latest posterity! — Clarke.

5 i.e. till the time of Ezra.

CHAP. XI.

B.C. 974.

1 Ki. 12. 22-24. 10. 13, 6. 8. 1 Sa. 2. 27.

Ec. 2. 21. Le. 10. 6. Ro. 9. 16. He. 13. 1.

2 Ge. 50. 20. Am. 3. 6. 1 Ki. 12. 15. Is. 45. 7.

3 See note on ver. 15. — C.

4 Repaired, enlarged, and fortified, ch. 12. 6.

5 In kingdoms, times of danger produce great exertions for defence; just as in the church of God, times of persecution and controversy produce great devotedness, courage, zeal, study, and learning. — C.

6 Ge. 35. 19. Mat. 2. 1.

7 There were two cities of this name: (1) Bethleham-judah (Ju. 17. 7, 8) so called to distinguish it from (2) another in Zebulun (Jos. 19. 15), called also Bethleham-frutful. Bethleham-judah is about six miles south of Jerusalem, and contains about 300 inhabitants. — C.

8 1 Ch. 4. 31. Ju. 1. 8.

9 2 Sa. 14. 2. Jo. 8. 1. ch. 20. 20.

by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

# CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by the prophet Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

1 Jos. 15. 35, 38. Mi. 1. 15.

2 Jos. 12. 35. 1 Sa. 23. 19.

3 1 Ch. 18. 120, 8.

4 Jos. 10. 5, 11; 15. 35, 39. Is. 37. 8.

graces of God to others; especially if made instrumental for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not to be so, according to their stations and ability.

of the eternal Father—and placed to do justice and judgment, and to establish his people in eternal glory.

than to be given up to their own pride and passion. But O the sad state of the world!

## CHAPTER XII.

10 And <sup>o</sup>Zorah, and Aijalon, and <sup>p</sup>Hebron, which *are* in Judah and in Benjamin fenced cities.<sup>4</sup>

11 And he fortified the strong holds, and put <sup>q</sup>captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 (For the Levites left <sup>r</sup>their suburbs and their possession, and came to Judah and Jerusalem: for <sup>s</sup>Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he <sup>t</sup>ordained him priests for the high places, and for the devils,<sup>5</sup> and for the calves which he had made.)

16 And <sup>u</sup>after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for <sup>v</sup>three years they walked in the way of David and Solomon.<sup>6</sup>

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of <sup>w</sup>Eliab<sup>7</sup> the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took <sup>x</sup>Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took <sup>y</sup>eighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.<sup>8</sup>

23 And he dealt wisely, and <sup>z</sup>dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired <sup>a</sup>many wives.

A.M. 3030. B.C. 974.

o Jos. 15:33; 19:47, 42.

p Ge. 23:2. Jos. 10:31.

q These cities were

situated along the

southern and western

borders of Judah.

Two of them, Zorah

and Aijalon, were in

Benjamin. It would

seem that the object

of Rehoboam was

chiefly to fortify his

little kingdom against

attacks from the

south and west—the

Edomites, Moabites,

and Egyptians. The

northern border, be-

ing near the capital,

and being generally

rugged and difficult,

was easily defended.

—P.

r Jos. 21:20–42. 1 Ch.

6:66–81.

s ch. 13:9. Re. 13:16.

t Kl. 12:28–33; 13:37.

u Kl. 12:31. Re. 17:17.

v Ho. 13:2. Ps. 106:37.

w That is, literally,

hairy ones, a name

commonly applied to

goats, but which

well includes all the

fabulous deities of

heathenism, known

by the names of

Pan, Silenus, Satyrus,

Fanus, &amp;c. Herodo-

tus informs us (l. 61)

that the he-goat

was universally wor-

shipped in Egypt,

under the name of

Mendes; and to some

such disgraceful ac-

tivities the text

undoubtedly refers. See

note on Le. 17:7.—C.

x i.e. Those Le-

vites, ver. 14; ch. 15:9;

30:12, 18. Ps. 92:35.

y ch. 12:12. Hu. 6:4.

z Mat. 13:18–22. Ps. 78:34.

a That this book

was written after the

captivity, yet com-

paratively, near to

the days of Solomon,

and under divine in-

spiration, there can,

with Christians, be

no doubt. It is de-

lightful therefore to

observe this incien-

tal testimony to the

religious character of

Solomon, as it clothes

him with David—a

sinner, for such is

the way of man—a

believer, a penitent,

for such is the work

of grace.—C.

1 Sa. 16:6, 7; 17:13.

28:1 Ch. 27:18; 2:13.

7 Eliab was David's

eldest brother, 1 Cl. 1:

2, 13; 1 Sa. 17:28, and

David had seven

elder brothers, 1 Sa.

17:14. By ancient

reputation therefore,

as David began his

reign at thirty (2 Sa.

5:4), Abihail must

have been, in point

of fact, his grand-

daughter, or great

grand-daughter, and

his daughter only by

adoption, or heirship.

at-law.—C.

1 Ki. 15:2. ch. 13:27.

not of Absalom, 2 Sa.

14:27.

2 Sa. 17:17. 1 Ki. 11:

13.

3 Ce. 25:6. ch. 21:37.

ver. 11.

4 Heb. a multitude

of wives, 2 Sa. 17:17.

1 Ki. 11:3.

5 The succession

lay in the will of the

king, and did not de-

scend by order to the

eldest son. Reho-

boam might there-

fore make this selec-

tion; but, as the case

of Adonijah and A-

bsalom gave him warn-

ing, he dispersed his

other sons, with am-

ple maintenance, to

separate commands,

so that none of them

A.M. 3034. B.C. 970.

might have an op-

portunity of acquir-

ing such popularity

in the capital, as

might tempt them to

rebellion. See 2 Sa.

5:1–13.—C.

CHAP. XII.

a ch. 11:17, 1 Ki.

14:22. De. 32:15. Pr. 2:

11; Je. 2:13.

b 1 Ki. 12:17; 14:22.

Pr. 29:11. The two

tribes over which he

reigned, as the other

ten had done before.

c 1 Ki. 14:25, 26. Ju.

2:13.

d That is, Shishak

was permitted, given

over, to follow his

own ambitious course

of foreign conquest,

and Rehoboam and

his kingdom adjudge-

d for their idolatry

to suffer all the evils

of invasion.—C.

e Ju. 4:13. 1 Sa. 13:5.

f 2 Sa. 18:15, 17, 18.

g Eze. 30:5. Na. 3:9.

All Africans.

h *Lubims*, most

probably the people

called Libyans, a

people of north-

eastern Africa. C.

Originally the Lu-

bims were depend-

ent on the Egyptians

or Nubians. They

multiplied greatly,

however, and became

a great and power-

ful nation. Less

civilized than the

Egyptians, they were

more attached to the

arts of war than of

peace. Being chief-

ly pastoral, they roamed

over a very large sec-

tion of northern Af-

rica, and gave their

name to a region sup-

posed by ancient

geographers to ex-

tend from the Nile to

the Atlantic, and

from the Mediter-

ranean to the equa-

tor.—P.

i *Sukkims*, ren-

dered by the Septua-

gint, *Trigintæ*, or

thirty, in caves,

inhabitants of the

mountain range on

the west of the Red

Sea, where Burk-

hardt seems to have

found their descend-

ants in the tribe call-

ed Bishareen. C.

I am more inclined

to the opinion that

the Sukkims were a

nomad people, and

were so called be-

cause of their living

in tents (*swakim*).

They probably pas-

tured their flocks

along the western

borders of the valley

of the Nile.—P.

4 *Ethiopians*, the

descendants of Cush,

some of whom dwelt

on the Asiatic, others

had migrated to the

African side of the

Red Sea.—C.

5 Je. 10:1. Na. 3:12.

ch. 11:5–10.

6 ch. 11:4. 1 Ki. 12:22.

7 ver. 1–4. ch. 15:2.

De. 28:25, 48. Je. 2:

13, 19, 41; 5:19; 16:10,

11; Am. 6:1, 2.

8 1 Sa. 7:34–38; 50:15.

1 Ki. 22:29; 8:37, 39. ver.

12; ch. 31:15, 16; 32:26.

Ez. 9:27. Le. 26:40. Ho.

5:15.

9 Or, a little while.

10 All my wrath.

11 De. 28:47, 48; 15:26.

12 Je. 10:24. Ps. 59:3.

13 That they may

know the difference

of the two services

by experience.—C.

14 1 Ki. 14:6; 15:7.

15 2 Ki. 16:18; 18:15.

Ch. 26:20–28.

16 ch. 25:1. 1 Ki. 10:

16, 17.

17 1 Ki. 14:27, 28.

18 D.C. 968.

1 Rehoboam, forsaking the Lord, is punished by Shishak's invasion.  
5 He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, <sup>a</sup>when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, <sup>b</sup>and all Israel with him.

2 And it came to pass, <sup>c</sup>that, in the fifth year of king Rehoboam, <sup>d</sup>Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,<sup>1</sup>

3 With <sup>e</sup>twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the <sup>f</sup>Lubims,<sup>2</sup> the Sukkims,<sup>3</sup> and the Ethiopians.<sup>4</sup>

4 And he took <sup>g</sup>the fenced cities which *per-tained* to Judah, and came to Jerusalem.

5 ¶ Then came <sup>h</sup>Shemaiah the prophet to Rehoboam, and <sup>i</sup>to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, <sup>j</sup>Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king <sup>k</sup>humbled themselves; and they said, The LORD *is* righteous.

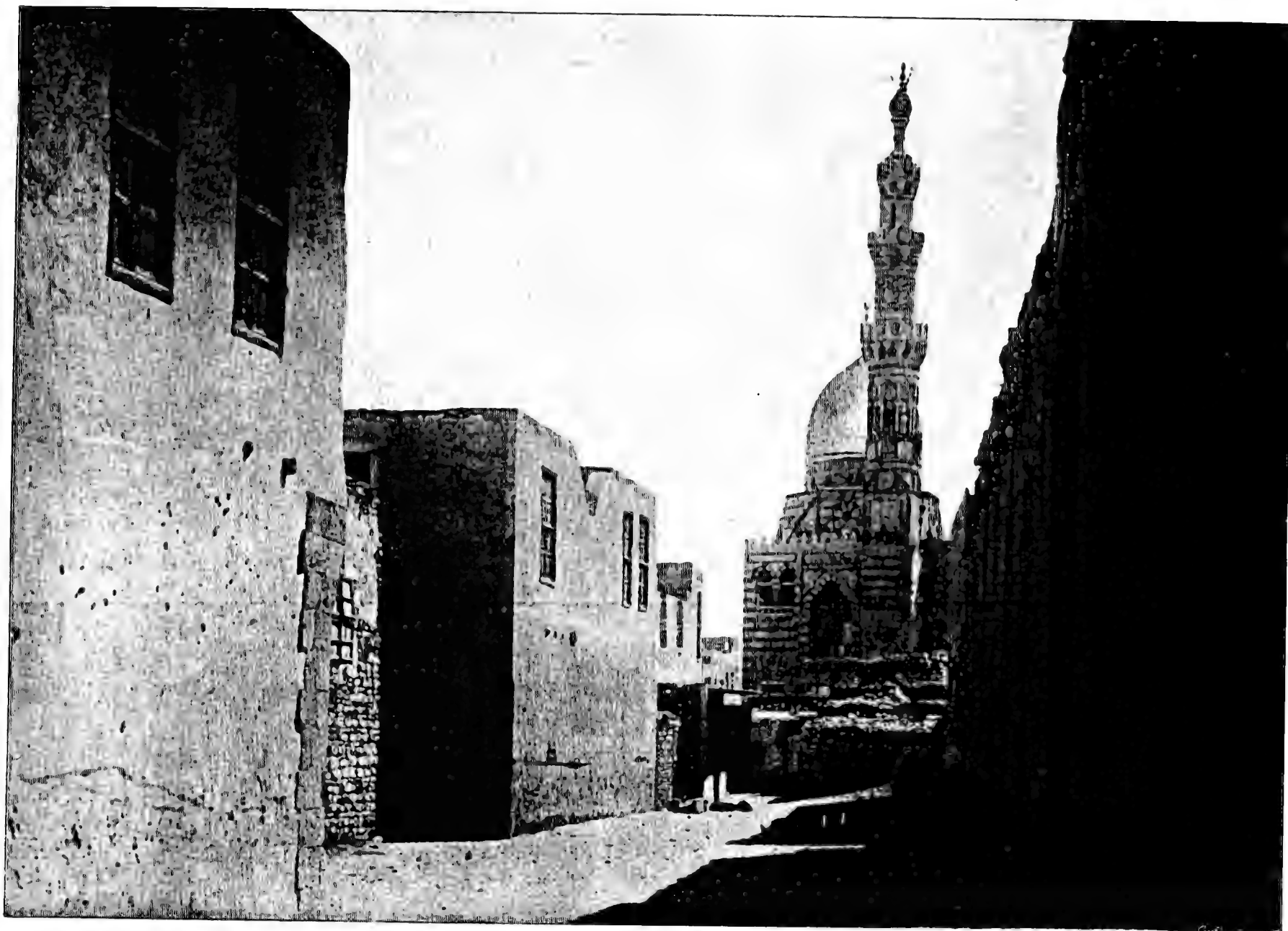
7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some<sup>5</sup> deliverance; and my wrath<sup>6</sup> shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know <sup>l</sup>my service, and the service of the kingdoms of the countries.<sup>7</sup>

9 So Shishak king of Egypt came up against Jerusalem, and took away <sup>m</sup>the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had <sup>n</sup>made.

10 Instead of which <sup>o</sup>king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, <sup>p</sup>that kept the entrance of the king's house.<sup>8</sup>

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.



**TOMB OF KAIT BEY—A MODERN PHARAOH OF EGYPT.** [II. Chronicles, xii:9]—"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord." The tomb of Kait Bey marks the resting place of one of the modern Pharaohs of Egypt. He was the successor in the respect that he was one of the last of the independent Mameluke Sultans of Egypt. He was in the line of succession from Shishak, who was the king of Egypt in the time of

Rehoboam. This tomb is about eighty feet long and seventy feet wide. It has some fine mosaics, and is thought to be the finest piece of architecture in Cairo. The door has a bronze covering about forty-five feet in height. Kait Bey was Sultan of Egypt from 1468 to 1496. As a general and a diplomatist he successfully maintained his position against the Porte. He was compelled, finally, however, to abdicate in favor of his son, Mohammed, a boy of fourteen.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel to put his name there: and his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the book<sup>1</sup> of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

## CHAPTER XIII.

1 Abijah succeeding maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. (his mother's name also was Michaiiah,<sup>3</sup> the daughter of Uriel of Gibeah:) and there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array,<sup>4</sup> with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.<sup>5</sup>

4 ¶ And Abijah stood up upon mount Zemaraim,<sup>6</sup> which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to

A.M. 3036. B.C. 968.

e Le. 26. 40-45. 1 Ki.

21. 29. Pr. 28. 13. La. 3.

33. 39-44.

f Or, and yet in

Judah there were

good things. Ge. 18. 24.

Is. 61. 3. 65. 8. Mat. 24.

15. 61. 11. 12.

g Or, fixed. Ps. 78. 37.

Ho. 10. 2. Mat. 7. 18.

h The marginal

translation is best,

because he fixed

not his heart steadily

ly and permanently

in God's service.

Being double-minded,

he was unstable;

being shallow of prin-

ciple, the seed of re-

pentance that sprang

in the hour of trouble

withered in the hour

of prosperity. Ja. 1. 8.

Mat. 13. 21. —C.

i ch. 11. 16. Mat. 7. 7.

Ac. 9. 11. Ps. 24. 6.

1 Heb. words.

k 1 Ki. 12. 22. ver. 5.

ch. 9. 29.

l 2 Ki. 12. 24; 14. 30;

15. 6. 7. 16. 32.

m ch. 9. 31. 1 Ki. 2. 10.

n ch. 11. 20, 22, or

Abijah. 1 Ki. 14. 31, or

Abia. Mat. 1. 7. 1 Ch.

3. 10.

CHAP. XIII.

B.C. 958.

a 1 Ki. 15. 1, 2.

2 For reconciliation

of apparent differ-

ence, see note on 1

Ki. 15. 2. —C.

b Or, Maachah, ch.

11. 20. 1 Ki. 15. 2.

c See note on ch.

11. 20. —P.

d Ju. 19. 14. Jos. 18. 28.

e ch. 12. 15.

f Heb. bound to-

gether.

g ch. 14. 9; 17. 14-18.

h Ch. 21. 5.

i The numbers of

these armies seem

great as to afford in

the minds of thought-

less infidels an occa-

sion of cavilling. A

little knowledge of

the construction of

Eastern armies

would, however, re-

move all improbabil-

ity. Besides, though

each had so many of

his own troops, or of

auxiliaries, it does

not follow that either

had all his army as-

sembled on one field

of battle. —C.

j Jos. 18. 22. Ge. 10.

18.

k Mount Zemaraim

is not to be confound-

ed with the town of

the same name, which

was situated in the

Jordan valley at the

spot now marked by

the ruins of *Samarra*.

The mount here

mentioned appears to

have been at or near

the boundary of the

two kingdoms, and

not far distant from

Bethel. —P.

l Ju. 9. 7. 2 Sa. 20. 17.

m Ps. 20. 7. Ro. 12. 18.

n 1 Sa. 16. 12, 13. 2 Sa.

7. 12-16. Ps. 132. 12.

A.M. 3046. B.C. 958.

1 Nu. 18. 19. Eze. 43.

24. 1. r. a perpetual

one of friendship.

7 See note on Le.

2. 13. —C.

k 1 Ki. 11. 26; 12. 20.

l Ju. 9. 11. 1. Job 30.

m ch. 12. 13. Ec. 10.

n Is. 3. 4. 1 Co. 14. 20.

Ep. 4. 14.

o Not young in

years, for he was

forty, but young in

the knowledge and

experience of human

affairs. —C.

p ch. 11. 1-4.

q ch. 9. 8. 1 Ch. 17. 14;

28. 5; 29. 23. Ps. 82. 1.

r Is. 31. 1, 3. Ps. 33. 16.

s Sa. 4. 3, 5. 1 Ki. 12. 28.

Ho. 8. 6.

t ch. 11. 14, 15.

u It is most proba-

ble that Jeroboam

had deprived the Le-

vites of their offices

and possessions, not

having been able to

seduce them to the

worship of the calves,

or from their attach-

ment to the temple

service of Jehovah at

Jerusalem. —C.

v 1 Ki. 12. 31; 13. 33.

w Heb. to fill his

hand, Ex. 29. 1. Le. 8.

x 1 The Aaronic

priest was consecrat-

ed with the offering

of one bullock and

one ram, Le. 8. 22.

Abijah seems to

make mention of

service as if it were a

kind of simoniacal

bribe for obtaining

the office. —C.

y Ex. 29. 5-7. ch. 11.

16, 17, 19, 6.

z Ex. 29. 5-7. ch. 11.

16, 17, 19, 6.

a Ex. 29. 5-7. ch. 11.

16, 17, 19, 6.

b Nu. 10. 9; 31. 6.

c Ac. 5. 39. Job 9. 4.

40. 2. 1 Co. 10. 22.

d Three circum-

stances will account

for Jeroboam's listen-

ing to this lengthen-

ed and accusatory

address. 1. His con-

science may have

felt it, and deprived

him, for the moment,

of power to silence it

by any noise in his

army. 2. He may

have been afraid to

prevent his army

from hearing the

young king. 3. And,

what is most proba-

ble, he may have been

only listening in ap-

pearance to prevent

Abijah's attention

from the ambush,

ver. 13. he was se-

cretely laying against

him. —C.

e Jos. 8. 4. Ju. 20. 29.

f Jos. 21. 30, 31. Je.

33. 37. Pr. 21. 30, 31. Je.

4. 22.

David for ever, even to him and to his sons by a covenant of salt?<sup>7</sup>

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young<sup>8</sup> and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites,<sup>9</sup> and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams,<sup>1</sup> the same may be a priest of them that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

11 And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the show-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.<sup>2</sup>

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold,

the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But, alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and following of long-rooted customs! And happy is it if those who begin foolishly would but end wisely in the right disposal of their children or their property!

CHAPTER XII. [Ver. 2. Shishak has been satisfactorily identified with *Sesouchis*, the first king of the Diospolitan dynasty. The name is found on Egyptian monuments in the form *Sheshouk*. In the temple of

stupid and self-conceited sinners must have the plainest providences explained to them before they understand them. They whom the Lord hath left ought to blame themselves as the guilty cause, and to humble themselves under his mighty hand: for it is vain to project means of defence if we continue unhumbled for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting prodigals! How forward he is to meet them with merciful deliverances who humble themselves!

for himself. Judgments which make us learn righteousness are mercies in disguise. But if our heart be not engaged in the service of God all is naught. They who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to anything evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. And, alas! how many in his church do but cumber the ground while they live, and in a moment go down to their grave!

the battle *was* before and behind: and they cried<sup>a</sup> unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.<sup>3</sup>

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck<sup>m</sup> him, and he died.<sup>4</sup>

21 ¶ But Abijah waxed mighty, and married fourteen<sup>a</sup> wives,<sup>5</sup> and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story<sup>6</sup> of the prophet Iddo.

## CHAPTER XIV.

1 Asa succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which* <sup>a</sup>was good and right in the eyes of the LORD his God.<sup>1</sup>

3 For he took away <sup>a</sup>the altars of the strange gods, and the high places, and brake down the images,<sup>2</sup> and cut down the groves;<sup>3</sup>

4 And <sup>a</sup>commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also<sup>a</sup> he took away out of all the cities of Judah the high places and the images:<sup>4</sup> and the kingdom was quiet before him.<sup>5</sup>

A.M. 3046. B.C. 958.

Ex. 14. 10. 15. ch. 14.

9. Ps. 50. 15. 1 Ki. 20. 35.

7. ch. 14. 12. 20. 22. Ps.

3. 8. 33. 16. Is. 10. 16. 19.

3. Infidels have as-

serted the utter in-

credibility of such a

slaughter, and I have

sought for modes of calculation

to reduce the amount.

There is no ground

for the infidelity of

the one class, nor

necessity for the re-

search of the other.

The text does not

say they were all

slain in one battle,

but includes the 100,000

of life during the

continuance of the

war. See ver. 10, and

comp. ch. 14. 1. When

viewed thus, there

will be no difficulty in

admitting the calcu-

lation: examples of

equal extermination

may be found, alas!

in all ages.—C.

8 Heb. *humbled*.

Ju. 8. 28. Ps. 100. 42.

4 1 Ch. 20. 2. 2 Ki. 18.

5 Ps. 22. 4. Da. 3. 28. Le.

26. 7. 8. De. 28. 7.

1 Jos. 10. 19.

1 De. 12. 8. Jos. 8. 9.

1 Ki. 12. 23.

1 Jn. 11. 54. ch. 15. 8. 2

Sa. 13. 23.

9 1 Sa. 25. 38. Eze.

24. 16. 1 Ki. 14. 20. 1. 9.

4 It is very evident

that Jeroboam (and

not Abijah) is meant,

but though now

stricken with dis-

ease, he did not die

till two years after

Abijah, 1 Ki. 14. 20. 15.

9.—7.

2 B.C. 955.

6 Or, *commentary*.

6 ch. 12. 15. 9. 39.

CHAP. XIV.

a 1 Ki. 2. 10. ch. 9. 31.

12. 10.

b 1 Ki. 15. 14.

c 1 Ki. 15. 11; 11. 33.

ch. 25. 2.

1 Not in the sight

of 'the Lord God,'

but of 'the Lord *our*

God,' to remind us

that the act of mercy

whereby God 'ap-

prehends us in Christ

Jesus' is accom-

panied by an act of

faith whereby we

apprehend him of

whom we are appre-

hended, Phi. 3. 12. 1

Co. 1. 22.—C.

d 1 Ki. 11. 7; 14. 22.

21. Eze. 20. 18. 1 Pe. 1.

18.

e Of strange gods,

1 Ki. 1. 14. ch. 15. 17.

2 Heb. *shrines*.

3 'The groves,' in

the Hebrew *Asher-*

im, were images of

the goddess *Astarte*,

one of the ancient

deities of the Canaan-

ites. The rendering

in our authorized ver-

sion is calculated to

create an erroneous

idea.—P.

f Jos. 22. 5. Ge. 18. 19.

ch. 11. 21; 10. 12. 13. Ezr.

x. Ne. v. viii. xiii.

g ver. 3. 1.

h Heb. *sun-images*.

i The connection

between the peace of

the kingdom and its

devotion to the wor-

ship of God is not

worthy. The Lord

gave rest and peace

so long as the peo-

ple were faithful to him,

and kept his coven-

ant. 'Righteousness

exalteth a nation.—

P.

A.M. 3049. B.C. 955.

A ch. 8. 2. 6. 11. 6. 12.

1 ver. 1. 5. Ju. 3. 11. 30.

5. 21. Ps. 127. 1. 2. 40. 49.

Ch. 15. 15.

A Le. 26. 1. 13. De. 28.

1-14. 14. v. vi.

1 ch. 11. 1. 13. 2. 25. 5

But all this strength

is soon tried.

8 It is not to be im-

agined, as he had such a

standing army always

organized, and like

modern European

armies, totally with-

drawn from agricul-

ture and manufac-

tures. David had

but a twelfth part

called out at one

time, and this it is

probable continued

to be the model of

his successors. See 1

Ch. xxvii.—C.

m ch. 15. 8. Is. 18. 1.

Eze. 30. 5. Who had

late-ly subdued

Egypt.

n ch. 13. 3. 17. 14. 18.

Ps. 33. 16.

7 This prodigious

array would not, as

in European armies,

consist entirely of

soldiers with a regu-

lar commissariat and

a few camp-followers,

it would include,

as is often the case

with eastern armies,

the entire population,

or at least a vast

retinue of servants,

counted in the mus-

ter, but forming no

part of the effective

force.—C.

o Jos. 15. 44. Mi. 1. 15.

Ju. 1. 17.

p 1 Ki. 14. 15. ch. 13. 14.

Ps. 50. 15. 9. 15. 130. 1.

q 1 Sa. 14. 6. Ps. 62. 11.

Ro. 8. 31.

r 1 Sa. 17. 45. Ps. 22. 4.

2. 11. 34. Eze. 10. 15. ch.

20. 12. 16. 8. Pr. 18. 10. Je.

32. 17. Ac. 9. 4. Is. 41. 10.

16. Ro. 8. 31.

t ch. 13. 15; 20. 22; 16.

8. 1. 20. 7. 8. De. 28. 7.

Jos. 23. 9. 10.

8 The infidel who

objects that such an

army would never

be brought against

such an inconsider-

able land will be an-

swered by the classi-

cal reader when he

remembers Xerxes,

Greece, and Mara-

thon; and the belie-

ver will rejoice in the

light of Scripture,

which exhibits, not

man's prowess, but

God's mercy in every

national deliverance.

—C.

9 Gerar lay on the

extreme south of the

plain of Philistia

towards Egypt. The

valley of Gerar was

a favourite camping

ground of Abr. ham

It would seem that

the Ethiopians had

invaded Palestine

after the manner of

a nomad tribe, with

their families, tents,

flocks, and herds.

The latter were left

on the rich pastures

of Gerar, while the

fighting men march-

ed northward to the

frontier town of Mar-

eshah.—P.

11 It is evident that

Zerah had not come

as a mere invader,

but as a settler, taking

possession of lands

and cities. The inva-

sion and occupation

of the Roman empire

by the northern na-

tions will afford an

intelligible parallel.

—C.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; <sup>a</sup>because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand: all these *were* mighty men of valour.<sup>6</sup>

9 ¶ And<sup>m</sup> there came out against them Zerah the Ethiopian, with an host of a <sup>a</sup>thousand thousand,<sup>7</sup> and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephatah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, <sup>a</sup>it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for <sup>a</sup>we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.<sup>8</sup>

13 And Asa, and the people that *were* with him, pursued them unto Gerar:<sup>9</sup> and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar;<sup>1</sup> for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XIV. [Ver. 3. In the parallel passage in 1 Ki. 15. 14 it is said, 'the high-places were not removed.' It is probable that two distinct kinds of high-places are spoken of—one dedicated to the wor-

REFLECTIONS.—What a mercy to a church and nation are pious and reforming princes! And it is comely and pleasing when those who attempt to reform others show themselves

enemy will find all human efforts in vain. And the fair warnings, that render them inexcusable in their obstinacy, will occasion their more distinguished ruin. How often are princes occupied in laying ambushments of war and death when they should be



## CHAPTER XV

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet<sup>1</sup> Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season<sup>2</sup> Israel hath been without the true God, and without a teaching priest, and without law:

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed<sup>3</sup> c<sup>4</sup> nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded<sup>4</sup> the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him:)<sup>5</sup>

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time,<sup>6</sup> of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

A.M. 3059. B.C. 945.

CHAP. XV.

a. Sa. 23. 2. Eze. 3.

14. 2. Pe. 1. 21.

1 Heb. before Asa.

b. ch. 13. 12. 32. 8. 1 Ch.

22. 18. Ja. 4. 8.

c. ver. 4. 14. Mat. 7. 7.

ch. 33. 1. 13. Ps. 32. 6.

Je. 29. 13. 14. 18. 5. 6.

d. 1 Ch. 28. 9. 2 Ki. 21.

14. ch. 24. 20. 7. 19. 20.

e. Ho. 3. 4. 1 Ki. 12. 28.

-33. 15. 3.

f. The prophet does

not mean 'long ago'

in reference to the

time of the judges,

but addressing Judah

and Benjamin, ver.

2, 8, he speaks of the

separate kingdom of

Israel under Jeroboam

(comp. ver. 9),

of the mutual calamities

inflicted upon each

other (see ch. 13. 17),

because of this national

defection, and of God's

mercy to such, in

either nation, as believed

the word of his law and prophets,

and turned to him by

repentance.—C.

g. Ju. 3. 9. 15. 16. 10. 16.

1 Sa. 7. 4.

h. Ju. 5. 6. vi. 1. Sa.

xiii. ch. 12. 15. xiii.

A. ch. 12. 1. 13. 17. Is.

10. 5. Am. 3. 6.

i. Heb. beaten in

pieces.

j. ver. 1.

k. These words,

that is, the words

spoken by Azariah

the son of Oded, ver.

1, and the 'prophecy'

of Oded himself,

who had likewise

spoken, though the

words of his prophecy

are not given, while

their happy effect is

recorded.—C.

l. Heb. abominations.

2 Ki. 23. 13.

m. ch. 13. 19.

n. ch. 4. 18. 12.

o. ch. 11. 16. 32. 9. Zec.

8. 2.

p. The 'strangers'

here mentioned were

Israelites belonging

to tribes not included

in the kingdom of

Judah. It is singular

that some even out

of Ephraim, the great

rival tribe, coming to

Jerusalem. It is evident

that many in the

northern kingdom

were dissatisfied and

shocked at the idolatry

there practised, and

now when they saw

the pure worship of

God re-established

under Asa, they embraced

the precious opportunity

of journeying to Jerusalem

to join in it. It is

not to be inferred

from the mention of

'strangers' out of

Simeon, that the

tribe and territory of

Simeon were not

included in the southern

kingdom. They

formed part of Judah;

but it seems that

some of the Simeonites

had left their homes

and settled in the

northern kingdom.

They are here called

'strangers'—C.

q. Ex. 8. 9.

r. Nu. 31. 28. 39. ch. 1.

37. 5. 1 Ch. 20. 20. 27.

s. Heb. in that day.

t. De. 5. 2. 3. 29. 1. ch.

29. 10. 31. 37. Ne. 9.

13. 10. 25. Ps. 110. 3. Jo.

50. 5. Co. 8. 5.

u. B.C. 935.

A.M. 3064. B.C. 940.

CHAP. XVI.

f. Ex. 22. 20. De. 13. 9.

17. 2.

g. The essence of

the Jewish constitution

was, that God was

king; consequently every act

of idolatry was considered

as high treason, and therefore

capitally punished. De. 17. 2.—C.

h. Ne. 5. 13. 10. 29. Ps.

119. 106.

i. Ne. 8. 10. 2 Co. 1. 12.

Pr. 3. 17. Ps. 32. 11.

j. ver. 2. 4. Mat. 7. 7.

Is. 45. 19. ch. 14. 6. 7.

k. 1 Ki. 15. 13. ch. 14.

3. 5. De. 33. 9. 13. 5. 8.

l. Zec. 1. 3.

m. Grandmother, 1

Ki. 15. 2. 10.

n. In many eastern

courts, the queen-mother

is not a name of relation,

but of a high and influential

office. From such a dignity

Maachah seems to have been

removed.—C.

o. Heb. horror.

p. Literally, 'a fear

in a grove,' that is, an

object to be worshipped.

It will fear, not the

fear which is due to God,

but the slavish and degraded

fear rendered to an

abominable idol. There is

little doubt that this idol

was Ashtaroth.—C.

q. 2 Ki. 23. 4. 5. 12.

r. For worship of the

true God, Le. 38. De. 12. 13.

14. 1. Ki. 22. 43.

2 Ki. 12. 3. 14. 4. ch. 33. 17.

s. 1 Ki. 15. 15. 15. 15.

t. Till the end of.

u. Kingdom, 1 Ki.

15. 16. 32.

v. B.C. 939.

w. From the

rending of the ten

tribes from Judah,

over which Asa was

now king.

x. 1 Ki. 15. 17. 22. 12.

y. ch. 11. 16.

z. 1 Sa. 7. 17.

aa. Baasha died in

the twenty-sixth year

of Asa, and so could

not be at war with

him in the thirty-sixth.

1 Ki. 15. 31. 1. 6. 8.

The word, however,

rendered 'reign,' may

as properly be translated

'kingdom' and the calculation

may be from the

formation of Judah and

Benjamin into a separate

kingdom under Rehoboam.

This ordering

will also apply to

ch. 15. 19. C.—See

note on 1 Ki. xvi.—P.

q. 2 Ki. 12. 18. 10. 8. 26.

r. Heb. Darnesech.

s. Ju. 2. 2. Is. 31. 2. 8.

t. 1 Ti. 6. 10.

u. Heb. which were

his.

v. 1 Ki. 15. 20. 9. 19. 2.

Ki. 15. 24.

w. All the places

and districts here

mentioned were in

the north of Israel,

on the borders of

Syria, and consequently

more exposed to the

attacks of Benhadad's

forces. Finding it

necessary to protect his

kingdom on the Syrian

frontier, Baasha not

only relinquished his

attempt to fortify

Ramah, but left it in

the hands of the

Jubaites.—C.

x. B.C. 935.

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.<sup>7</sup>

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also concerning Maachah the mother of Asa the king, he removed her from being queen,<sup>8</sup> because she had made an idol<sup>1</sup> in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

## CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth year of the reign<sup>1</sup> of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.<sup>2</sup>

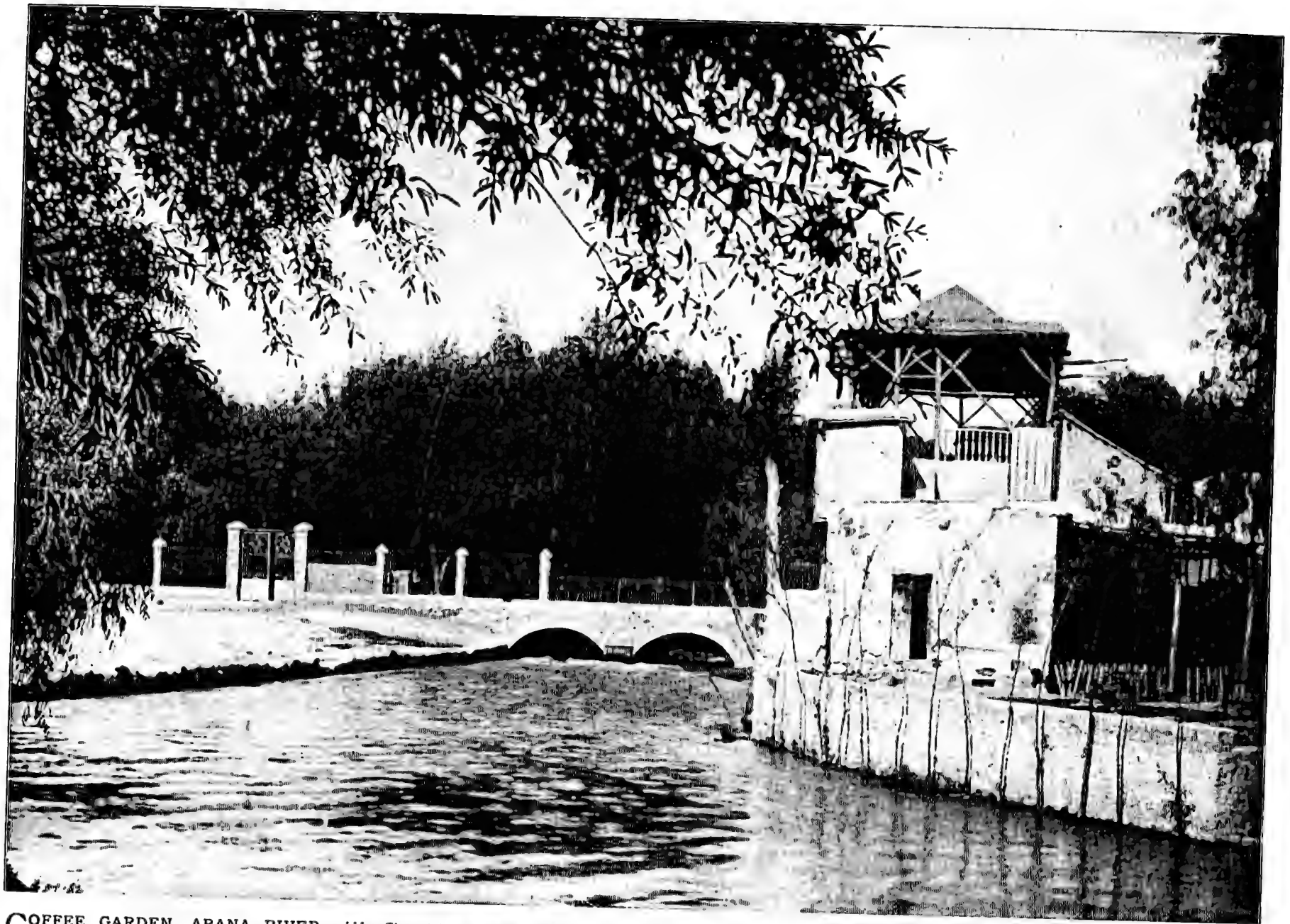
2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus,<sup>3</sup> saying, 3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Tjon, and Dan, and Abel-maim, and all the store-cities of Naphtali.<sup>6</sup>

profound peace it is proper to prepare for war: the clouds will return after the rain. God often tries his people with great danger and distress while they are

in vain; but that the case of churches and nations is extremely bad when God forsakes them; and that the best which

on the covenant of grace and the great sacrifice of Jesus Christ: perform



**COFFEE GARDEN, ABANA RIVER.** [II. Chronicles, xvi 2]--"Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben hadad, king of Syria, that dwelt at Damascus." One of the things that will strike any traveler at Damascus is the great number of coffee gardens, which are found in different portions of the city. These gardens upon some one of their sides usually front the Abana river. The natives gather here to

smoke the nargileh pipe or cigarette and to drink black coffee. These gardens are filled with large trees and adorned by beautiful flowering shrubs. Rose bushes grow in all of them, and roses are taken from these gardens with which to make the famous attar of roses. During the night, when the gardens are illuminated, they look as if they might be scenes of the Arabian Nights. The great charm of Damascus is its abundant supply of water.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, 'Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped' out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

## CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with his princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

A.M. 3069. B.C. 935.

2 Ki. 15. 22.

3 Jos. 18. 24, 26. 1 Sa.

7. 6, 10.

4 1 Ki. 16. 1. ch. 19. 2;

20. 34.

5 Is. 31. 1. Je. 17. 5, 6.

6 Called in as auxiliaries, it would seem the Syrians had become marauders—not an uncommon result with such mercenary armies: and that Asa had been compelled to turn his arms against them (comp. ch. 16. 2), and that they had 'escaped' for the present to return in greater force against his kingdom.

7 ch. 14. 9-12.

8 Heb. in abundance.

9 Ps. 5. 21; 15. 3. Job

34. 2. Eccl. 10. Je. 10.

17. He. 4. 13.

10 Ps. 18. 25, 26; 32. 7;

113. 6. Zec. 2. 5.

11 Ch. 2. 8. 1 Ki. 15.

32. 2. Sa. 12. 7-12.

12 ch. 26. 19. Ps. 141. 5.

13 Even the heathen have said, that 'anger is a short madness.' Our Lord has, however, shown that it is still worse, and that, when causeless, it is murder. Mat. 5. 22. Here its heinous character still farther appears in its direct rebellion against the message of God.—C.

14 ch. 18. 26. Je. 20. 2;

20. 26.

15 Heb. crushed.

16 Ge. 9. 21, 22; 19. 33. 2

Sa. 11. 4.

17 1 Ki. 15. 23. ch. 24.

27. 26; 27. 7. 8. 26; 32.

32; 33. 18; 35. 27; 36. 8.

18 B.C. 915.

19 Job 14. 1. De. 28. 22.

ch. 21. 18, 19; 24. 23.

20 Some disease commencing in the feet and ascending (as the original intimates) upward to the body.—Disease is the offspring of sin, and every disease is either a corrective of sin, or a cultivator of grace.

21 Co. 11. 30, 32. 2 Co. 4.

17. Disease should therefore lead to careful self-examination; and, if we have never yet drawn near to God, or fallen from our first love, it should warn us to seek him while he may be found.—C.

22 Ch. 10. 14. Je. 17.

5. Is. 22. 2.

23 Most probably foreigners, who were astrologers, and dealers in amulets and charms, as species of idolatry that led the king's heart away from God.—C.

24 B.C. 914.

25 Heb. digged.

26 Ge. 30. 2. Mar. 16. 1.

27 Je. 34. 5. ch. 21. 19;

32-33.

28 The context shows that 'the great burning' was of incense and perfumes. It was customary both in Egypt and Palestine to burn incense at the funerals of kings and great men. The quantity consumed at the burial of Asa seems to have been unusually large.—P.

29 CHAP. XVII.

1 Ki. 15. 22.

2 Jos. 18. 24, 26. 1 Sa.

7. 6, 10.

3 1 Ki. 16. 1. ch. 19. 2;

20. 34.

4 Is. 31. 1. Je. 17. 5, 6.

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9 Ps. 18. 25, 26; 32. 7;

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13 ch. 18. 26. Je. 20. 2;

20. 26.

14 Heb. crushed.

15 Ge. 9. 21, 22; 19. 33. 2

Sa. 11. 4.

16 1 Ki. 15. 23. ch. 24.

27. 26; 27. 7. 8. 26; 32.

32; 33. 18; 35. 27; 36. 8.

17 B.C. 915.

18 Job 14. 1. De. 28. 22.

ch. 21. 18, 19; 24. 23.

19 Some disease commencing in the feet and ascending (as the original intimates) upward to the body.—Disease is the offspring of sin, and every disease is either a corrective of sin, or a cultivator of grace.

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21 Ch. 10. 14. Je. 17.

5. Is. 22. 2.

22 Most probably foreigners, who were astrologers, and dealers in amulets and charms, as species of idolatry that led the king's heart away from God.—C.

23 B.C. 914.

24 Heb. digged.

25 Ge. 30. 2. Mar. 16. 1.

26 Je. 34. 5. ch. 21. 19;

32-33.

A.M. 3090. B.C. 914.

1 ch. 17. 1, 2; 24. 7;

15. 8. ver. 19.

2 ch. 15. 2. Ro. 8. 31.

3 Na. 2. Sa. 11.

4 Some read the passage—'of his father and of David; others, for David, would substitute Asa. Houbigant renders it, 'first and last; but there does not appear sufficient authority for any of these emendations. That the first ways of Asa were religious is recorded (ch. 12. 2), and may not David have been one of his names, generally dropped for the name of Asa, or the *phylarch*, a name probably derived from his following physicians to the neglect of God, ch. 12. 2? C.—There can be no doubt that king David is here referred to. According to Hebrew idiom and eastern custom the word *father* has a very wide signification. It may mean any ancestor however remote. David was not merely one of Jehoshaphat's ancestors, but he was the head of the royal line.—P.

5 ch. 14. 2; 15. 2. Lu. 1.

6 1 Th. 2. 10. 2 Co. 1. 12.

7 1 Ki. 22. 26-33; 13.

33; 16. 25-34.

8 2 Sa. 7. 25. 1 Ki. 2.

12. Ps. 127. 1. 1 Pe. 5. 10.

9 1 Sa. 10. 27. 1 Ki. 4.

21. ch. 17. 15. Mat. 6. 33.

10 That is, was encouraged.

11 Of idols, for 1 Ki.

22. 4. ch. 20. 33.

12 B.C. 914.

13 Is. 40. 23; 60. 13.

14 Ne. 8. 7. ch. 35. 3.

15 The princes most probably taught the civil law, the Levites and the priests the nature and design of the ceremonies of the temple service: all was contained in the 'book of the law.' It forms a remarkable example of a public itinerant ministry, which appears to have been initiated, in some degree, in the reign of Edward VI.

16 De. 17. 18. Mal. 2.

7. ch. 35. 3.

17 Is. 8. 20. Jn. 5. 39.

18 De. 6. 6-9. Mat. 28. 20. 2.

19 1 Th. 3. 17. Ro. 15. 4.

20 The book of the law of the Lord was the full and well-known name of the Pentateuch—a name given to it by Jehoshaphat himself (De. 31. 26; 30. 10, 11); it was frequently mentioned by Joshua (ch. 1. 8. &c.), and by the sacred writers who succeeded him.—P.

21 Ge. 35. 5. ch. 14. 14.

22 Heb. war.

23 ch. 9. 14; 20. 8. 2 Ki.

34.

24 ver. 5, 12, 13. 1 Ch.

29. 25.

25 ch. 8. 2-6; 11. 5-12;

14. 6.

26 Or, palaces.

27 1 Ch. 27. 27-31.

28 By his judicious government he increased commerce and manufactures, and carried on much public improvement in all the cities.—C.

29 Ge. 12. 2; 13. 16; 15. 5;

22. 17; 26. 4.

30 Not with him in Jerusalem, but subject to the monthly mustering, ordained by David (1 Ch. xviii.), and ready to be called out together for

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD established the kingdom in his hand: and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also, in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him mighty men of valour

15 And next to him<sup>1</sup> was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri,<sup>2</sup> who willingly offered himself unto the LORD,<sup>3</sup> and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These<sup>3</sup> waited on the king, besides those whom the king<sup>2</sup> put in the fenced cities throughout all Judah.<sup>4</sup>

## CHAPTER XVIII.

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had<sup>1</sup> riches and honour in abundance, and<sup>2</sup> joined affinity with Ahab.<sup>1</sup>

2 And<sup>2</sup> after certain years<sup>2</sup> he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men,<sup>3</sup> and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Go<sup>2</sup> up; for God<sup>4</sup> will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the LORD<sup>2</sup> besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of

A.M. 3104. B.C. 900.

1 Heb. at his hand.

2 Ju. 5:29 Ps. 110:3.

Ac. 2:47. In all, 380,000

of Judah, and 380,000

of Benjamin. The

whole of his subjects

could not therefore

be less than 5,000,000

of men, women, and

children.

2 That is, who did

not choose war as a

mere profession, or

for the purposes of

advancement, but

solely in obedience to

the LORD, when his

providence, or his

word called him to

the defence of his

country.—C.

3 Officers.

x ver. 2, 12.

4 The organization

of the army and de-

fence of the kingdom

were most complete.

The army was not

kept as a modern

standing army; it

bore more resem-

blance to a militia.

The soldiers were

trained, ranked under

leaders, and ready to

be called out at a

moment's notice, but

during peace they

were permitted to re-

main at their ordinary

occupations, with the

exception of a few

who were placed as

garrisons in fortified

cities. The army was

composed of five

great divisions. Ju-

dah contributed

380,000 men in three

divisions, and Benja-

min 380,000 in two di-

visions.—P.

CHAP. XVIII.

B.C. 897.

a ch. 1: 5, 12; 1. 15. 1

Sa. 2. 30. Mat. 6. 33. 1 Ti.

4. 8. Pr. 10. 22.

2 2 Ki. 8. 18. 2 Co. 6.

14. Ge. 0. 2.

1 Joram his eldest

son married Atha-

iah, Ahab's daughter

—a remarkable ex-

ample of the danger

of marrying into an

irreligious family, as

it led to the ruin both

of father and son.—

C.

c 1 Ki. 22. 2. Pr. 9. 6;

23. 3. 13. 20.

2 Heb. at the end of

years.

d 1 Ki. 22. 4-35. ch.

19. 2. 2 Ki. 3. 7.

e 1 Ki. 22. 4-6. 1 Sa.

23. 2. 4. 9. 2 Sa. 2. 1; 5. 19.

23.

f 1 Ki. 18. 19; 22. 6.

g That is, of those

called prophets, from

pretending to foretell

future events. The

word *it*, fixing the

meaning of the re-

sponse to Ramoth-

gilead, is not in the

original; so that, like

other false oracles,

these prophets could

have defended their

answer, whatever the

event had been.

Neither is any king

specified, so that the

delivery might have

been to the king of

Syria as readily as

to the king of Israel.

—C.

h Eze. 13. 3-10, 19, 22.

Je. 23. 17. Is. 30. 10. Mi.

2. 17; 3. 11.

i In 1 Ki. 22. 6 it is

Adonai, i.e. the Lord,

a name used with

greater latitude than

Jehovah. Perhaps

Jehoshaphat suspect-

ed their character

from their using that

word, which might

apply to Baal, or any

heaven god, and

therefore in the rest

of the interview Ze-

dekiah, and the others,

employ the name Je-

hovah.—J.

k Heb. yet, or more,

—C.

A.M. 3107. B.C. 897.

m Or, floor, 1 Ki.

22. 10-13. Is. 14. 9. Eze.

26. 16. Da. 2. Mat. 13.

28. 29. The threshing-

floors among the an-

cient Jews were only,

as they are to the day

in the East, round

level plats of ground

in the open air where

the corn was trodden

out by oxen. Such

was the floor of Ar-

amnah the Jebusite,

where David erected

the altar. Hence a

floor might well be

near the entrance of

Samaria, which was

built on a hill, and

might afford no im-

proper place for the

kings of Israel and

Judah to hear the

prophets in.—J.

n Je. 27. 2. Is. 20. 2-4.

Eze. iv. 1. Ki. 22. 11.

o 1 Ki. 22. 12. Pr. 24.

24. 5; ver. 32-34. 2 Pe.

2. 1. 1. Jude. 19. Re. 16. 13.

14; 22. 8.

p Heb. with one

mouth, 1 Ki. 22. 13.

q Je. 23. 28; 42. 4. 1 Co.

11. 2; 4. 2. Mat. 28. 20.

Eze. 2. 7; 3. 17. Ac. 20. 27.

Is. 8. 20.

r La. 4. 21. Am. 4. 4. 5.

Ec. 11. 9. 1 Ki. 18. 27; 22.

15.

s Micaiah does not

speak in the name of

the LORD, but point-

ing to the false pro-

phets, he repeats

their words, as if he

had said, Why ask

me since these your

chosen oracles have

so spoken? Besides,

he does not say, 'Go

ye up' and ye shall

'prosper'; but, 'Go

ye up and prosper'

and, in that event,

'they shall be deliv-

ered'; but, 'Go ye

up and prosper'

and, in that event,

'they shall be deliv-

ered'; but, 'Go ye

up and prosper'

and, in that event,

'they shall be deliv-

ered'; but, 'Go ye

up and prosper'

and, in that event,

'they shall be deliv-

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up and prosper'

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'they shall be deliv-

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'they shall be deliv-

ered'; but, 'Go ye

up and prosper'

and, in that event,





**A** GORA TEMPLE IN ATHENS, GREECE—WHERE MEGACLES WAS THE CHIEF ARCHON, WHEN AHAB AND JEHOSEPHAT REIGNED OVER ISRAEL AND JUDAH. [II. Chron., xviii. 1.]—"Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Jehoshaphat succeeded Asa as king of Judah in 914 B. C. Ahab succeeded Omri as king of Israel in 918 B. C. In B. C. 912 an alliance was made between Jehoshaphat and Ahab. About the same time Megacles was the chief archon of Athens, and it was during this period

that the Eupatrids arose in open revolt and besieged the Acropolis in Athens. Illustrating this contemporaneous Greek history we give a picture of the Agora temple in Athens which stands just beneath the Acropolis on the side of the north wall, and is doubtless in the very neighborhood of the revolt led by Cylon. Cylon was of the highest rank and position, and a man of great wealth who suddenly appeared in arms against the Athenian government. It is interesting thus to see what was taking place in Greece at the time Ahab and Jehoshaphat ruled in Judah and in Israel.



## CHAPTER XIX.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.<sup>9</sup>

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.<sup>1</sup>

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes.<sup>3</sup> So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.<sup>4</sup>

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out,<sup>5</sup> and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.<sup>6</sup>

33 ¶ And a certain man drew a bow at a venture,<sup>7</sup> and smote the king of Israel between the joints of the harness:<sup>8</sup> therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.<sup>9</sup>

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.<sup>2</sup>

A.M. 3107. B.C. 897.

b Je. 20.2. Mar 14.65. Ac. 23.2. 2 Co 12.7. 1 Ki. 22.24.

c Is. 26.11. 2 Ki. 7.2. Je. 38.15.

d Heb. a chamber in a chamber, 1 Ki. 20.30. 22.25.

e The prophet meekly answered that the event would determine which of them spake by the Spirit of God, and he would not need information on that head when he should have to conceal himself in the closest recess, 'a chamber or closet within a chamber,' for fear of those who sought his life, in order to punish him as a false prophet, and the cause of Ahab's death.—Scott.

f 1 Ki. 19.10; 22.26. Re. 2.10. ch. 25.16.

g Je. 37.15. Mat. 14.3.

h 1 Ki. 22.27. Is. 30.20. Ps. 80.6.

i Nu. 16.29. Is. 44.26. ch. 25.16.

j Mi. 1.2. Re. 2.7.11. 29. Je. 22.29. 1 Ki. 22.28.

k That is, the prophet said 'Hearken'; thus putting his prophetic character to the test of public and undeniable failure or fulfilment of his prediction.—C.

l 1 Ki. 22.30; 14.2; 20.38. ch. 35.22. ver. 31. Is. 12.55. 21. Pr. 29.5.

m The Hebrew text has, 'change thy garments and come'; but our translation is countenanced by all the ancient versions and is required by the context. The Sept. and Josephus say that Jehoshaphat wore the royal robes of Ahab, and ver. 31 countenances this for he was taken for Ahab.—J.

n See note on 1 Ki. 22.30.—C.

o Horrid ingratitude, 1 Ki. 20.32-34. Mat. 6.6. Pr. 12.10.

p Thus does the wicked king seek to destroy the man that had spared his life, and restored him to liberty and a kingdom, 1 Ki. 20.31, 34.

q But ingratitude to man is inseparable from ingratitude to God, Ro. 1.21.—C.

r Pr. 9.8; 13.20.

s Ex. 14.15. ch. 14.11. Ps. 50.15.

t See note on 1 Ki. 22.32.—C.

u Ge. 22.14. Ps. 46.1. 50.15. 91.15. 2 Co. 1.10.

v Heb. from after him.

w Heb. in his simplicity, 2 Sa. 15.11. Pr. 10.9.33.

x See note on 1 Ki. 22.34.—C.

y Heb. between the joints and between the breastplate.

z Heb. made rich.

a 1 Ki. 22.35.

b See note on 1 Ki. 22.35.—C.

c This graphic narrative is given almost verbatim as here in 1 Ki. 22.1-35.

d In Kings a few more particulars are added in reference to the kingdom of Israel.

e In this place the historian confines himself almost exclusively to what concerns the kingdom of Judah.—J.

A.M. 3107. B.C. 897.

CHAP. XIX.

1 Should not this be a warning to those professing to be Christian, yet waste their treasure and expose the lives of their armies for defence and upholding of antichristian systems? The balance of power, for sake of which this course is followed, is but another name for an idol which politicians worship, to the neglect of the honour and worship of God.—C.

2 The groves, rather the images of Astarte, which the Israelites in imitation of the Canaanites had set up in every part of the land as tutelary deities.—P.

3 Mount Ephraim, since the rest of the ten tribes under Jeroboam, had become the northern boundary of the kingdom of David or Judah.—C.

4 Judges appointed by an accountable to the government, or occasional national assemblies, superseding either customary or hereditary jurisdictions, and the still more dangerous power of local parties, and temporary interests and impulses.—C.

5 That is, with you, if you seek him in faith and humility, and with you to see your actions and motives, and to hold you responsible, whether you acknowledge and seek him or not.—C.

6 It is always important in the reading and study of Scripture, that we compare and contrast ancient and modern things of the same kind. Viewed in this light, what Christian land can furnish such a royal speech—such a royal commission or charge?—C.

a ver. 1. Ac. 6.6, 15. 1 Ch. 26.30. ch. 17.8.

b 2 Sa. 23.3. Ex. 18.21. De. 1.16, 17; 17.8; 31.12. Ps. 82.1-6. Ec. 5.8.

c Blood and blood, injuries endangering or taking away life, in which when the blood of one was shed, a demand was made for the blood of the guilty.—C.

d Between law and commandment, statutes, and judgments, that is, if there be any dispute as to the interpretation of the written law, or as to the bearing of a statute upon any particular case, then these skilled and commissioned lawyers were to judge and decide. They were to constitute a court of appeal for the review and decisions of all questions of delicacy and difficulty. The political and ecclesiastical arrangements of Jehoshaphat were made with consummate wisdom, and inspired by a noble desire to promote at once the best interests of the kingdom and the glory of God.—P.

e Nu. 16.46. Is. 3.11. Ro. 2.8, 9. Jos. 22.20. Eze. 3.18. Ho. 4.11.

f 1 Ch. 6.11. Ezr. 7.3.

1 Jehoshaphat, on his return, is reproved by Jehu. 4 He visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.<sup>1</sup>

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim,<sup>3</sup> and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges<sup>4</sup> in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who is with you in the judgment.<sup>5</sup>

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.<sup>6</sup>

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,<sup>7</sup> between law and commandment, statutes and judgments,<sup>8</sup> ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

e 1 Ch. 26.30. ver. 8.

f 2 Ti. 2.1. Ep. 6.10.

g Heb. take courage and do, Jos. 1.6, 9; 1 Ch. 22.11, 16, 19; 1 Co. 16.

## CHAPTER XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and appointeth singers to praise the Lord.* 22 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's good reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, are wrecked*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came *against* Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude *against* thee from beyond the sea<sup>2</sup> on this side Syria; and, behold, they *be* in *Hazazon-tamar*, which *is* En-gedi.

3 And Jehoshaphat *feared*, and set himself<sup>3</sup> to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah, they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the LORD, before the new court,<sup>4</sup>

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and *rulst not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou *our* God, *who*<sup>5</sup> didst drive out the inhabitants of this land before thy people Israel. and *gavest* it to the seed of Abraham thy *friend*<sup>6</sup> for ever?

8 And they dwelt therein, and have *built* thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us *as* the sword, judgment,<sup>6</sup> or pestilence or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab, and mount Seir,<sup>8</sup> whom thou wouldst<sup>7</sup> not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not;

11 Behold *I say* how *they* reward us, to come to cast us out of thy possession, which thou hast given us to inherit.<sup>9</sup>

12 O our God, wilt thou not *judge* them?

A.M. 3108. B.C. 896.

CHAP. XX.

a Ps. 83:5-8. ch. 14:3.

10:32. 1. 15:7. 18:9, 10.

1 The Targum reads

Edomites, which

seems supported by

ver. 10, 22, 23. Seir

being the residence of

the Edomites. Our

ignorance, however,

of minor geographical

cal and genealogical

distinctions renders

such conjectural

emendations danger-

ous.—C.

b ch. 19:2. He. 12:6.

c ch. 19:19. Am. 3:2. Je.

10:24. 15:27. 8.

2 The Dead Sea,

which extended from

north to south near-

ly the whole length

of the land of Judah,

and between Jeho-

shaphat and his con-

federate enemies.—

C.

c Je. 14:7. Jos. 15:62.

On the south-east

border.

d ch. 19:2. 15:7, 2.

3 Heb. *his face*.

4 There were as

yet but two courts

(2 Ki. 22:5, 12. 2 Ch.

33:5), and one of

these had been re-

newed with the altar

(ch. 15:8); of two other

courts, of the women

and of the Gentiles,

there has been hi-

therto no mention in

Scripture.—C.

5 &amp; Da. 4:36. 35:1 Ch.

29:12. Mat. 6:13. Ex. 18:

11. Ps. 86:6-8. 9:145:5.

6 Je. 17:7. Ex. 19:5-7;

20. 2. De. 7:6. 14:23; 20.

18:28. 9. Jos. vi.—22.

8 Heb. *thou*.

9 Je. 12:7; 13:15. Ps.

44:27, 35.

10 Is. 47:8. Ja. 2:23.

11 Ja. 1:11; 15:15.

12 Je. 17:8; 44:4.

13 ch. 2:4, 10.

14 ch. 6:28-31. 1 Ki. 8.

37:42, 27, 30.

That is, 'the

sword' of the inva-

der, or any other

such judgment, as of

wild beasts, Le. 26:22.

Je. 15:3. C.—Justi-

ment must signify

official judgment pro-

nounced and execut-

ed upon them by the

Lord on account of

sin. Many instances

of official judgments

are recorded in

Scripture. Almost

every calamity that

befell the nation was

an express divine

punishment for some

open act of national

sin.—P.

15 A man's house is

his home; so, the

house that is called

God's, implies that, in

a special manner, he

dwells there.—C.

16 The ancient name

of Edom was Mount

Seir, so called ap-

parently because of

its wild and rugged

character.—P.

17 De. 2:4, 9, 19. Nu.

20:17-21.

18 ch. 32:25. Ps. 109:4;

74:18, 20.

19 From a very early

period the Edomites

were the bitterest

foes of the Israelites.

Under David, Solo-

mon, and Rehoboam

they were kept in

subjection; but after-

wards they embra-

ced every opportunity

of harassing Israel.

They attempted to

establish settlements

in the south of Pales-

tine, and were in the

end successful, un-

derstanding their

defeat by Jehosha-

phat, and afterwards

by Amaziah.—P.

20 De. 32:36. 1 Sa. 3:15.

Ps. 90:13; 135:14.

A.M. 3108. B.C. 896.

a 2 Co. 3:5, 2 Ki. 6:15.

ch. 14:11. 1 Sa. 14:6.

2 Ps. 135; 123:1, 25

119. 81. Jonah 2:4. 15.

45:22.

3 De. 29:11. Jonah 3.

5 Ver. 4, 4.

6 Da. 9:20, 21. 15. 58.

9:55, 24.

a Nu. 24:2; 21:25. ch.

24:22.

b Ex. 14:13, 14. ver.

17. 15:37, 6; 41:10, 14-16;

43:1, 2. 1 Ch. 22:13.

c Gained by his

power, and for his

honour, ver. 22.

1 The object of

this invasion was to

expel the Israelites,

and partition their

land among the con-

federates (ver. 21);

and it is by no means

improbable that Je-

hoshaphat's zeal for

reformation had pro-

voked his heathen

neighbours to this

attack. His promise

of the land, and his

zeal for his own wor-

ship, rendered there-

fore, the cause emi-

nently that of God.

—C.

2 Heb. *ascent*.3 Or, *valley*.

d ver. 15, 22-24. Ex.

14:13, 14. Ps. 46:10. 15.

43:1, 2; 41:10. Nu. 14:9.

Ch. 15:2.

e Ex. 4:31. ch. 7:3. Ge.

47:31. 2 Ch. 21:10. Nu.

14:15.

f 1 Ch. xxv. 15. 16;

16:4-6. 22; 25:5.

g Je. 10:27, 28; 21:14;

22:30, 31; Ex. 24:4. Ju.

20:19, 21, 4. E. 9:1.

h 2 Sa. 14:2. Je. 6:1. 1

Ch. 4:5. ch. 11:6.

i Is. 7:22, 23; 26:3. 1

Ch. 22:11. Mar. 5:36.

k 1 Ch. 13:1. Pr. 21.

14:24.

4 Heb. *praisers*.

l Ex. 15:11. Ps. 27:4.

Jos. 24:19. De. 32:4.

5 God has scatter-

ed beauty widely

through creation. It

is seen in the grass,

the flowers, the trees,

in birds and beasts,

and in the human

face divine. It is

united with sublimi-

ty in sun, and moon,

and stars; and in all

these it necessarily

excites feelings of

admiration, and re-

cettes devout praise.

But of all beautiful ob-

jects, holiness is the

most beautiful, and

therefore, the most

suitable subject for

our most ardent

song.—C.

6 1 Ch. 16:41. Ps.

136:2.

7 2 Ki. 6:17. Ps. 35-5.

6, with ch. 13:13.

8 The sense is ob-

scure. The Hebrew

word rendered 'am-

bushments' signifies

'liars in wait'; and it

would seem from the

whole scope of the

passage that *angels*

are meant. Refer-

ence could not be

made to the Jews

themselves, for it is

expressly stated they

were not to fight.

The battle was the

Lord's; the victory

was the Lord's; con-

sequently it is natural

to conclude that the

Lord's hosts were the

agents. Though un-

seen they were

mighty and irresist-

ible. They excited

too the mutual jeal-

ousies of the rival

tribes, which had

united for a common

purpose.—P.

for "we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And *all* Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then<sup>\*</sup> upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, *came* the Spirit of the LORD in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, *Be* not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but *God's*.<sup>1</sup>

16 To-morrow go ye down against them: behold, they come up by the cliff<sup>2</sup> of Ziz; and ye shall find them at the end of the *brook*, before the wilderness of Jeruel.

17 Ye *shall not need* to fight in this battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the LORD *will be* with you.

18 And Jehoshaphat *bowed* his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And *the* Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they *rose* early in the morning, and went forth into the wilderness of *Tekeah*: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; *Believe* in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he *had* consulted with the people, he appointed singers unto the LORD, and that should praise<sup>4</sup> the *beauty* of *holiness*, as they went out before the army, and to say, *Praise* the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD *set* ambushments<sup>5</sup> against the

and the just commendation mingled with them, in a speedy returning to the Lord, and an activity in his service. When a blessing was pronounced upon the children of Moab, and the children of Ammon, and with

The site of Engedi is on the western side of the Dead

children of Ammon, Moab, and mount Seir, which were come against Judah;<sup>7</sup> and they were smitten.<sup>8</sup>

23 For the children of Ammon and Moab stood<sup>9</sup> up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy<sup>9</sup> another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they *were* <sup>2</sup>dead bodies fallen to the earth, and none escaped.<sup>1</sup>

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies,<sup>2</sup> and <sup>3</sup>precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of <sup>4</sup>Berachah;<sup>3</sup> for there they blessed the LORD:<sup>4</sup> therefore <sup>5</sup>the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the <sup>6</sup>forefront of them, to go again to Jerusalem with joy; for the LORD <sup>7</sup>had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And the <sup>8</sup>fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God <sup>9</sup>gave him rest round about.

31 ¶ And<sup>10</sup> Jehoshaphat reigned over Judah. *He was* thirty and five years old when he began to reign;<sup>5</sup> and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he <sup>11</sup>walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the <sup>12</sup>high places were not taken away; for as yet the people <sup>13</sup>had not prepared their hearts unto the <sup>14</sup>God of their fathers.<sup>6</sup>

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the <sup>15</sup>book<sup>7</sup> of <sup>16</sup>Jehu the son of Hanani the seer.

A.M. 3108. B.C. 866.

Houbigant renders the passage:

The Lord set against the children of Ammon and Moab

ambushments, of those who came from Mount Seir against

Judah, and the children of Ammon and Moab were smitten;

but they afterwards rose up against the inhabitants of Mount Seir, &amp;c. That is to

say, God let loose the mutual jealousies of these predatory

bands, and they of Seir conspired against, and at first

routed, their associates, who afterwards destroyed their as-

saultants, and thus their passions being roused they ex-

terminated one another.

—C. Or: they smote one another.

Eze. 7. 22. 1 Sa. 14. 20. Exe. 21. 22.

¶ Heb. for the destruction.

¶ Ex. 14. 13. Ps. 50. 22. 110. 5. 15. 37. 36.

¶ Heb. there was not an escaping.

¶ For dead bodies.

Several Hebrew MSS. and ancient versions read garments.—C.

¶ Vessels of desire, 1 Ch. 12. 8. Pr. 3. 15.

¶ That is, blessing.

Ex. 15. 1-18. Re. 19. 12.

¶ Berachah lies about six miles north of Hebron, and is still called *Heady Berachah*, manifestly

a corruption of the old name. The valley is broad and open, and forms a fit scene for the signal act of divine judgment recorded in the text.—P.

¶ The only true mode of celebrating a victory; for whatever be the numbers, the discipline, the courage, or the skill of a leader and an army, the victory is from God. But how few will either see or acknowledge thus his Almighty hand!—C.

¶ Ge. 28. 19. 32. 30. Re. 16. 10. 1 Sa. 7. 12.

¶ 2 Sa. 6. 15. 1 M. 2. 13. He. 6. 20.

¶ Ne. 12. 43. 15. 35. 10. 31. 11.

¶ Ch. 14. 14. Ge. 35. 5. Jos. 5. 1. Ex. 15. 14-10.

¶ Job 34. 29. ch. 14. 6.

¶ 1 Ki. 22. 41. 50.

¶ R. C. 914.

¶ 1 Ki. 15. 11. ch. 14. 21.

¶ xviii. 11.

¶ High places for worshipping the true God were left standing by Asa and Jehoshaphat; but those for worshipping of idols were destroyed.

¶ 1 Ki. 15. 14. ch. 14. 5.

¶ Ch. 25. 2. Ps. 78. 37. 2 Ti. 3. 5. 15. 20. 13.

¶ They had not seen and felt the divine obligation, spiritual meaning, or privileges of the temple service; but still adhered to those local sacrifices that left them exposed to the temptations of the surrounding idolatry. C.—The idolatry was universally suppressed; but some of the places where that worship had been performed were not destroyed; and these to such a fickle people became the temptation to idolatry in reigns propitious to truth and piety.—P.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

¶ Ch. 12. 14. 19. 3.

A.M. 3108. B.C. 866.

1 Ki. 22. 48. ch. 19. 2.

9 B.C. 866.

¶ At first Jehoshaphat was unwilling.

1 Ki. 22. 49.

¶ 1 Ki. 10. 22. 15. xxiii.

¶ The Targum places this Tarshish on the Great Sea, the Hebrew name for the Mediterranean; but this cannot be correct, as Ezion-gaber was on the Red Sea; but the name of Tarshish was undoubtedly applied to different places.—C.

¶ 1 Ki. 9. 26. Nu. 33. 35. De. 2. 8.

¶ Ch. 19. 2, with Ge. 12. 13. 20.

¶ He. 12. 6. ch. 19. 2.

¶ 15. 116. 9. Pr. 9. 6. 13. 20.

¶ Am. 3. 2. Ps. 99. 8.

CHAP. XXI.

B.C. 866.

¶ 1 Ki. 22. 50. 2 Ki. 8. 28. ver. 4.

¶ A large number of Kennicott's and De Rossi's MSS. read Judah. But the great

transition to Judah from Israel proper, as recorded ch. 15. 9, may have led to the occasional adoption of the name of Israel for Judah. Or may not king of Israel have been still a title of the kings of Judah, as king of France is long remained a title of the kings of England.—C.

¶ Ge. 25. 6. ch. 11. 23.

¶ Jehoram made partner of the kingdom with his father.

2 Ki. 8. 16. 17.

¶ De. 21. 17. Ge. 4. 7.

¶ Ch. 22. 17. Ju. 9. 5.

¶ Hab. 2. 12. Pr. 22. 15-17.

¶ 29. 2. 8. 10. 12.

¶ What a truly diabolical thing is the lust of power! it destroys all the charities of life. That he might sit more secure upon his throne, this execrable man murdered his hands in the blood of his brothers. There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs: even that of our own is not the least barren.—Clarke.

¶ In consort, 2 Ki. 8. 17.

¶ Jehoram became king during the life of his father, as Solomon during the life of David, 2 Ki. 8. 17; 1 Ki. 1. 30-39; but before this period he may have been co-regent with him, and in that sense, have begun to reign several years before.

¶ 1 Ki. 16. 25. 30-31. De. 7. 3. 4.

¶ Ch. 22. 2. 2 Ki. 8. 18.

¶ 2 Sa. 7. 12. 13. 1 Ki. 11. 36. 2 Ki. 8. 19. Ps. 132. 12. 30. 28.

¶ Heb. lamp or candle.

¶ Which promise was fulfilled in the princes of Judah till the usurpation of Herod the Idumean, and has ever been realized in Christ the root and the offspring of David.

¶ The truth which lighteth (shineth upon) every man that cometh into the world.—C.

¶ Ge. 27. 40. 2 Ki. 8. 20-22.

¶ Heb. Aand.

¶ 2 Ki. 8. 23. 5. 18.

¶ He did not gain a victory, but, in mo-

35 ¶ And after this <sup>1</sup>did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.<sup>9</sup>

36 And<sup>2</sup> he joined himself with him to make ships to go to <sup>3</sup>Tarshish:<sup>1</sup> and they made the ships in <sup>4</sup>Ezion-gaber.

37 Then Eliczer, the son of Dodavah of Mare-shah, prophesied against Jehoshaphat, saying, Because thou hast <sup>5</sup>joined thyself with Ahaziah, the LORD <sup>6</sup>hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

## CHAPTER XXI.

1 *Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, loushous death, and burial.*

NOW Jehoshaphat<sup>a</sup> slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.<sup>1</sup>

3 And their father <sup>2</sup>gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to <sup>3</sup>Jehoram, because he *was* the <sup>4</sup>first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he <sup>5</sup>strengthened himself, and slew<sup>2</sup> all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old <sup>6</sup>when he began to reign; and he reigned eight years<sup>3</sup> in Jerusalem.

6 And he walked in <sup>7</sup>the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of <sup>8</sup>Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he <sup>9</sup>promised to give a light<sup>4</sup> to him and to his sons for <sup>10</sup>ever.

8 ¶ In his days the <sup>11</sup>Edomites revolted from under the dominion<sup>6</sup> of Judah, and made themselves a king.

9 Then Jehoram went <sup>12</sup>forth with his princes, and all his chariots with him: and he rose up

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did <sup>m</sup>Libnah<sup>8</sup> revolt from under his hand; because <sup>n</sup>he had forsaken the LORD God of his fathers.

11 Moreover <sup>o</sup>he made high places in the mountains of Judah, and <sup>p</sup>caused the inhabitants of Jerusalem to commit <sup>q</sup>fornication,<sup>9</sup> and compelled Judah *thereto*.

12 ¶ And there came<sup>1</sup> a <sup>r</sup>writing to him from Elijah the prophet,<sup>2</sup> saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the <sup>s</sup>ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast <sup>t</sup>walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a <sup>u</sup>whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were better than thyself*;

14 Behold, with <sup>v</sup>a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were near the Ethiopians*:

17 And they came up into Judah, and brake into it, and <sup>w</sup>carried away all the substance that *was found in the king's house*, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, <sup>x</sup>the youngest of his-sons.

18 ¶ And after all this the LORD smote him in his bowels with <sup>y</sup>an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no <sup>z</sup>burning for him, like the burning of his fathers.<sup>3</sup>

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and <sup>a</sup>departed without <sup>b</sup>being de-

A.M. 3115. B.C. 889.

<sup>m</sup> Jos. 21. 13, 15, 48.  
<sup>8</sup> See note on 2 Ki. 8. 22.—<sup>p</sup>  
<sup>n</sup> ch. 13. 10, 15, 2. He. 10. 38. 15. 3. 11. Je. 2. 17. 19. 4. 18. 5. 25.

<sup>o</sup> Ex. 31. 13. De. 7. 5. 12. 3. K. 17. 9. 14, 19.  
<sup>p</sup> Re. 2. 20; 13. 16. 2. Ki. 1. 11.

<sup>q</sup> Le. 1. 17. 2. Ki. 6. 22. ver. 13. Eze. 23. 1. 2. Ki. 1. 11.

<sup>9</sup> Impurity was a part of the worship of Ashtoroth and other ancient idols, and the abominations in the worship of Juggernaut, &c., in modern India, abiding is idolatry, so abiding is sin, because the carnal mind is still abiding in enmity against God, is not subject to the law of God, neither indeed can be; Ro. 8. 7.

<sup>1</sup> B.C. 889.

<sup>r</sup> Which was written before his translation, 2 Ki. 21. 18.

<sup>2</sup> Elijah was translated in the reign of Jehoshaphat (2 Ki. 1. 17); but Jehoram was co-regent with his father for about three years (2 Ki. 8. 16, 17), and may then have begun his idolatrous practices, and so received this warning before the prophet's removal. Or, it is possible, the prophet, foreseeing the apostasy of this wicked king, may have left this warning to be delivered in his name. The idea of the letter being sent from heaven is a vain figment, unworthy of attention.

<sup>3</sup> 1 Ki. 15. 21; 22. 43.—h. xvii. xix. xiv.

<sup>4</sup> 1 Ki. 15. 25. 30—33. ver. 6, 11. 2 Ki. 8. 12, 27.

<sup>5</sup> Ex. 34. 15. De. 31. 16. ver. 11.

<sup>6</sup> Heb. a great stroke.

<sup>7</sup> Or, Midianites, Nu. 12. 1.

<sup>8</sup> Heb. carried captive, Job 1. 15; 5. 3-5. viii. xx., with ch. 24. 7.

<sup>9</sup> Or, Ahaziah, ch. 22. 1. or Azariah, ver. 6. Proves soon after, 2 Ki. 9. 29.

<sup>10</sup> ver. 14, 15. De. 28. 22, 27. ch. 16. 12; 24. 25.

<sup>11</sup> ch. 16. 11; 32. 33.

<sup>12</sup> Burning the dead was customary in ancient times, is still practised in India, and is often accompanied with much ceremony and expense.

<sup>13</sup> The burning of the dead body, which was rarely, if ever, practised among the Jews; but the burning of incense at a great state funeral. It would seem that the bodies were partially embalmed, and great quantities of sweet spices and perfumes were burned at the time of sepulture. This honour was not accorded to the wicked Jehoram.—<sup>p</sup>

<sup>14</sup> Jos. 23. 15. 1 Ki. 2. 2. d. Jos. 23. 15. 1 Ki. 2. 2.

<sup>15</sup> Heb. without desire, Pr. 10. 7. Je. 22. 18.

A.M. 3117. B.C. 887.

<sup>4</sup> None lamented him as a public loss, for he never had been a public blessing.—<sup>c</sup>  
<sup>5</sup> ch. 24. 25; 28. 27. 2 Ki. 21. 26.

CHAP. XXII.

B.C. 884.

<sup>1</sup> 2 Ki. 8. 24. De. 17. 14. ch. 21. 10, 17.

<sup>2</sup> 2 Ki. 8. 25. It was the twenty-second of his age. But forty-second of the kingdom of his mother's family.

<sup>3</sup> The very magnitude of the difference between this and the parallel account (2 Ki. 8. 26) leads to the conclusion that the two calculations must commence at different periods. See note on 2 Ki. 8. 26.—<sup>c</sup>

<sup>4</sup> Grandchild, ch. 21. 6. 2 Ki. 8. 18, 26, 27.

<sup>5</sup> ch. 21. 6. Ki. 16. 25. 30—33. Mi. 6. 16.

<sup>6</sup> His relation to Ahab's family was the occasion of his wickedness, and of his fall. When men choose wives for themselves, let them remember they are choosing mothers for their children. Perhaps Omri adopted and educated Athaliah, who was his grand-daughter, and the daughter of Ahab.—<sup>f</sup>

<sup>7</sup> Ps. 1. 1. Pr. 9. 6; 11. 20; 28. 15—17; 29. 2. 1—2 Ki. 9. 22.

<sup>8</sup> 2 Ki. 8. 28.

<sup>9</sup> 2 Ki. 8. 29.

<sup>10</sup> Heb. wherewith they wounded him.

<sup>11</sup> Otherwise called Ahaziah, ver. 1. and Jehoahaz, ch. 21. 17.

<sup>12</sup> This is evidently a mistake for 'Ahaziah' or 'Jehoahaz' as appears from the following context: and thus the Sept. Vulg. Syr. and twelve MSS.—<sup>f</sup>

<sup>13</sup> Heb. treading down.

<sup>14</sup> 1 Ki. 12. 15. Ps. 9. 16. Pr. 9. 6; 13. 20.

<sup>15</sup> A visible judgment of God upon his obstinacy, as he had probably been warned by some of the prophets to avoid undertaking the journey, or had been made aware of the sentence against Ahab and his house, which Jehu was commissioned to execute.—<sup>c</sup>

<sup>16</sup> 2 Ki. 9. 7; ix. 1 Ki. 19. 16, 17.

<sup>17</sup> 2 Ki. 10. 13, 14. ch. 21. 14.

<sup>18</sup> 2 Ki. 9. 27.

<sup>19</sup> He had fled to both Megiddo and Samaria, and was buried at Jerusalem.

<sup>20</sup> See note on 2 Ki. 9. 27. The phrase 'brought him to Jehu' may be rendered 'they caused him to be seen by Jehu,' i.e. as he attempted to escape in his chariot from Samaria, he was pursued out to the ruthless general, who, on seeing him, gave orders to shoot him in his chariot, as he had himself shot Joram at Jezreel.—<sup>p</sup>

sired;<sup>4</sup> howbeit they buried him in the city of David, but <sup>5</sup>not in the sepulchres of the kings.

## CHAPTER XXII.

1 Ahaziah succeeding, reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made Ahaziah<sup>a</sup> his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty<sup>b</sup> and two years old<sup>9</sup> was Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also was Athaliah, the daughter of Omri.

3 He also walked <sup>2</sup>in the ways of the house of Ahab:<sup>1</sup> for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they <sup>3</sup>were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And <sup>4</sup>he returned to be healed in Jezreel, because of the wounds which were given <sup>2</sup>him at Ramah, when he fought with Hazael king of Syria. And Azariah <sup>5</sup>the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction<sup>3</sup> of Ahaziah was of God,<sup>4</sup> by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, <sup>6</sup>whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, <sup>7</sup>when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And<sup>m</sup> he sought Ahaziah: and they caught him, (for he was hid<sup>5</sup> in Samaria,) and brought him to Jehu:<sup>6</sup> and when they had slain him,

we are taken off from every self-dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his tender promises to us, the grants he has made us, his ability to protect and deliver us, and

kindness.—But O, how hard is it to render reformation thoroughly complete; and to wean the best of men from sins which easily beset them, even when they have before smarted for them! But it is kind in God to continue a reprover to us; and it is great gain if our providential losses turn us from the path of evil.

REFLECTIONS.—What monsters are bred in the best of families; or, at least, are made so by unhal- lowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those whom duty

they buried him;<sup>7</sup> Because (said they) he is the son of Jehoshaphat, "who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But<sup>o</sup> when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king,<sup>8</sup> took<sup>2</sup> Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a "bed-chamber.<sup>9</sup> So Jehoshabeath, the daughter of king Jehoram, the wife of "Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them "hid in the house of God six years: and Athaliah reigned over the land.

# CHAPTER XXIII.

1 Jehoiada, having taken measures for his security, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in<sup>a</sup> the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into "covenant with him.

2 And they "went about in Judah, and gathered the Levites<sup>1</sup> out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation<sup>2</sup> made<sup>a</sup> a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the LORD hath "said of the sons of David.

4 This <sup>is</sup> the thing that ye shall do: A third<sup>7</sup> part of you entering on the sabbath, of the priests and of the Levites,<sup>3</sup> shall be porters of the doors;

5 And a third part shall be at the king's house;<sup>4</sup> and a third part at the "gate of the foundation:<sup>5</sup> and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and "they that minister of the Levites; they shall go in, for they are holy:<sup>4</sup> but all the people shall keep the watch of the LORD.<sup>6</sup>

7 And "the Levites shall compass the king

A.M. 3120. B.C. 884.

7 That is, his own subjects buried him. He had been first hid in Samaria (2 Ch. 22. 9); thence he had fled, and was, by Jehu's orders, mortally wounded at Gath; thence he fled to Megiddo, died there, and was buried in Jerusalem. 2 Ki. 27. 28.—C.

8 ch. 17. 4. 6. 10. 3. 0 ver. 7. 2 Ki. 11. 1. ch. 21. 4. 12. 12.

9 The daughter of king Jehoram and aunt of Joash.—C. 2 ch. 21. 7. 1 Ki. 11. 36. 2 Sa. 7. 12. 13. Ps. 132. 11. 12; 89. 28. 29. Je. 33. 20. 26. 9 Eze. 40. 46. 2 Ki. 11. 2.

10 The priests had private apartments within the precincts of the temple. In one of these the infant son of Ahaziah was hidden, and there he remained secure for six years.—P. 2 Ki. 11. 4. ch. 23. 1. 2 Sa. 7. 13. 1 Ki. 15. 4. 15. 6. 8. Job 5. 13. 14. Ps. 27. 53. 10. Pr. 21. 30.

CHAP. XXIII.

B.C. 878.

a 2 Ki. 11. 4-16. ch. 22. 12.

b Ge. 26. 28. 1 Sa. 18. 3.

c Ps. 112. 5. Mat. 10. 16. Ep. 5. 15.

1 It is important to observe here, as in other places, the loyalty of the Levites. It is somewhat remarkable that no mention is made of them in the parallel passage in 2 Ki. 11. 4. Perhaps in the latter passage they are included in the guard of the temple.—P.

2 That is, all this select assembly of the chiefs.—C.

d 2 Ki. 11. 17. 2 Sa. 5. 31. Ch. 11. 3.

e 2 Sa. 17. 1. Ki. 2. 4. 9. 5. ch. 6. 10. 7. 18.

f 2 Ki. 11. 5. 6. 1 Ch. 26. 12. 8. 25.

3 The Levites had their turns or courses in the service of the temple; so that a certain number went out every Sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, at least some of them, to his party, and having all the Levites at his command, took occasion at that time when the courses were to be changed, at daybreak, to arm both those that were coming out and those who were coming in; and thus effected the revolution he had so wisely planned.—I.

4 His residence within the temple. C.

5 This means, as I suppose, the grand entrance from the palace on Zion to the temple court. A splendid bridge was thrown across the ravine of Tyropoeon and connected the two. See note on 1 Ki. 10. 5.—P.

6 AC. 3. 22. Ki. 11. 6.

7 The chief entrance of the temple, the emblem of Christ, at once the "foundation and the "gate. 1 Co. 3. 11. Jn. 10. 9.—C.

8 1 Ch. xxv. xxvi. 1 Ki. 8. 10.

9 Heb. holiness, Nu. 16. 5. Ezr. 8. 28.

10 2 Ki. 11. 8. 9.

11 Called the watch of the LORD, because it was "hidden the

A.M. 3126. B.C. 878.

sanction of his covenant (ver. 1), and was kept in his temple.—C.

7 Ex. 19. 12. 13. 17. 14.

8 1 Ch. 9. 25. 2 Ki. 11. 7. 9.

9 1 Ch. xxiv. xxvi.

10 So two courses of priests, singers, and porters were in the court of the temple together.

11 He detained the outgoing party, whose course of service was completed; that so he might have at hand a double body-guard for the king.—C.

12 Arms that had been deposited in the temple by David as trophies of his victories, as was the case with the sword of Goliath, 1 Sa. 21. 9.—C.

13 2 Ki. 11. 11. Ne. 4. 17. 18. Ep. 6. 10-19.

14 Heb. shoulder.

15 Heb. house.

16 ch. 22. 11. Ps. 89. 39; 135. 13.

17 De. 17. 18. Ps. 2. 10-12. 15. 49. 24.

18 The words gave are supplied by the translators; put on seems the proper expression; and consequently, instead of testimony, it should be some part of the royal dress corresponding to the crown, perhaps the bracelet. See 2 Sa. 1. 10.—C.

19 Heb. Let the king live, 1 Ki. 1. 39.

20 2 Ki. 11. 13-16.

21 2 Ki. 23. 3. ch. 6. 13; 11. 14.

22 Standing by a pillar seems to have been a favourite position with the kings of Israel, most probably as emblematic of stability and support, 2 Ki. 11. 14. C. Or, "on the tribunal," as Boothroyd renders, who thinks this was the sort of rostrum erected by Solomon, mentioned ch. 6. 13.—I.

23 Pr. 11. 10; 29. 2. Re. 19. 1, 2, 11. 15. 14. 1-4.

24 1 Ki. 18. 17. Mat. 7. 5. Ro. 2. 1, 3.

25 From the ranks into which the guard was arranged (ver. 10), and within which none but the priests and Levites might come upon pain of death, ver. 6, 7. C.—The ranges mean the walls, or of buildings round the temple.

26 Re. 14. 9; 10; 19. 20.

27 Nu. 5. 2; 19. 14. ver. 19.

28 Professor Robinson has investigated into the probable position of the ancient gates of Jerusalem in his *Judea Researches in Palestine*, vol. i. p. 472. The notices respecting most of them, he thinks, are too indefinite to enable us to determine anything more than that some of them probably did not belong to the external city wall. Thus the *horse-gate*, says he, evidently lay between the temple and the royal palace, and in proof of this he refers to the present passage.—I.

29 a ch. 22. 10. Mat. 7. 2. Ge. 9. 5. 6.

30 b She was justly condemned as a murderer, ch. 22. 10.—C.

31 d 2 Ki. 11. 17. Ne. o. 38. De. 5. 2; 32. 1. 14. 15. Jos. 24. 25. ch. 15. 12; 29.

round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men "that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not "the courses.<sup>7</sup>

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which were in the house of God.<sup>8</sup>

10 And he set all the people, "every man having his weapon in his hand, from the right side<sup>9</sup> of the temple<sup>1</sup> to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they "brought out the king's son, and put upon him the crown, and *gave him* the testimony,<sup>2</sup> and made him king: and Jehoiada and his sons anointed him, and said, "God save the king.

12 ¶ Now, "when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at "his pillar<sup>3</sup> at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, "and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, "Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges;<sup>4</sup> and "whoso followeth her, let him be slain with the sword. For the priest said, "Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate<sup>5</sup> by the king's house, they slew "her there.<sup>6</sup>

16 ¶ And Jehoiada "made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of







**TOMBS OF ZECHARIAH AND ST. JAMES.** [II. Chron., xxiv:20, 21.]—"And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord. He hath also forsaken you. And they conspired against him and stoned him with stones as the commandment of the king in the court of the house of the Lord." According to the traditions of the Jews, this tomb stands for Zechariah who was

stoned in the reign of Joash. It is a cubical, monolithic structure excavated from the natural rock. Christians look upon the tomb as standing for the Zacharias spoken of by our Lord in Saint Matthew, xxiii:35. The tomb of Saint James is for the apostle by that name who was hurled to death in the valley below the tomb. This tomb is also an excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half columns. The porch is eighteen feet wide by nine feet deep, and is approached by a door and staircase on the north side.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the LORD.<sup>6</sup>

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The LORD look upon it, and require it.<sup>7</sup>

23 ¶ And it came to pass at the end of the year,<sup>8</sup> that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.<sup>9</sup>

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.<sup>1</sup>

26 And these are they that conspired against him, Zabab the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith<sup>2</sup> a Moabitess.

27 ¶ Now concerning his sons, and the great-

A.M. 3159. B.C. 845.

2 Ju 58 ch.19.2. Ho.

5.11. Is. 1.11.

3 ch. 15.16. 2 Ki.

17.17. 18.44.5. Ne.

9. 2. 2. 11.12.

4 To bear testimony

against personal or

national sin is still

the duty of God's

ministers. It is al-

ways a difficult

sometimes almost

hopeless task—still it

is duty—and often-

times the good seed

sown in hell is where

it could be least ex-

pected.—C.

5 Heb. clothed.

6 1 Sa.1.1.12.2. Sa.

12.9.10. Zec.7.11.12.

7 De.29.25. ch.15.2.

12.19.4.18.5.19.25.6.

19.

8 Mat.21.35. Ac.7.

59.

9 Idolaters have

often been praised for

liberality towards

other forms of wor-

ship. And if it be a

praise to judge all

religions alike, un-

derstandings may merit

that praise. But if

compassion, mercy,

and gratitude be es-

sential to liberality,

then is idolatry ever

most liberal. The

ingratitude and

cruelty of Joash to

the son of his pre-

decessor are

equally by that li-

berality that cannot

bear the reproach of

dishonesty and truth.—

C.

10 Ps.109.4. Jn.10.32.

11 Ge.9.5. Je.11.20.

12 Ps.12.10.12.15.17.6.

13 The LORD will

look upon it and re-

quire it; and so it

was, for the princes

were murdered by

the Syrians, the king

by his servants, ver.

23.25.—C.

14 2 Ki.12.17.18. De.

32.35. Re.13.10.16.6.

15 Ge.9.4.6. ver.17.21.22.

16 2 Ki.8.20.

17 Heb. Zarnesh.

18 De.32.30.28.25.

19 Le.26.17.18.30.17.

20 1 Ch.12.21.2. Je.2.

13.17.19.4.18.5.19.25.6.

21 19.22.8.9.1 Sa.12.25.

22 1 Sa.10.5.6.12.11.

23 1 Ch.22.6.35.24.16.12.

24 21.18.

25 1 Sa.21.30. Pr.10.7.

26 ver.16. ch.33.20.21.22.

27 1 What a striking

and fearful exam-ple

is this of divine judg-

ment upon both ruler

and people on ac-

count of royal and

national infidelity!

The king neglected

the duty which, as a

king, he owed to

God; he owed to

the people, left

without restraint,

gave way to idola-

trous practices. The

whole land thus be-

came corrupt and

guilty. Swift judg-

ment followed. The

army was overthrown

in battle; the country

was desolated; the

capital was spoiled;

and at length the

weak and guilty mon-

arch himself was

murdered by his own

servants.—C.

28 Or, Zosachar, 2

Ki.12.21.

29 Or, Shomer.

These traitors were

the children of pro-

hibited marriages.

A.M. 3159. B.C. 845.

2 Ki.12.18. ver.25.

3 Did burdens

here mean prophetic

threatenings, they

would scarcely be

called great. They

are to be interpreted

rather of those great

disasters mentioned

over, 25, and the po-

litical disasters of his

country arising from

idolatry.—C.

4 Heb. founding,

ver.3.14.

5 Or, commensary,

ch.29.10.11.2.34.

6 Heb. 838.

7 1 Ki.14.1.6.6.

8 ch.24.2.26.4. Ps.78.

36.38. Is.58.2.20.13.

9 Ke.1.16. Ho.10.2. Ja.1.

8.2. Ti.3.5.

10 He attempted to

unite worldliness and

godliness: he began

well, but did not con-

tinue—he wished to

do what was right,

but yielded to obsta-

cles and temptations

to do wrong.—C.

11 Heb. confirmed

upon him.

12 ch.24.25.26.33.24.

25. Ge.9.5.6. Ex.21.14.

Nu.35.10.21.31.

13 De.24.16. 2 Ki.14.

5. Je.31.30. Eze.18.4.

20.

14 1 Ch.13.1.

15 ch.11.17.17.14.18.

16 Nu.1.3.18.1. Ch.21.

5. ch.11.1.14.8.

17 The muster and

discipline had evi-

dently of late been

neglected, else the

amount of the nation-

al strength had been

known. Amaziah re-

organizes the dispos-

able force, and finds

the kingdom miser-

ably weak since, in

the days of Jehosha-

phat, the military

census was upwards

of a million.—C.

18 1 Sa.218. 152. ster-

ling.

19 Taking the shekel

at 2s. 6d. the talent

was 3000 shekels (Ex.

38.25.26). Of 25s. an

hundred talents =

£37,500, which gives

to each of 100,000

men 3s. 6d. per man. This,

therefore, could not

have been their pay,

but merely a subsidy

to the government,

or earnest to the

army.—C.

20 2 Sa.12.1. ch.15.1.

21 1 Ki.12.28. ch.15.2.

22 1 Sa.2.1. Ho.5.13.14.9.

23 12.

24 1 Sa.8.9.10. ch.18.14.

25 1 Ki.22.15. Ec.11.9.

26 This is no irony,

but an earnest warn-

ing, in which the an-

xiety of the prophet

omits the conjunc-

tions. The meaning

is, 'If thou wilt go

if thou wilt do, if thou

wilt be strong for the

battle (that is, if you

think yourself strong,

and confiding in it,

go to the battle), then

know that God shall

make thee fall, &amp;c.

—C.

27 Ju.7.11. ch.14.11.2.

28 Sa.14.6. Ps.20.7. 33.16.

29 20.

## CHAP. XXV.

A.M. 3159. B.C. 845.

2 Ki.14.1.6.6.

8 ch.24.2.26.4. Ps.78.

36.38. Is.58.2.20.13.

9 Ke.1.16. Ho.10.2. Ja.1.

8.2. Ti.3.5.

10 He attempted to

unite worldliness and

godliness: he began

well, but did not con-

tinue—he wished to

do what was right,

but yielded to obsta-

cles and temptations

to do wrong.—C.

11 Heb. confirmed

upon him.

12 ch.24.25.26.33.24.

25. Ge.9.5.6. Ex.21.14.

Nu.35.10.21.31.

13 De.24.16. 2 Ki.14.

5. Je.31.30. Eze.18.4.

20.

14 1 Ch.13.1.

15 ch.11.17.17.14.18.

16 Nu.1.3.18.1. Ch.21.

5. ch.11.1.14.8.

17 The muster and

discipline had evi-

dently of late been

neglected, else the

amount of the nation-

al strength had been

known. Amaziah re-

organizes the dispos-

able force, and finds

the kingdom miser-

ably weak since, in

the days of Jehosha-

phat, the military

census was upwards

of a million.—C.

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men 3s. 6d. per man. This,

therefore, could not

have been their pay,

but merely a subsidy

to the government,

or earnest to the

army.—C.

20 2 Sa.12.1. ch.15.1.

21 1 Ki.12.28. ch.15.2.

22 1 Sa.2.1. Ho.5.13.14.9.

23 12.

24 1 Sa.8.9.10. ch.18.14.

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if thou wilt do, if thou

wilt be strong for the

battle (that is, if you

think yourself strong,

and confiding in it,

go to the battle), then

know that God shall

make thee fall, &amp;c.

—C.

27 Ju.7.11. ch.14.11.2.

28 Sa.14.6. Ps.20.7. 33.16.

29 20.

ness of the burdens<sup>3</sup> laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings: and Amaziah his son reigned in his stead.

But what shall we do for the hundred talents which I have given to the army<sup>7</sup> of Israel? And the man of God answered, The LORD is able<sup>m</sup> to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home<sup>8</sup> again: wherefore their <sup>anger</sup> was greatly kindled<sup>9</sup> against Judah, and they returned home <sup>in</sup> great anger.

11 ¶ And Amaziah strengthened himself,<sup>1</sup> and led forth his people, and went to <sup>the</sup> valley of Salt, and smote of the children of Seir ten thousand.<sup>2</sup>

12 And <sup>other</sup> ten thousand <sup>left</sup> alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were <sup>broken</sup> in pieces.<sup>3</sup>

13 ¶ But the soldiers of the army<sup>4</sup> which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them,<sup>5</sup> and took much spoil.<sup>6</sup>

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he <sup>brought</sup> the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a<sup>7</sup> prophet, which said unto him, Why hast thou sought after the gods of the people, <sup>which</sup> could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that <sup>the king</sup> said unto him, Art thou made of the king's counsel? <sup>forbear</sup>; why shouldst thou be smitten? Then the prophet forbore, and said, I know that <sup>God</sup> hath determined<sup>7</sup> to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice,<sup>8</sup> and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us <sup>see</sup> one another in the face.<sup>9</sup>

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The <sup>thistle</sup> that <sup>was</sup> in Lebanon sent to the cedar that <sup>was</sup> in Lebanon, saying, Give thy daughter to my son to wife:

A.M. 3166. B.C. 838.

7 Heb. band.

m Pr. 10.22. De. 8.18.

ch. i. 12.

8 Heb. to their

place.

m 2 Sa. 19.42. Job 5.2.

Pr. 20.22.

9 Because they

were subjected to a

long march, and dis-

appointed of expect-

ed plunder.—C.

o Heb. in heat of

anger, Job. 12. 8. 1. 2

Sa. 19.44. Pr. 27.34; 29.

9:22.24.

1 i. B.C. 827.

p 2 Sa. 8.17. 2 Ki. 14.

7. Ps. 60. title.

2 The Valley of

Salt lay at the bound-

ary end of the Dead

Sea, along the base

of a range of salt hills

now called *Yehi' U-*

dum, 'the hills of So-

dom.' East of the

valley was Mount

Seir, or Edom. The

terrible punishment

inflicted on the ten

thousand captives is

accounted for by the

previous cruelty of

the Edomites, and

the hereditary enmity

which subsisted be-

tween the two na-

tions.—P.

q Ch. 20. 3; 18. 13.

r ch. 20.27; 27. 6-10.

3 The sacred his-

torian states the fact,

but does not give any

approximation. It was

delay and refinement

of cruelty to which

the late idolatrous

superstitions had pre-

pared the people.

When we compare

ver. 4 with this pas-

sage, we discover an

example of Amaziah's

imperfection of heart

—merciful and anx-

ious for the law in the

one case, negligent

of it and cruel in the

other.—a. i. ver. 14.

and his former zeal

for Jehu, who now

commingles with idol-

atry, having neglect-

ed the law of Moses

in one case (De. 7.25),

which lately he had

honoured in another.

C.

4 Heb. the sons of

the band.

5 2 Ki. 16.24, 28, 29; 9.

17 ch. 8.5.

6 The inhabitants.

6 Beth-horon stood

on the northern bound-

ary of the kingdom

of Judah. Samaria

was in the very centre

of Israel; it may be

inferred, therefore,

that Judah had pre-

vious to this time ob-

tained possession of

many cities in the

northern kingdom,

which were now cap-

tured and plundered.

The spoilers did not

venture within the

proper bounds of

Judah.—P.

g ch. 28. 23. Ex. 20.3.

5. De. 7.5, 25. 2 Sa. 5.1.

f ver. 7; ch. 19.2; 20.

37:16; 7:24. 20.

h Ps. 115.4-7. Je. 10.1

-20. Is. 46.1, 2; 44.9-20;

45.21.

i 2 Ti. 1.7. Pr. 9.7.8.

Is. 30.10. Ho. 4.17. ch.

36.15, 16.

j 2 Sa. 25:12-25.

7 Heb. counsel.

8 2 Ki. 14. 8-14. ver.

13; ch. 10.14. Pr. 20.3.

8 B.C. 826.

a 2 Sa. 2. 14. ver. 19,

20.

9 Not an invitation

to meet, but a covert

form of challenge, as

may be seen from the

insulting reply.—C.

b Or, *purse-bush*, or

thorn, Job. 9.8.

c Heb. a beast of the

field, Ps. 80.13.

1 The thistle denot-

ed Amariah—the

yet mischievous; the

cedar, Joash—power-

ful, yet peaceable.

No. 10. 10. 10. 10.

A.M. 3178. B.C. 826.

affect an equality

with the cedar, the

glory of Lebanon.

d ch. 26. 16. Pr. 13.10;

28.25. Is. 44.1, 6, 7.

e Lu. 14.31. Pr. 18.6.

7; 22.10; 28.15-18; 29.8.

9:25. 8:20. 18.

f ver. 10. 14. 1. Sa. 2.

25; 12.25. ch. 22. 24. 24.

Ps. 81.11, 12. 2 Th. 2.10-

12. Ho. 11.27. 2 Ki. 14.

11.

2 God adjudged

him, on account of

his idolatry, to be

delivered over to his

own heart and ways,

and to the tempta-

tions of Satan. In

this judicial sense it

was of God, but in no

other. See Ja. 1.13-15.

—g 1 Sa. 6. 9-20, not

Jos. 10.38.

3 Bethshemesh was

far beyond the bound-

aries of the northern

kingdom. Joash must

have marched down

the plain of Sharon

into the great broad

valley which runs

from among the

mountains of Beth-

shemesh to Ekron.

There the army of

Amaziah was concen-

trated, and having

been defeated, the

soldiers fled up into

the mountains of Ju-

dah—every man to

his tent.—

h Heb. smitten, 2

Ki. 14.10-14.

i Pr. 15.18. 18.17; 29.

23. Lu. 14.11.

j Heb. the gate of

that looked.

k ch. 26. 16. 2 Ki. 14.

Pr. 20.25; 11.4, 28; 13.7;

22.16; 23.5; 27.24. Is. 10.

14.

5 Heb. sons of

pledge or power.

6 Hostages (that is,

literally, prisoners of

a high rank, in

pledge of the future

peaceable conduct of

Amaziah.—C.

l 2 Ki. 14. 17, 18; 13.

10.

7 B.C. 825.

m ch. 9. 31; 12.15; 16.

17. 20. 34. 41; 27. 7; 29.

22; 28.26; 32.35; 33.18.

35. 36. 27.

n Heb. conspired a

conspiracy, 2 Ki.

19. ch. 24.25; 31. 24. (He

became very unpo-

pular after having

lost the battle with

the Israelites; the con-

sequence of which

was the dismantling

of Jerusalem, and the

seizure of the royal

treasures. It is likely

that the last fifteen

years of his reign

were greatly embitter-

ed; so that finding

the royal city to be

no place of safety, he

endeavoured to se-

cure himself in the

fortress of Lachish.

[1.]

o That is, the city

of David, as 2 Ki. 14.

20.

## CHAP. XXVI.

B.C. 820.

a Or, *Azariah*, 2

Ki. 14.21; 15.2-7.

b The building of

Elloth is placed in

front of Uziah's bio-

graphy, as a distin-

guishing characteris-

tic note. Elloth was

a city on the northern

point of the eastern

tip of the Red Sea,

which David took

when he conquered

Edom, 2 Sa. 8. 14. It

was one of Solomon's

principal seaports, 1

Ki. 9. 26. It was a

place of great im-

portance under Ju-

dathan, but, under

Arahan rule (being

called Arah), is now

Edomites, and thine heart <sup>lifteth</sup> thee up to boast: abide now at home; <sup>why</sup> shouldst thou meddle to <sup>thine</sup> hurt, that thou shouldst fall, <sup>even</sup> thou, and Judah with thee?

20 But Amaziah <sup>would</sup> not hear; for it <sup>came</sup> of God,<sup>2</sup> that he might deliver them into the hand of <sup>their</sup> enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, <sup>both</sup> he and Amaziah king of Judah, at <sup>Beth</sup>-shemesh, which <sup>belongeth</sup> to Judah.<sup>3</sup>

22 And Judah was put to the <sup>worse</sup> before Israel, and they fled every man to his tent.

23 And Joash the king of Israel <sup>took</sup> Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate,<sup>4</sup> four hundred cubits.

24 And <sup>he</sup> took all <sup>the</sup> gold, and the silver, and all the vessels <sup>that were</sup> found in the house of God with Obed-edom, and the treasures of the king's house, the <sup>hostages</sup> also, and returned to Samaria.

25 ¶ And<sup>1</sup> Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.<sup>7</sup>

26 Now the <sup>rest</sup> of the acts of Amaziah, first and last, behold, <sup>are</sup> they not written in the book of the Kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they <sup>made</sup> a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of <sup>Judah</sup>.

## CHAPTER XXVI.

1 Uziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy by God. 22 He dieth, and Jotham succeedeth him.

THEN all the people of Judah took <sup>Uzziah</sup>, who <sup>was</sup> sixteen years old, and made him king in the room of his father Amaziah.

2 He built Elloth,<sup>1</sup> and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old <sup>was</sup> Uziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also <sup>was</sup> Jecoliah of Jerusalem.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.<sup>3</sup>

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwell in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened himself exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert,<sup>5</sup> and digged<sup>h</sup> many wells: for he had much cattle, both in the low country and in the plains;<sup>6</sup> husbandmen *also*,<sup>4</sup> and vine-dressers in the mountains, and in Carmel:<sup>7</sup> for he loved husbandry.<sup>8</sup>

11 ¶ Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand was *man* army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal:<sup>9</sup> and his name spread<sup>1</sup> far abroad; for he was marvellously helped, till he was strong.

A.M. 3204. B.C. 800.

<sup>3</sup> The Scriptures furnish a mirror for nations, as well as for individuals; and national prosperity and adversity they never fail to trace directly to obedience or disobedience, faith or infidelity.—C.

<sup>4</sup> Ps. 38:27, 1-31:20-7, 118, 10-12, 1 Ch. 5:20, 2 Cor. 10:38, 11:31 ch. xx:17, 11:1 Ch. xix:22, 1 Sa. xi.

<sup>5</sup> ch. 25:23, 2 Ki. 14

<sup>6</sup> Ne. 2:13, 13

<sup>7</sup> Or, repaired.

<sup>8</sup> Of Arabia, ch. 21.

<sup>9</sup> Places of defence for small garrisons for the protection of the shepherds and flocks, corn and vines, against the Arabian borderers.—C.

<sup>1</sup> Ge. 26:18-21.

<sup>2</sup> Ch. 27:20-31:2 Ki.

<sup>3</sup> The low country is the Shephelah, or plain of Philistia, lying between the mountains of Judah and the Mediterranean.

<sup>4</sup> Hebrew *Mushar* is the specific name of the great plateau of Moab, stretching from the top of the ridge east of the Dead Sea and Jordan away into the Arabian desert. To this lay these are the best pastoral districts of Palestine.—P.

<sup>5</sup> Or, fruitful fields, 1 Sa. 25:2, not 1 Ki. 18:19, c.

<sup>6</sup> See note on 1 Sa. 25:2.

<sup>7</sup> It is curious and instructive to observe how Uzziah's taste for husbandry led to most of his warlike arrangements, for which he seems to have had equal capacity. It is thus that Providence ever counteracts or modifies one propensity by another. His taste for war would have produced a desert; his taste for husbandry modifies his taste for war, produces fortified towns, fruitful fields, and commercial ports.—C.

<sup>8</sup> ch. 17:14, 19:5-5.

<sup>9</sup> Heb. the power of an army, 2 Sa. 24, 1 Ch. 11:173, 3:14-31:17, 13-19:25-3.

<sup>10</sup> Ju. 20:15, 1 Sa. 17.

<sup>11</sup> These engines are known by the names of *ballista* for shooting stones, and *cata-pulta* for arrows and javelins, though these names and distinctive uses are frequently confounded. The principles were those of the cross-bow, either of wood or elastic steel, the recoil of twisted ropes tightened by the action of levers; or the sling (not the ordinary sling), which seems to have been a species of gigantic bow, made fast at one end, so that the other being violently drawn downward, and loaded with stones, might, by its sudden recoil, project them against an enemy to a distance proportioned to its length and elastic power.—C.

<sup>12</sup> Heb. went forth.

<sup>13</sup> De. 32:10-15, 1 Sa. 30, 6.

A.M. 3241. B.C. 763.

<sup>14</sup> De. 32:15, ch. 25:10, Hab. 2:4, Pr. 16:18, 18:12, 20:7, 24:23, Ho. 13:6, 2:8, all human passions or errors pride is the most destructive of success and happiness. It entered into the first sin, and led to the loss of paradise, and it is ever the characteristic of the 'old man' of the flesh, which might but the Spirit of God can mortify and remove, Ro. 8:13, Ga. 5:20, E. 4:22.—C.

<sup>15</sup> 2 Ki. 10:12, 13: Nu.

<sup>16</sup> xvi:17, 1 Sa. 6:19:13

<sup>17</sup> 1 Ki. 9:25, 13:1-4, 11:2-4.

<sup>18</sup> 1 Ki. 9:25, 13:1-4, 11:2-4.

<sup>19</sup> Mat. 14:4, 2 Sa. 12, 1-12, Je. 13:18, ch. 16:7, 9:19, 24:20, 25:15, 28:9.

<sup>20</sup> 2 He. 5: Nu. 18:7, Ex. 30:7, 1 Ki. 13:1, 1 Co. 7:24.

<sup>21</sup> 1 Ki. 14:6, 1 Sa. 2:30.

<sup>22</sup> This was a bold and a noble act, worthy of the descendants of the men who stood by Moses for the honour of God in the wilderness. Uzziah was a prince of strong will and great power. The man who resisted him risked his life; but the Levites did not shrink from the attempt, and they have in so doing set an example to all the ministers of religion who are able to gain the ear of royalty.—P.

<sup>23</sup> ch. 11:10, 25:12.

<sup>24</sup> Nu. 11:33, 10:31-35, 12:10, 2 Ki. 27: Da. 4

<sup>25</sup> On examining any treatise on medicine the reader must be struck with the frequency with which disease is attributed to mental passions, and not to bodily causes. Fear produces many disorders, not unfrequently death. The same is the case with anger, envy, and the gentler feelings of inordinate and misplaced affection—and visible causes there may undoubtedly be; but the real cause, and which truth discovers to faith, is the judgment of God either for punishment, ver. 12:6; correction, He. 12:6; prevention of sin, 1 Co. 12:2, or growth in grace, He. 12:11.—C.

<sup>26</sup> Nu. 12:10, 2 Ki. 5

<sup>27</sup> This was a very remarkable punishment. He aspired at honour, and was smitten with a loathsome disease. He invaded the priest's office, and now was smitten with a disease which was subject to their inspection. For coming into the sanctuary, he was expelled the outer court, where the meanest subject might enter. Aspiring to be priest he ceased to be king.—C.

<sup>28</sup> Es. 6:12, 1 Ki. 21:4, Le. 13:46, Nu. 5:2, 3, 12:15, 2 Ki. 7:31, 5:5.

<sup>29</sup> ch. 20:2, 21:15, 13:27, 16:11, 20:34, 25:20, 15:1, 17:1.

<sup>30</sup> 1 Ki. 2:10, ch. 21:20, 28:2, 7:33-20.

CHAP. XXVII.

a 2 Ki. 15:32-38.

b ch. 20:4, 2 Ki. 15:34.

16 ¶ But when he was strong, his heart was lifted up to his destruction:<sup>2</sup> for he transgressed against the LORD his God, and went into the temple of the LORD, to burn incense upon the altar of incense.<sup>3</sup>

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men;

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and, while he was wroth with the priests, the leprosy even rose up in his forehead<sup>5</sup> before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous<sup>6</sup> in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

## CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His acts, reign, and death. 9 Ahaz succeedeth him.

JOTHAM was<sup>a</sup> twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also was Jerushah, the daughter of Zadok.

2 And he did that which was right in the sight of the LORD, according to all that his



father Uzziah did: howbeit he entered not into the temple of the LORD.<sup>1</sup> And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of 'Ophel<sup>2</sup> he built much.<sup>3</sup>

4 Moreover, <sup>4</sup>he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the 'king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver,<sup>4</sup> and ten thousand measures<sup>5</sup> of wheat, and ten thousand of barley. So much<sup>6</sup> did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because <sup>7</sup>he prepared<sup>7</sup> his ways before the LORD his God.

7 ¶ Now the <sup>8</sup>rest of the acts of Jotham, and all his wars, and his ways,<sup>8</sup> lo, they *are* written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And <sup>9</sup>Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

## CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 8 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he becometh still more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ was <sup>1</sup>twenty years old<sup>1</sup> when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:<sup>2</sup>

2 For he <sup>3</sup>walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he <sup>4</sup>burnt incense in the valley of the son of Hinnom, and burnt his children in the fire,<sup>3</sup> after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He <sup>5</sup>sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

A.M. 3245. B.C. 758.

1 That is he imitated his father in agriculture, war, and all other things, with the exception of his father's proud and profane attempt to usurp the priest's office.—C.

2 Or, the tower, Ne. 3. 26. 11. 21. 22. Some remarkable tower that formed a feature to the city, and a remarkable subject to its history The Tower of London, and the Castle of Edinburgh, may furnish modern parallels and illustrations.—C.

3 Ophel was the southern continuation of Mount Moriah, outside the temple area. The massive wall which encompassed it has recently been discovered by Captain Warren of the Palestine Exploration Society. Probably the remains of towers which he is now laying bare may be those built by Jotham.—P.

4 Ch. 26. 9. 10. 14. 7. 11. 5-10; 2. 2-6.

5 Ch. 26. 8, with 2 Ki. 3. 4. 15. 19. Ch. 2. 10.

6 234, 218, 150 sterling.

7 Rather *corrupt*: the cor was the same as the homet, about 32 pecks.—C.

8 Heb. *This*.

9 Or, established, ch. 19.

7 Preparation always implies thought previous to action. This thought implies faithful looking to God, self-examination, and repentance, Ps. 119. 59.—C.

8 Ch. 26. 34; 28. 26, 27; 32. 33; 33. 22, 23.

9 It was in his days, according to 2 Ki. 15. 37, that Resin king of Syria and Pekah king of Israel began to cut Judah short.—C.

10 2 Ki. 15. 38.

CHAP. XXVIII.

B.C. 742.

1 2 Ki. 16. 1, 2. &c.

2 See note on 2 Ki. 18. 2.—C.

3 Either David was a second name of Jotham (see examples of pluralities of names, 2 Ki. 14. 21, comp. 2 Ch. 26. 1, also 2 Ch. 21. 17; 22. 1, 6, where one king has two, the other three names), or else the word *father* is used for predecessor.—C.

4 2 Ki. 16. 2. ch. 21. 6.

5 Or, offered sacrifice, Je. 7. 31. Le. 18. 21. Ps. 106. 37; 38. ch. 33. 2-6.

6 It is difficult for Christians to conceive what a cruel system is idolatry. This burning still remains in the suttees of India, and the exposure or drowning of children is legalized.—Note. Let Christians beware, lest in their horror of heathenism they forget there are other idols as cruel and destructive as Molech.—C.

7 2 Ki. 16. 4; 17. 9-11. 1 Ki. 14. 23, with Le. 26. 30; 16. 12, 2.

A.M. 3262. B.C. 742.

1 Ki. 18. 21. Mi. 3. 11. Ju. 2. 14. 2 Ki. 16. 5. Is. 7. 1, 2.

2 Jehovah was his God by the Abrahamic covenant as well as by creation, and God's name and title were not voidable by Ahaz' idolatrous apostasy.—C.

3 Heb. *Darmesech* 2 Ki. 15. 37. Is. 9. 21. Mi. 4. 9.

4 This number is so great, and so utterly inconsistent with modern ideas of warfare, that the usual solution of a supposed error has been freely employed. There seems, however, no reason to question the account: the cruelty that could despoil the land by carrying off 200,000 women, sons, and daughters, to sell them or hold them for domestic, field, or colonial slaves, would feel little compunction for such a cruel and wholesale butchery of the sons of valor, whose total extinction would be the best safeguard of their conquerors. See ver. 9. C.—It is possible there is a mistake in the number, though all the MSS. and versions agree. The whole people seem to have been given up into the hands of their enemies.—C.

5 Heb. *sons of valour*.

6 Ch. 15. 2. Je. 2. 10. 1 Ki. 15. 29. 30. Is. 24. 5, 6.

7 Heb. *the second to the king*.

8 Mi. 2. 10. De. 28. 25, 41.

9 1 Ki. 20. 38-42. ch. 19. 1, 2.

10 Ps. 69. 26. Is. 10. 5. Eze. 7. 12. Ob. 10-16. Zec. 1. 15.

11 Eze. 9. 6. Ge. 4. 10. Re. 18. 5.

12 Le. 25. 39, 42. Nu. 25. 29. 1 Pe. 4. 17, 18.

13 Is. 58. 6. He. 13. 1, 2.

14 He reminds them of their own sins. It becomes sinners to be oppressors. Could they hope for mercy from God if they showed none to their brethren? Every man is our neighbour, every man is our brother. Slavery in every form stands opposed to the law of love and the golden rule of equity.—C.

15 Is. 1. 17. Ps. 18. 26, 27. 2 Ki. 23. 26. Eze. 10. 14.

16 1 Ch. 13. 1; 28. 1.

17 Je. 26. 16.

18 Nu. 32. 14. Jos. 22. 17, 18. Mat. 23. 32. Da. ix. 2 Ki. 17. 23. Ho. iv. 13. 14. 15. 1-4. vi. 1, 2.

19 There are always some who, in the time of national defections, can discover the signs of approaching judgments; who sigh and who cry for all the abominations that are done in the land; who do what they may to stem the iniquity that cometh in like a flood; who sometimes, by grace, by the enforcement of repentance, succeed in averting national calamities, but who, if their country or church will not hear, are yet privileged to deliver their own souls.—C.

5 Wherefore the LORD <sup>6</sup>his God<sup>4</sup> delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus;<sup>5</sup> and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For <sup>7</sup>Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day,<sup>6</sup> *which were* all valiant men;<sup>7</sup> because<sup>8</sup> they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.<sup>8</sup>

8 ¶ And the children of Israel <sup>9</sup>carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and <sup>10</sup>he went out before the host that came to Samaria, and said unto them, Behold, <sup>11</sup>because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth* up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for <sup>12</sup>bondmen and bond-women unto you: *but are there* not <sup>13</sup>with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and <sup>14</sup>deliver the captives<sup>9</sup> again, which ye have taken captive of your brethren: <sup>15</sup>for the fierce wrath of the LORD *is* upon you.

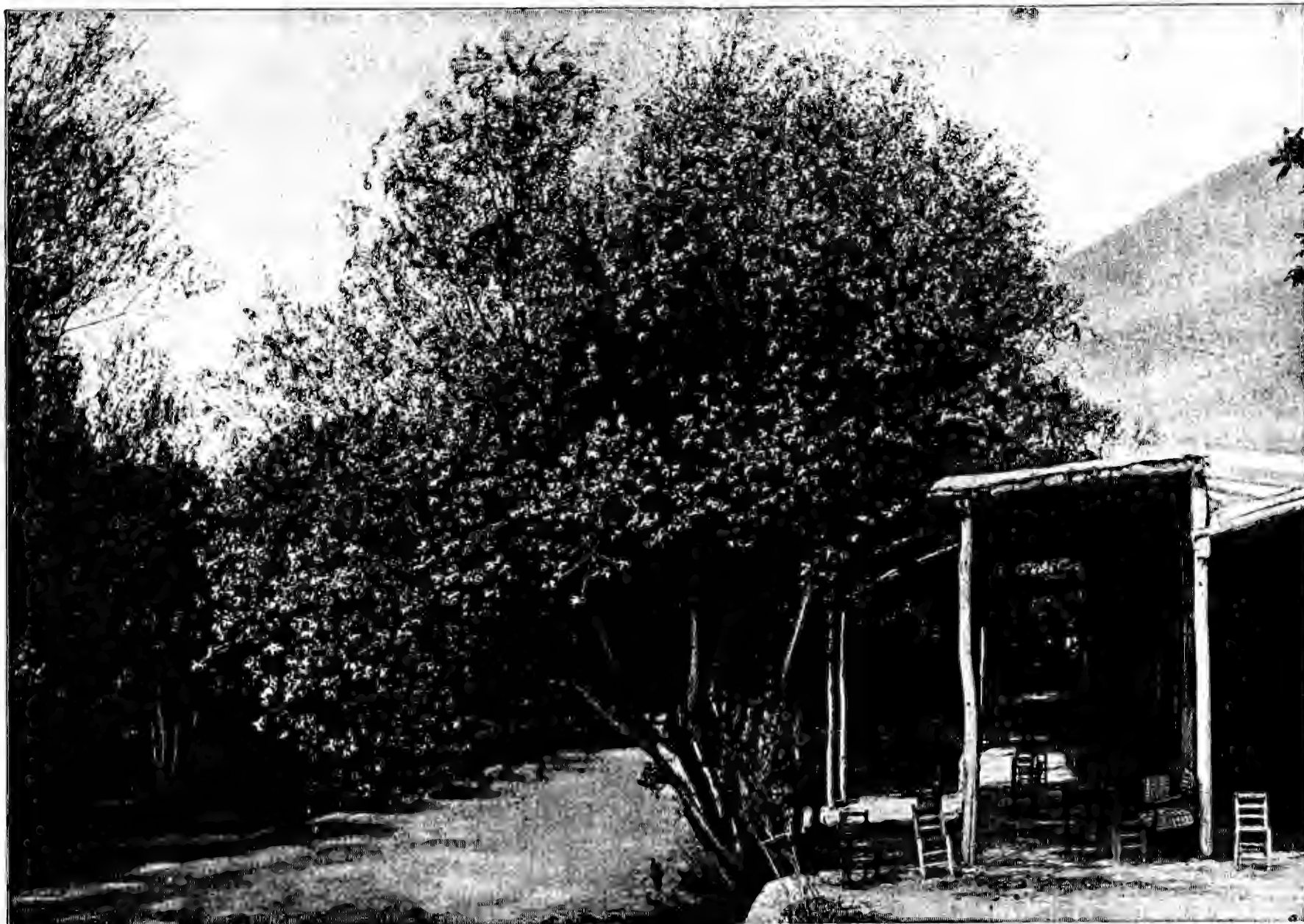
12 Then certain of the <sup>16</sup>heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, <sup>17</sup>stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend <sup>18</sup>to add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.<sup>1</sup>

happy when children imitate their parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt cus-

heard unto Ahaz. How is that statement reconciled with this verse? In this way: the assistance rendered to Ahaz was of no real service, though he

of his professing people. Often the very persons or nations whom we have made our pattern in wickedness, are made the instruments of our punishment. And



**C**OFFEE GARDEN, DUMMAR, DAMASCUS—TO WHOSE GODS AHAZ, THE KING OF JUDAH, SACRIFICED, AND BROUGHT RUIN TO HIS HOME AND PEOPLE. [II. Chronicles, xxviii:23].—"For he sacrificed unto the gods of Damascus, which smote him." Ahaz was the son of Jothan and the twelfth king of Judah. He reigned sixteen years, from B. C. 726 to B. C. 742. He introduced new sanctuaries and strange altars in Jerusalem, and burned incense in the temple courts to the heavenly bodies. He erected a new altar after the pattern of one

he had seen in Damascus. He is said to have introduced the sun dial, which is about the only useful thing he contributed to his time. We give a picture above of a coffee garden in one of the suburbs of Damascus. This city was, perhaps, in the days of Ahaz, very much what it is to-day. It owes its existence to the Abana river, and has always been noted for its beautiful gardens filled with flowering shrubs. Damascus has always been a wicked city. People here have lived for pleasure, and the gods of Damascus to which Ahaz sacrificed were the ruin of him and of his people.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.<sup>1</sup>

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.<sup>2</sup>

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shchocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD brought Judah low, because of Ahaz king of Israel; for he made Judah naked,<sup>3</sup> and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.<sup>4</sup>

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him;<sup>5</sup> and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.<sup>6</sup>

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

A.M. 3263. B.C. 741.

1 ver. 12.  
2 Ja. 2. 16. Mat. 25.  
3 Job 31. 15-23. 2 Ki. 2.  
4 De. 34. 3. 1 Ki. 16.

34 One of the most beautiful narratives upon record, and a glorious lesson to Christian nations—a lesson which some in a degree have learned, but which others are still in vain called to consider and obey. The picture of the undaunted prophet, the noble-hearted princes, the generous army in the foreground, and the returning captives gently escorted in the distance, form a picture which the heart can draw, but boundless beyond the utmost effort of the pencil.—C.  
x 2 Ki. 16. 5, 7. Is. 7. 1-7. Je. 17. 5.  
y Le. 26. 18. ch. 25. 11, 12.

2 Heb. a captivity.  
2 Eze. 16. 27, 57. Jos. 15. 2-41.  
a ch. 25. 21; 11. 7. 10. Jos. 15. 41. 48-57.  
b Ps. 106. 41-43. Is. 5. 9. Ex. 32. 25.  
3 Nakedness, either partial or entire, was a part of idolatrous worship, as appears from Ex. 32. 25. Ahaz with this idolatry had Ahaz infected his kingdom, discoloured her of her beautiful garment of righteousness, and left her exposed to the scorn of her enemies, and the storm of divine displeasure. See Ho. 2. 3.—C.  
c 2 Ki. 15. 29. 10. 5. 13. Is. 7. 20; 22. Je. 17. 5.

4 He conquered for him Rezin and the Syrians (2 Ki. 16. 5), yet he did not help him against the Philistines or Israel, while he exhausted the royal and temple treasures for subsistence of his forces.—C.

d ch. 12. 9. 2 Ki. 18. 15. 16. Pr. 20. 25.  
e Is. 1. 5. Je. 5. 3. 2 Ti. 1. 13. Re. 16. 11. Ps. 52. 7. Pr. 17. 9. 21.

5 The Septuagint translates it: 'And king Ahaz said, I will seek to the gods of Damascus which have smitten me.' This view is preferred by many, as our translation seems to ascribe the power of smiting to idols. But there is no necessity; nor is there any good authority, for departing from the Hebrew or the authorized version. Who smote Job? Satan, Job 1. And who is he? The very god of this world. And who were the gods of Damascus to whom Ahaz sacrificed? Devils, 1 Co. 10. 20. The very gods that smote him, as ever is their wont, Le. 17. 7. 1. Ch. 21. Ps. 106. 37. Ac. 13. 10. Ep. 6. 11. 1 Ti. 3. 7. 1 Jn. 3. 8. Re. 9. 20. 12. 9.—C.  
f 2 Ki. 16. 12. Ps. 115. 4-7. Hab. 1. 11. Is. 47. ch. 25. 14, 15. 44. 9-20. 46. 1, 2; 45. 21. De. 32. 15-22.

6 The reason of this strange act is explained in 2 Ki. 16. 10, where the account of Ahaz' visit to Damascus is given.—P.  
g 2 Ki. 16. 8. Pr. 20. 25. A ch. 29. 3.  
h ch. 33. 3-5. Ho. 12. 1.

A.M. 3263. B.C. 741.

h ch. 20. 24; 27. 9.  
i ch. 21. 20; 26. 23; 33. 20. 2 Sa. 2. 30. Pr. 10. 7.  
j See note on ch. 23.—C.

CHAP. XXIX.

R.C. 726.

a 2 Ki. 18. 1-8.

1 See note on 2 Ki. 18. 2.

2 ch. 26. 5. Is. 8. 2.

3 The daughter of that godly and faithful prophet mentioned, ch. 26. 5. And a striking instance of the hereditary blessing so frequently derived from a godly mother.—C.  
c 1 Ki. 15. 5; 11. 38. ch. 32.

d Ec. 9. 10. Ps. 119. 59. 60. Pr. 8. 17. ch. 34. 3.

3 'What is well begun,' saith a common proverb, 'is nearly ended.' For to begin a work of reformation is the greatest difficulty. And yet 'the lion in the way' (Pr. 22. 13) is not so dangerous as procrastination, that promises for hereafter, but cannot attempt nothing now. Happy Hezekiah who begins well, and begins immediately.—C.

e ch. 28. 24. 2 Ki. 16. 14.

4 The public worship at the temple was entirely suppressed during the latter years of king Ahaz. The only reason advanced for a contrary opinion is this: it is not said that the sacred fire on the altar of burnt-offering was extinguished, or that it was rekindled by fire from heaven, as at the dedication of the temple. If, however, the service was not entirely put a stop to, the people in general were shut out from attending.—J.

f Ex. 19. 10, 15. 1 Ch. 15. 12.

g 2 Ki. 16. 12, i.e. idols, &c.

5 Ahaz had shut up the doors of the temple (ch. 28. 24; 29. 7); but before doing so, it may have been grossly defiled with his abominable sacrifices. But the gates and the courts being left open, and probably employed as a market-place (see Mat. 21. 13), there would be much accumulation of filthiness in the courts and chambers, which were all called by the common name of holy places.—C.

h ch. 28. 2-4, 23-25. Je. 2. 2.

i Heb. given the neck.

j ch. 28. 24, with Le. 24. 1-8.

k ch. 24. 18; 25. 6, 17.

l 1 Ki. 5. 8. Le. 26. 14-30. De. 28. 51.

m Le. 26. 17. ch. 28. 5-8. 17-19.

n Alluding to the captivity, ch. 28. and the terrible defeat, 28. 6.—C.

o 1 Ki. 18. 2. 2 Ki. 11. 17. ch. 15. 12; 14. 30-32.

p Ezr. 10. 3. Ne. ix. 2 Co. 8. 5.

q Speaking in the spirit of adoption and exhorting them as a father would exhort his dear children.—C.

r Or, he not now deceived, 1 Co. 6. 10.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel;<sup>8</sup> and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites to cleanse the house of God. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH began<sup>a</sup> to reign when he was five and twenty years old;<sup>1</sup> and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah.<sup>2</sup>

2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign,<sup>3</sup> in the first month, opened the doors of the house of the LORD, and repaired them.<sup>4</sup>

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.<sup>5</sup>

6 For your fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him; and have turned away their faces from the habitation of the LORD, and turned their backs.<sup>6</sup>

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, are in captivity for this.<sup>7</sup>

10 Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons,<sup>8</sup> be not now negligent: for the LORD both rebuked you to stand before him

to serve him, and that ye should minister unto him, and burn<sup>9</sup> incense.<sup>1</sup>

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the <sup>2</sup>Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of <sup>3</sup>Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, <sup>4</sup>by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the <sup>5</sup>inner part of the house of the LORD, to cleanse *it*,<sup>2</sup> and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad <sup>6</sup>into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the <sup>7</sup>porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.<sup>3</sup>

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the <sup>8</sup>altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, <sup>9</sup>all the vessels, which king Ahaz in his reign did cast away<sup>4</sup> in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king <sup>10</sup>rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought <sup>11</sup>seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah:<sup>5</sup> and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and <sup>12</sup>sprinkled *it* on

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9 Or, offer sacrifice.

1 Hezekiah acted the part of a God-fearing monarch. He used his influence and his power to promote the spiritual welfare of his kingdom. He became a father to the nation. He instructed the priests, and stirred them up to a discharge of their proper duties. He warned the people, by showing what calamities had befallen them on account of their neglect of religion. All this is an example and a lesson to Christian kings and rulers in our days.—P.

2 1 Ch. 6. 17, 23. 3 L. 10. 4. 4 1 Ch. 6. 31-47; 2. 2, 39-31.

5 Or, in the business of the LORD, ch. 10. 12.

6 1 Ki. 6. 33, i.e. the sanctuary and holy of holies.

7 The priests only, by divine command, might go into the inner part, the holy of holies, even to cleanse it—the emblem of Christ, by his Spirit, alone able to enter the heart, cleanse it from all inward pollution, and carrying the love of the world out of it, and leaving behind nothing but ‘holiness to the Lord.’ 2 Co. 7. 1. Col. 1. 27. 1 Jn. 2. 15. Ja. 1. 21.—C.

8 De. 32. 1. 1 Ki. 2. 37. 2 Ki. 23. 6, 12. ch. 15. 16; 30. 14.

9 1 Ki. 6. 3. Jn. 10. 23. ver. 7.

10 Requiring eight days more to cleanse the court. By which we learn that the heart and the hands, as to teach that the outer man, require equal attention and cleansing, 1s. 1. 16. Ja. 4. 8.—C.

11 Ch. 4. 1, 8, 16-22. 2 Ki. 16. 14.

12 Ch. 28. 14. 2 Ki. 16. 14, 17, 18.

13 Ahaz had cut all the vessels in pieces—these they had prepared by recasting, and soldering, and sanctified by washing for divine service. C.

The Targum says, ‘All the vessels which king Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the LORD, we have collected and hidden; and others have we prepared to replace them, and they are now before the LORD.’

And so the Sept. and Vulg. instead of ‘cast away,’ have ‘profaned.’ And thus Boothroyd.—C.

14 Ge. 22. 3. Ex. 24. 4. Jos. 6. 12. Ec. 9. 10. Ps. 119. 59, 60.

15 1 Ch. 15. 26. L. 4. 3-14. 2 Co. 5. 21. He. 10. 14-19. 13. 15. 1 Pe. 1. 18, 19; 2. 24; 3. 18. 1 Jn. 2. 24. 10.

16 L. 8. 14, 15, 19, 24. He. 9. 12, 22.

17 There were two kinds of offering on the occasion, a sin and a burnt offering, ver. 23, 27. The seven bullocks, and the seven rams and seven lambs, were for the burnt offering, L. 1. 5. 10. Now the law required but one of each as a sacrifice, but did not

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forbid the consecutive offering of any number. Then the seven goats were for the sin offering, ver. 23, agreeably to L. 9. 15, which might likewise be offered consecutively. These two offerings combined completed the emblematic atonement, L. 9. 7, ver. 24; the seven representing time, work, rest, and blessing (L. 20. 11), completeness—the sacrifice representing him whose blood cleanseth from all sin, 1 Jn. 1. 7.—C.

18 Heb. near.

19 Not the whole multitude, that would have been impracticable; but the congregation of the chiefs, as their representatives.—C.

20 L. 4. 15, 24; 4. 4.

21 L. 6. 30; 8. 15. Ga. 3. 13. Ep. 1. 13. Col. 1. 20. Jn. 3. 16. Ro. 5. 10, 11. He. 2. 17.

22 1 Ch. 15. 16, 22; 16. 4. 5. 42; 25. 1-6.

23 Heb. by the hand of.

24 The temple psalmody was regulated with the concurrence of these other prophets, as well as by the appointment of David.—C.

25 Stood prepared to begin the sacred concert.—*Not*, Beye also ready; for praise is comely and pleasant.—C.

26 1 Ch. 23. 5. Am. 6. 5. A Nu. 10. 10. ch. 5. 12. Re. 5. 9, 11.

27 Ch. 7. 3; 20. 27. Ps. CXXXVI; 81. 1. 2; 150. 3, 5.

28 The simultaneous commencement of sacrifice and praise, is to teach that the LORD is to be praised on earth for the institution of the great sacrifice; for which even in heaven they sing a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood; Re. 5. 9.—C.

29 Heb. song, Ps. 89. 15.

30 Ch. 20. 18; 7. 3. ver. 28, 30. Ge. 47. 31. Ex. 4. 31.

31 1 Ch. 16. 7-36. Ps. xcvi. &c.

32 These noble and inspiring words are contained in 1 Ch. xvi.; also in Ps. cv. xcvi. The church and people of God in every age may adopt them in rendering praise to their heavenly King.—P.

33 Ex. 12. 27. L. 3. 16; 1. 10. De. 32. 38.

34 The burnt-offering was wholly consumed upon the altar, L. 1. 13, the peace-offering was mostly allotted to the offerer and his friends, compare L. 3. 3-4; 10. 14, 15 with ver. 15, 16. Therefore he that presented the burnt-offering evinced the ‘free heart,’ the more generous spirit.—C.

35 1 Ki. 8. 63; 4. 4.

36 In this verse burnt-offerings and a burnt-offering are used as equivalent, which confirms the interpretation of ver. 21, that the whole sacrifice might consist of consecutive sacrifices.—C.

the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth<sup>6</sup> the he-goats for the sin-offering<sup>7</sup> before the king and the congregation;<sup>7</sup> and they laid their <sup>8</sup>hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And<sup>9</sup> he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king’s seer, and Nathan the prophet: for *so was* the commandment of the LORD by<sup>8</sup> his prophets.<sup>9</sup>

26 And the Levites <sup>10</sup>stood <sup>11</sup>with the instruments of David, and the priests with <sup>12</sup>the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the <sup>13</sup>song of the LORD began<sup>2</sup> also with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the <sup>14</sup>singers sang, and the trumpeters sounded: and all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* present with him, <sup>15</sup>bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with <sup>16</sup>the words of David, and of Asaph the seer:<sup>3</sup> and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring <sup>17</sup>sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.<sup>4</sup>

32 And the <sup>18</sup>number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these *were* for a burnt-offering<sup>5</sup> to the LORD. \*

33 And the <sup>2</sup>consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the <sup>1</sup>priests were too few, so that they could not flay all the burnt-offerings: wherefore their <sup>2</sup>brethren the Levites did help them,<sup>6</sup> till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the <sup>1</sup>fat of the peace-offerings, and the <sup>2</sup>drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah <sup>1</sup>rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.<sup>7</sup>

### CHAPTER XXX.

<sup>1</sup> Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. <sup>13</sup> The assembly, having destroyed the altars of idolatry in Jerusalem, kept the feast fourteen days. <sup>27</sup> The priests and Levites bless the people.

AND Hezekiah sent to all <sup>1</sup>Israel and Judah, and wrote letters also to <sup>2</sup>Ephraim and Manasseh,<sup>1</sup> that they should come to the house of the LORD at Jerusalem, to <sup>3</sup>keep the passover unto the LORD God of Israel.

2 For the king had <sup>4</sup>taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover <sup>5</sup>in the second month.<sup>2</sup>

3 For they could not keep it at <sup>6</sup>that time, because the priests <sup>7</sup>had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king<sup>3</sup> and all the congregation.

5 So they established a decree to make proclamation <sup>8</sup>throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done <sup>9</sup>it of a long time in such sort as it was written.

6 So the posts<sup>4</sup> went with the letters from<sup>5</sup> the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.<sup>6</sup>

7 And be not ye like your fathers, and like your brethren, which trespassed against the

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<sup>1</sup> Peace-offerings, ver. 31. ch. 4. 5. <sup>2</sup> Sanctified ones, ver. 20. ch. 19. 16. 17. <sup>3</sup> ch. 35. 11. 1. 17. <sup>4</sup> Heb. strengthened them.

<sup>5</sup> Ex. 29. 13. Le. 1. 1. <sup>6</sup> Ge. 15. 14. Le. 3. 13. Nu. 15. 10.

<sup>7</sup> 1 Ch. 29. 9. 18. ch. 16. 23. 18. 21. 20. 21. 22. Co. 1. 12. 1. Th. 2. 19. 20.

<sup>8</sup> Prepared them by his Holy S. 1. 1. to perceive the folly and sin of idolatry, and the wisdom and blessing of the worship of Jehovah: and so deep, so decided, and so *judicious* was this reformation, that all acknowledged it must be the hand of God.—C.

### CHAP. XXX.

<sup>1</sup> ch. 11. 13. 16.

<sup>2</sup> Ten tribes, ch. 25.

<sup>3</sup> 1 Ephraim and Manasseh lay contiguous to Jerusalem, but not never than Reuben and Gad, and not so near as Simeon and Dan. Three reasons seem to have produced this special notice of the invitation to Ephraim, of which Manasseh was a dependency, as Benjamin was of Judah. (1) After Judah Ephraim was the greatest tribe. (2) It seems to have been the most heathenish and idolatrous, and therefore its omission might have been expected. Ho. 4. 17. 13. 1. (3) The king, by his pious and energetic letter, seeks to avail the efforts of Hosea for the reformation and salvation of his country. This special invitation to Ephraim seems to have arisen from the partial reformation produced by the preaching of Hosea, ch. 13. 12. 14. 8, in which Manasseh, a dependency of Ephraim, as Benjamin was of Judah, had most probably participated. See Ps. 80. 2.—C.

<sup>4</sup> Ex. 12. Nu. 10. De. 16. 1. Co. 5. 7.

<sup>5</sup> 1 Ch. 13. 1. Pr. 11. 14. 15. 22. 14. 6.

<sup>6</sup> Nu. 9. 10. 11.

<sup>7</sup> So it was provided that, in cases of uncleanness or temporary absence, the passover might be held in the second month instead of the first. Compare Ex. 12. 2. with Nu. 9. 10. 11.—C.

<sup>8</sup> ch. 29. 3. 17. Ex. 12. 3. 6. 18. Le. 23. 5.

<sup>9</sup> ch. 29. 34.

<sup>10</sup> Heb. was right in the eyes of the king.

<sup>11</sup> Ju. 20. 1. 2 Ki. 25. 1. Ch. 2. ch. 7. 8. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

<sup>12</sup> Literally 'the runners': they were king's messengers rather than posts. The soldiers of the king's guard were employed in this service.—P.

<sup>13</sup> Heb. from the hand.

<sup>14</sup> This implies that a portion of the people of the northern kingdom had already been carried off captive by the king of Assyria. This took place during the reign of Pek. 5. when Pul and Tiglath-pileser.

<sup>15</sup> A.M. 3279. B.C. 705.

<sup>16</sup> That country, which may be either personal, as lewdness, drunkenness, lying, dishonesty; or judicial, as partiality, injustice, oppression. Some of these may exist apart, but are generally found united, for they aim at necessarily generate one another, and in every form they originate from neglecting or despising the word and the worship of God.—C.

<sup>17</sup> Ge. 19. 14. ch. 36. 16. Mar. 5. 40.

<sup>18</sup> A.C. 17. 34. ch. 11. 16. ver. 18.

<sup>19</sup> There are some to mock at every attempted reformation, and at every message from God, this, however, should never lead any one to be 'wearied' in well-doing, for there are still some who will hear (see ver. 25), even as 'some mock-ed' when Paul preached Jesus and the resurrection; but Dionysius and Damaris, with others, gave to him, and believed, Ac. 17. 33. 34.—C.

<sup>20</sup> Ps. 110. 3. Ex. 12. 6. Ac. 20. Je. 23. 30.

<sup>21</sup> The true theory of all government. In the people one heart—by grace, the gift of God—implicit obedience to the king and the princes, the constituted authorities; but these authorities legislating for God, and requiring nothing of the people without, or beyond the authority and sanction of 'the word of the Lord.—C.

<sup>22</sup> Nu. 9. 10. 11. ver. 2. 3. 15. 17. 18. Ex. 23. 17. 2 Ch. 28. 14. 29. 16. 18. 21. 22.

<sup>23</sup> ch. 29. 34. Is. 1. 20.

<sup>24</sup> Ashamed of their past neglect, secularity, or compliance with idolatry. The absence of shame for sin is a sad symptom of spiritual death, Je. 6. 15. But the shame of any sin is a hopeful evidence of the effectual working of the Spirit of God, Ro. 2. 21.—C.

<sup>25</sup> Heb. their standing.

<sup>26</sup> Ex. 12. 3. Le. 1. 5. 2 Ch. 29. 34. 35. 11.

<sup>27</sup> Many of those who assembled at Jerusalem to keep the feast had not prepared for it by ceremonial purification. They were probably ignorant of the minutiae requirements of the law. On being fully instructed after reaching Jerusalem, the heads of families found that they could not themselves slay the paschal lamb, because they were unclean. In all such cases the Levites acted in their stead, and the priests received the blood from the Levites and sprinkled it on the altar.—P.

<sup>28</sup> Nu. 19. 20. 2 Co. 11. 28.

<sup>29</sup> Ge. 20. 7. 17. Ja. 5. 16. Is. 45. 11.

<sup>30</sup> ch. 19. 3. Ps. 51. 16. 17. 10. 17.

<sup>31</sup> Le. 24. 1. Nu. 19. 17. 10. 17.

<sup>32</sup> The end of all outward ceremonial purification was to reach the heart—means to an end. But we may not neglect

that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they <sup>1</sup>laughed them to scorn, and mocked them.

11 Nevertheless <sup>2</sup>divers of Asher, and Manasseh, and of Zebulun, humbled <sup>3</sup>themselves, and came to Jerusalem.

12 Also in Judah the <sup>4</sup>hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.<sup>1</sup>

13 <sup>5</sup>And there assembled at Jerusalem much people to keep the feast of unleavened bread <sup>6</sup>in the second month, a very great congregation.

14 And they arose, and took away the <sup>7</sup>altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the <sup>8</sup>priests and the Levites *were* ashamed,<sup>2</sup> and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place<sup>3</sup> after their manner, <sup>4</sup>according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore <sup>5</sup>the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.<sup>4</sup>

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, <sup>6</sup>had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah <sup>7</sup>prayed for them, saying, The good LORD pardon every one

19 *That* <sup>8</sup>prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the <sup>9</sup>'purification of the sanctuary.'<sup>5</sup>



and the Levites and the priests praised the LORD day by day, *singing* with loud instruments<sup>7</sup> unto the LORD.

22 And Hezekiah spake 'comfortably unto all the Levites that taught the 'good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making<sup>8</sup> confession to the LORD God of their fathers.

23 And the whole assembly took counsel to<sup>m</sup> keep other seven days: and they kept *other* seven days with gladness.<sup>8</sup>

24 For Hezekiah king of Judah 'did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and 'a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers<sup>p</sup> that came out of the land of Israel, and that dwelt in Judah, rejoiced.<sup>9</sup>

26 So there was great joy in Jerusalem: for since the 'time of Solomon, the son of David king of Israel, *there was not the like in Jerusalem*.<sup>1</sup>

27 ¶ Then the 'priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to 'his holy dwelling-place, *even* unto heaven.

## CHAPTER XXXI.

1 The people's zeal in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in bringing in first-fruits and tithes. 11 Hezekiah appointeth officers to dispose of those offerings. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel *that were* present<sup>1</sup> went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed<sup>2</sup> them all.<sup>3</sup> Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.<sup>4</sup>

A.M. 3278. B.C. 726.

7 Heb. instruments of strength.

1 Heb. 10 the heart of all, &c. Is. 40. 1. 2. Ho. 2. 14. ch. 32. 6.

2 7 Ti. 4. 2. Ec. 9. 10. 1. Ro. 12. 1. 3.

3 Je. 1. 1. Ps. cv. 6. 5. 3. Jos. 7. 19.

4 m 1 Ki. 8. 65.

5 Not another pass-over, but seven days of 'peace-offerings and confession to the LORD (o. of their fathers' (ver. 22) whom they had idolatrously forsaken, and to whose worship they now returned with gladness.—C.

6 n ch. 35. 7, 8.

7 o ch. 29. 34.

8 Prose ytes, Ex. 12. 48, 47, with 43.

9 Three classes are mentioned as having kept the feast.—1.

The whole people of Judah, i.e. of the southern kingdom, with the whole body of the priests and Levites. 2. All who joined them out of the northern kingdom, being Israelites. 3. Strangers, or proselytes, who had taken their abode within the bounds either of the northern or southern kingdom, and who conformed to the Jewish ritual.—P.

1 Ki. 8. 65. ch. 7. 8, 9.

2 The superiority of this passover to any solemnity since the days of Solomon, lay not merely in the additional seven days, then also observed, 1 Ki. 8. 65; but also in the concourse of the tribes, that since the separation from Rehoboam, and the erection of the idols at Bethel and Dan, had never been so great or so encouraging as upon this occasion, 1 Ki. 12. 15, 25—33. See also 2 Ch. 16. 1.—C.

3 r ch. 13. 9, 10. Nu. 6. 23—26.

4 Heb. the habitation of his holiness, Ps. 68. 5. Is. 57. 15. 66. 1.

5 Heb. found.

6 Heb. until to make an end.

7 This noble iconoclast expedition may be called, in one sense, a popular impulse, because it pervaded the people, as well as the king and the nobility. But it was no less on that account an impulse from God (ch. 30. 19), and it was strictly legal, by the supreme law of Heaven, however contrary to idolatrous custom, prescription, and ordinance. See Ex. 23. 24. De. 7. 5. 12. 3.—C.

8 'Of the camp of Jehovah.' The city and temple of Jerusalem, and all places where God is truly worshipped, are so called, in reference to the providential and mediatorial encampment of 'the angel of the Lord,' and his hosts around his people for protection and deliverance. See Ps. 34. 7. He. 1. 14.—C.

9 Hezekiah was a

A.M. 3279, &c. B.C. 725, &c.

2 Nu. 18. 9—21. Ne. 12. 10, 11. 1 Co. 9. 14. Is. 8. 20.

3 That 'they which wait at the altar' (partakers with the altar) is equally a maxim of the O. and New Testament (1 Co. 9. 7, 9, 11, 13, 14), that his servants must 'attend upon God without distraction,' and be 'encouraged in the law of the Lord.'—C.

4 Heb. brake forth.

5 Ex. 23. 19. Le. 27. 30. De. 14. 28.

6 In the reign of the idolatrous Ahab, the temple being closed, and the priests and Levites dispersed, all provision for the service of God had ceased; now, in better times, the temple is reopened, the priests and Levites recalled, their legal provision restored; and as soon as the 'commandment comes at road' the people, whose heart God had opened, 'brought in abundantly for the support of his service.'—C.

7 Or, dates.

8 Le. 27. 30. De. 14. 28.

9 Heb. heaps.

10 Heb. Jul. 15. 16.

11 Le. 23. 16—24.

12 Stran, the ninth of the civil year, answers to May and June, the commencement of the Jewish harvest.—C.

13 Tisri or Ethanim, the first month of the civil year, answering to September and October.—C.

14 The first-fruits of the field are here referred to. In the third month, just at the close of the wheat-harvest, they began to bring in the first-fruits, and to lay the foundations of the heaps; in the seventh month, at the close of the vintage, they completed their offerings.—P.

15 2 Sa. 6. 18. 1 Ch. 29. 13, 14. Ge. 14. 20. 1 Ki. 8. 14, 15.

16 Ch. 6. 14. 2 Ki. 25. 18. ch. 24. 6.

17 Mal. 3. 10, 11. Hag. 2. 12. 17. 3. 9—10. 1 Ti. 6. 6, 8.

18 Whence it may be inferred, that until 'the commandment came abroad' (ver. 5), the priests were often in want of provisions. Now, by the blessing of God upon a pious king, they have 'enough to eat, and plenty left.' But the liberality and the abundance are both ascribed to the Lord.—C.

19 The disinterestedness of the priests was highly commendable, for they might easily have enriched themselves without being suspected. The whole transaction enlarges our idea of the blessing which had attended the solemnity; for before this the priests were generally careless and ungodly.—1.

20 Or, storehouses.

21 1 Ch. 29. 20—22.

22 Heb. at the hand.

23 2 Ki. 11. 6. ch. 25. 3.

24 Heb. holinesses of holinesses, Le. 23. 10, 11, 32.

25 Heb. by the hand

4 Moreover he commanded the people that dwelt in Jerusalem to give 'the portion of the priests and the Levites, that 'they might be encouraged in the law of the LORD.<sup>6</sup>

5 ¶ And as soon as the commandment came abroad,<sup>7</sup> the children of Israel 'brought in abundance<sup>8</sup> the first-fruits of corn, wine, and oil, and honey,<sup>9</sup> and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the 'tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* <sup>h</sup>by heaps.

7 In the 'third<sup>1</sup> month they began to lay the foundation of the heaps, and finished *them* in the seventh<sup>2</sup> month.<sup>3</sup>

8 And when Hezekiah and the princes came and saw the heaps, they 'blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And<sup>1</sup> Azariah the chief priest of the house of Zadok answered him, and said, 'Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:<sup>4</sup> for the LORD hath blessed his people; and that which is left *is* this great store.<sup>5</sup>

11 ¶ Then Hezekiah commanded to prepare chambers<sup>6</sup> in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: 'over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, under the hand<sup>7</sup> of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Innah the Levite, 'the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the 'most holy things.

15 And next him<sup>8</sup> *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and She-

his daily portion<sup>2</sup> for their service in their charges, according to their courses;<sup>3</sup>

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness.<sup>4</sup>

19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart,<sup>5</sup> and prospered.

### CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth the people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His riches and works. 31 His error in relation to the Babylonish ambassadors. 32 He dying, Manasseh succeedeth him.

AFTER these<sup>a</sup> things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities,<sup>1</sup> and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land,<sup>3</sup> saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made towers and shields in abundance.

A.M. 3279, &c.  
B.C. 725, &c.

2 Heb. for the things of the day upon his day.

3 The children of priests were allowed to enter the temple courts with their parents, and to partake of the food allotted to the priests. None, however, could enter until they had attained the age of three years. Levites were not permitted to enter on office as temple servants under twenty years of age.—P.

4 Ch. 23:24, 27. Nu. 8:24, 25.

5 Or, trust, 1 Ch. 9:22, ver. 15.

4 Sanctity is the same as holiness, and means separation from the world, and dedication to God.—Note. A worldly servant of God is a grievous contradiction: 'ye cannot serve God and mammon'.—C.

1 Le. 25:34. Nu. 35:25.

2 Ki. 20:1. 1 Ki. 15:5. Jn. 1:47. Ac. 24:16. 2 Co. 1:12.

3 Ki. 2:4. 1 Ch. 22:19. Ec. 1:10.

5 The real meaning of 'decision of character'—an essential ingredient in all true religion.—C.

2 Ne. 9:20-22. Pr. 9:10. Hag. 1:5-10. Mat. 6:13. 1 Ti. 4:8. Mal. 3:10, 11.

3 Ps. 42:3, 107:11.

4 Are ye sitting? Cf. 49:24. 2 Sa. 2:13. Jos. 1:14.

1 Or, in the strong-hold.

2 Why do ye abide in Jerusalem, 'in, or during the siege' of Lachish, and do not rather come out and make submission to Sennacherib as a resistless conqueror?—C.

3 Ps. 115:2, 3. Je. 3:23; 32:17, 27. 2 Co. 1:10.

4 Ki. 18:22. ch. 31:1.

5 As Rabshakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct, Jehovah had departed from them.—I.

6 De. 32:31. Ps. 115:4-8. Ki. 19:12. Je. 10:2-16. Is. 44:9-20; 45:21. 1 Co. 8:4.

7 Not denying that Jehovah was a god, but asserting his incapacity to resist the proud and blasphemous Sennacherib.—C.

8 Ki. 18:29. Is. 36:14, 15; 10:7-11.

9 If the Lord had a mind to help them, he would have them believe that he was not able, because no gods had been able to deliver those that worshipped them from his power.—F.

10 Ex. 5:2. Ps. 12:3. Da. 3:15. Jn. 19:10, 11. Re. 13:6.

11 Ki. 18:17-35. Ps. 73:9. Job 21:14, 15.

12 That they were tolerated to speak appears strange; but the Jews were protected by a pious dependence upon God, who abhors violence, and by the sacred character with which ambassadors are conventionally invested.

13 Cf. ch. 25:23.

14 Ki. 25:4. Je. 39:4.

15 Sa. 5:9. 1 Ki. 11:27; 9:17.

16 Heb. spake to their hearts.

17 Jos. 1:6, 9. 1 Co. 16:13. Ps. 31:16. 2 Ki. 16:16.

18 Heb. no doubt, to the ministry of angels, from whose numbers God is called the 'Lord of hosts'. Ge. 32:1, 2. C.

19 We have more power than they have. These words he quotes from the prophet Elsh' 1, 2 Ki. 6:10. It soon proved to be true, by the slaughter made by the angel of the Lord in the Assyrian camp.

20 Heb. leaned, ch. 20:20. Mar. 5:30.

21 Ki. 18:17-35. Is. 36:4-20.

22 Having received the tribute of silver and gold, mentioned 2 Ki. 18:13, he withdrew his army, but soon after he sent Rabshakeh with a blasphemous message.—I.

23 While with his army he is at Lachish, by his envoys he negotiates with Jerusalem. Even as Satan, in his wrath against the church of Christ, persecutes the saints in one country, and cajoles the unwary and unsuspecting in another.—C.

24 Ec. 7:10.

25 Heb. dominion.

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119 Ki. 18:17-35. Ps. 73:9. Job 21:14, 15.

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122 Ki. 25:4. Je. 39:4.

123 Sa. 5:9. 1 Ki. 11:27; 9:17.

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148

LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods or the people of the earth, *which were* the work of the hands of man.<sup>7</sup>

20 ¶ And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.<sup>8</sup>

21 And the LORD sent an angel,<sup>9</sup> which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god,<sup>1</sup> they that came forth of his own bowels slew him<sup>2</sup> there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*,<sup>3</sup> and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents<sup>4</sup> to Hezekiah king of Judah: so that he was magnified in the sight of all nations<sup>5</sup> from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.<sup>6</sup>

26 Notwithstanding Hezekiah humbled himself for the pride<sup>7</sup> of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;<sup>8</sup>

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of

A.M. 3291. B.C. 713.

a 2 Ki. 18.28-35. 1 Sa.

17.8.

b 2 Ki. 18.34-35. Is. 10.

10-15. ver. 13-17.

7 Sennacherib seems

to have been an athe-

ist, as he expresses

(ver. 13, 14, 17, 19)

an equal contempt of all

gods without distinc-

tion. Certain fore-

runners and leaders

of the first French

revolution seem to

furnish a modern

parallel.—C.

c 2 Ki. 19.4, 15. Da. 9.

2, 3. Ps. 50.15. Mat. 6.9.

8 B.C. 710.

d 2 Ki. 19.35-37. Is.

37.35, 37; 10.12-19, 25-

34; 29. 5-8; 30. 28-33;

xxxiii. 17. 12-14. 2 Sa.

24.16. Job 9.4, 7.

9 See used by some

to be Tirhakah king

of Ethiopia, by others

a pestilence, or the

destructive wind

called *simoom*. We

can see no authority

for calling any of

these 'an angel,'

and therefore con-

clude the blasphem-

ers were destroyed

by direct angelic in-

fluence.—C. In 2 Ki.

19.35, and Is. 37.33,

the number said to

have been destroyed

is 185,000, but here

there is mention only

of the Assyrian com-

manders, whence

some have concluded

that the word else-

where rendered

*thousand* should betranslated *chief*, and

the passages would

then harmonize. . . .

The miraculous de-

struction of the As-

syrian host is related

by Herodotus as if it

had been effected by

the instrumentality of

field-mice rendering

their armour useless;

but the scene is laid

in Egypt.—L.

1 B.C. 709.

2 Heb. made him

fall.

e Is. 10. 20-23; 31. 5;

33. 20-22.

3 His predatory

auxiliaries, substi-

tuting chiefly by plun-

der.—C.

f Ps. 77. 20, 23. 1.

g 2 Sa. 8. 10. 1 Ki. 4.

21. ch. 17. 11. Is. 30. 1.

4 Heb. precious

things.

5 All neighbouring

nations.—C.

h 2 Ki. 20. 1. Is. 37. 1.

Ps. 34. 19. Job 4. 17-22.

i Or, wrought a

miracle for him. Is.

38. 7, 21. 2 Ki. 20. 7, 11.

j Ps. 8. 11. 106. 13;

116. 12, 13. Lu. 17. 18.

k ch. 23. 10. He. 2. 4.

m Ge. 30. 7. 2 Sa. 24.

115. Ps. 99. 8. Am. 3. 2.

n Is. 12. 6. Re. 3. 10.

o What an extraor-

dinary discovery of

the secret springs of

Providence! 'One

man's heart is lifted

up,' and this brings

down wrath from

heaven upon himself,

his capital, and his

kingdom! And is it

so that the innocent

multitude suffer for

one man's sin? See

Eze. 19. 20. No; but

the pride of the king

infects the nobility

and priesthood at Jer-

usalem, and thence

it is propagated like

the deadly miasm of

an imported

disease until it has

destroyed the reli-

gious and political

health of the nation,

and rendered them

'vessels of wrath,'

self-fitted to destruc-

tion.—C.

p Je. 26. 19, 23. 12-14. 1

Ki. 19. 35. 37. 36.

q ver. 4. Is. 22. 9. 1 Ki.

13. 45. ch. 33. 14.

r See note on ver. 4.

—P.

s Heb. interpreters.

t 2 Ki. 20. 12. Is. 39. 1-8.

u This does not

mean, as commonly

is said, that God

'withdrew the special

aid of his grace and

Spirit,' but literally,

as is said, that 'God

left him,' that is,

God, for the pride of

his heart, adjudged

him for a time to be

left to himself, Ps. 81.

12.—C.

v Ge. 22. 1. Job. 1. 12.

Jn. 2. 23. Ps. 33. 13, 19, 31.

w Not to 'try him,'

as if God were ig-

norant of anything

that was in his heart,

but that Hezekiah

himself might make

known the reality of

his own weakness,

and feel the need of

that Holy Spirit

whose love he had

grieved, and

whose purifying fires

it had laboured to

quench. R. 15. 30.

Ep. 4. 30. 1 Th. 5. 19.—

C.

x ch. 9. 20, 31; 12. 15;

13. 2; 16. 16, 17; 28. 34; 4.

27; 29. 26; 30. 21; 28. 20,

27.

y Heb. kindnesses.

z Or, highest.

A.M. 3291. B.C. 713.

q ver. 4. Is. 22. 9. 1 Ki.

13. 45. ch. 33. 14.

r See note on ver. 4.

—P.

s Heb. interpreters.

t 2 Ki. 20. 12. Is. 39. 1-8.

u This does not

mean, as commonly

is said, that God

'withdrew the special

aid of his grace and

Spirit,' but literally,

as is said, that 'God

left him,' that is,

God, for the pride of

his heart, adjudged

him for a time to be

left to himself, Ps. 81.

12.—C.

v Ge. 22. 1. Job. 1. 12.

Jn. 2. 23. Ps. 33. 13, 19, 31.

w Not to 'try him,'

as if God were ig-

norant of anything

that was in his heart,

but that Hezekiah

himself might make

known the reality of

his own weakness,

and feel the need of

that Holy Spirit

whose love he had

grieved, and

whose purifying fires

it had laboured to

quench. R. 15. 30.

Ep. 4. 30. 1 Th. 5. 19.—

C.

x ch. 9. 20, 31; 12. 15;

13. 2; 16. 16, 17; 28. 34; 4.

27; 29. 26; 30. 21; 28. 20,

27.

y Heb. kindnesses.

z Or, highest.

A.M. 3291. B.C. 713.

B.C. 668.

a 2 Ki. 21. 1-9. Ec.

10. 17. Is. 37. 36, 37, with

1 Ch. 32. 1. 1 Ki. 1. 10.

b De. 18. 9. 10. Le. 18.

3-28. ch. 20. 2-4.

c Heb. he returned

and built, Ec. 2. 19.

d 2 Ki. 18. 4; 21. 3. ch.

17. 13, 14.

e With De. 16. 21. Je.

32. 34, 35. ch. 28. 2-4.

f 'Made groves,'

this will appear a

strange statement to

the thoughtful

reader. The real

meaning of the He-

brew is, 'he made

images of Amare,'

which many of the

Israelites had adopted

as their tutelary

deity. Baal repre-

sented the sun, As-

tarte the moon, and

all the host of hea-

ven the stars.—P.

g The splendour of

sun, moon, and stars,

especially in a bright

eastern sky, together

with the acknowledged

influence on the

seasons of the

year, soon suggested

to a people who 'did

not like to retain

God in their know-

ledge,' that these

heavenly hosts were

proper objects of

their worship.—C.

h De. 12. 11. 1 Ki. 8.

2003. ch. 6; 7. 10, 16. 2

Ki. 24. ver. 7.

i ch. 28. 2-4, 24, 25.

Je. 2. 28.

j Le. 18. 21. De. 18.

10. 2. 2 Ki. 16. 23. 10. Is.

8. 19. Je. 7. 31; 32. 35.

k That is, allowed

himself to be cheated

by a juggler, pretend-

ing to converse with

a familiar spirit. Such

wicked pretenders

have in all ages, even

to the present, found

ignorant and super-

stitious dupes to ad-

mit their claims and

sanction their impos-

tures.—C.

l From 2 Ki. 21. 7.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.<sup>9</sup> And Hezekiah prospered in all his works.

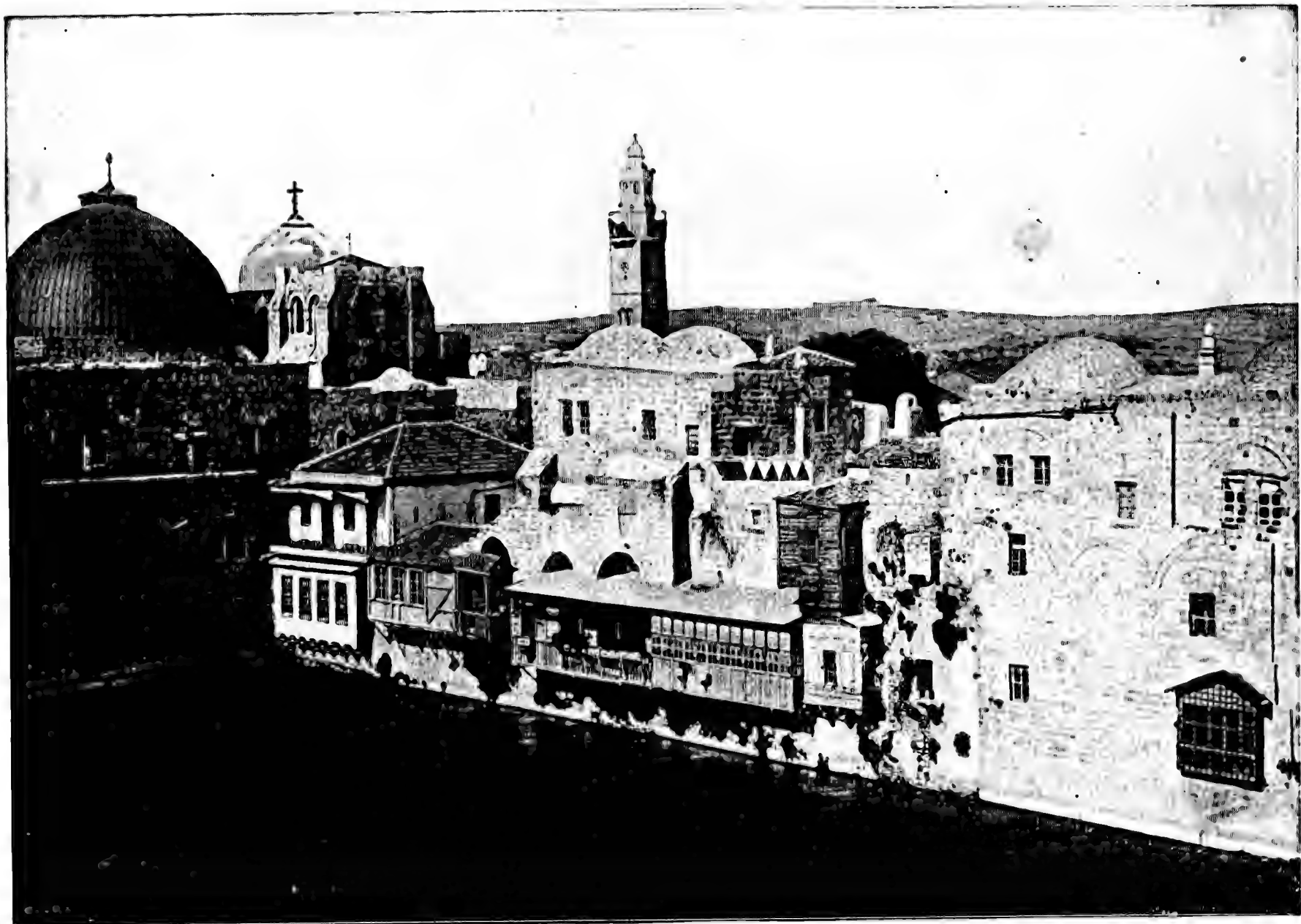
31 ¶ Howbeit in the business of the ambassadors<sup>1</sup> of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left<sup>2</sup> him, to try<sup>3</sup> him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,<sup>4</sup> behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest<sup>5</sup> of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

## CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11



**P**OOLOF HEZEKIAH—BUILT BY THE KING OF JUDAH. [II. Chronicles, xxxii:30.]—"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." The same pool is referred to also in II. Kings, xx:20, where it says: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not

written in the book of the Chronicles of the kings of Judah?" This pool is 240 feet long by 144 feet wide, and is rather shallow. At the bottom is natural rock, which is leveled and covered with cement, and it is furnished with water by a small aqueduct from Birket Mamila. Dr. Thomson says the water which fills the pool is still brought by an underground conduit from what is supposed to be the upper Gihon.

son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; <sup>so</sup> that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh <sup>made</sup> Judah and the inhabitants of Jerusalem to err,<sup>5</sup> and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And<sup>m</sup> the LORD spake<sup>6</sup> to Manasseh, and to his people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host <sup>of</sup> the king of Assyria, which took Manasseh <sup>among</sup> the thorns,<sup>7</sup> and bound<sup>n</sup> him with fetters, and carried him to Babylon.

12 And<sup>2</sup> when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he <sup>was</sup> entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. <sup>Then</sup> Manasseh knew that the LORD he was God.

14 ¶ Now after this he <sup>built</sup> a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in of the fish-gate, and compassed about <sup>Ophel</sup>, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And <sup>he</sup> took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he <sup>repaired</sup> the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and <sup>commanded</sup> Judah to serve the LORD God of Israel.<sup>8</sup>

17 Nevertheless <sup>the</sup> people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now<sup>b</sup> the rest of the acts of Manasseh, and his prayer unto his God, and <sup>the</sup> words of the seers<sup>9</sup> that spake to him in the name of

A.M. 3306. B.C. 608.

1 Le. 26. 1-13. De. 28.

1-14. 14. 15. 19.

2 Ki. 21. 9. Ps. 29. 13.

1 Ki. 14. 16; 15. 26; 16. 19.

25-31. Mi. 6. 16.

3 That is, he made

them sin through

his example and in-

fluence; but having

the law of God they

were without ex-

cuse.—C.

m 2 Ki. 21. 9-15. ch.

35. 15. 16. Je. 44. 4. 5.

6 He spake by his

prophets and his

providence, by his

law and their own

consciences.—C.

n Ne. 9. 32. De. 28. 36.

Is. 5. 29-30. 7. 20.

o 2 Sa. 23. 6. 1 Sa. 13.

6.

7 The Syriac and

Arabic have it—he

took Manasseh ‘a-

live.’ Our Hebrew

text and translation

seem, however, suf-

ficiently intelligible.

He took him among

‘the thorns,’ to which

he had fled, in his own

‘idolatrous groves.’

C.—The Hebrew

word translated

‘thorns,’ also signi-

fies ‘a hook’ or ‘trap,’

and an instrument

used for binding and

leading captives.

This latter may be

its meaning in this

place, and so it was

understood by the

ancient Jewish rab-

buns, by the authors

of the Septuagint

and Vulgate ver-

sions.—P.

p Ps. 107. 10, 11. Job

36. 8. 2 Ki. 23. 13.

q Mi. 6. 9. Ho. 5. 15;

14. 1. 3. 8. Lu. 15. 10-18

Je. 31. 18-20. 23. 2 Co.

7. 11.

r Is. 1. 18. 1 Co. 6. 11.

Ps. 34. 6. 5. 15. 19. 15.

s Ps. 46. 10. Da. 4. 25.

34.

t ch. 32. 5. 11. 5. 11, 12.

u Or, the tower, ch.

27. 3. Ne. 3. 26. 27. 3. 11.

21. 1. Ch. 9. 2.

x Ho. 14. 3. 8. Is. 2. 16-

21. ver. 7. Ps. 119. 67.

y 2 Ki. 16. 30. Le. 7.

12.

z ch. 14. 4. with ver.

9. Lu. 22. 32. ch. 34. 30.

32. Ge. 18. 19.

8 To have been

‘kept back’ from sin

(Ps. 119. 13) by restrain-

ing grace, is the

greatest blessing; to

have been led to re-

pentance, is the next;

and to make the

best and fullest re-

paration in our power

is the only evidence

to man that our pro-

fession is sincere.

Manasseh failed of

the first; but by the

grace of God, he

happily exemplified

the other two.—C.

a 1 Ki. 15. 24. 22. 43. 2

Ki. 12. 3. 14. 4. 15. 4. 15.

b ch. 32. 33. 33; 28. 26.

27. 27. 7. 9. 26. 22. 23; 28.

26. 27. 22. 23.

c De. 18. 19. ch. 35. 15.

Je. 44. 4.

9 The words of

the seers are sum-

marily recorded (2

Ki. 21. 10-15), with a

sad recital of ‘the

rest of his acts’ (ver.

16); but his ‘prayer’

is not extant. The

prayer attributed to

him in the Apocrypha

is, by universal con-

sent, admitted to be

spurious. Is then

a portion of Holy

Scripture lost? No,

nor does this and

similar texts neces-

sarily lead to such

a conclusion. The

words, are written,

are supplied by the

translators, and the

Hebrew might as

A.M. 3301. B.C. 643.

we. be translated

were written. Why

they were expunged

does not appear, nor

is it of any import-

ance for us to inquire

or to know.—C.

d Or, Hosai, 1 Sa.

9. 9.

1 Manasseh's pray-

er is not preserved in

the sacred writings.

That which bears his

name in the Apocry-

pha can hardly be

identical with the

one here referred to.

It would rather seem

to have been an ac-

tempt made by some

later writer to supply

a suitable prayer.—

P.

e ch. 9. 3; 12. 16; 16.

13; 21. 20; 25. 26; 26. 23;

26. 27. 32. 33.

f N in his palace,

but in some detached

and favourite sum-

mer-house situated

in his garden, 2 Ki.

21. 10.—C.

g B.C. 643.

h 2 Ki. 21. 19-25. 1 Ch.

3. 14. Mat. 12.

i ver. 2-9. Eze. 20. 18

How astonishing

is this! With his fa-

ther's example before

his eyes, he copied

his father's vices, but

not his repentance.—

P.

k ver. 12. Je. 8. 12.

Zec. 7. 11, 12.

l Heb, multiplied

trespass, 2 Ti. 3. 13.

ch. 21. 2; ver. 6.

m 2 Sa. 4. 5-7. 2 Ki. 12.

20. 21. ch. 24. 25-27.

28. Ps. 55. 23. Job 15. 35.

33.

n Ju. 1. 7. Mat. 7. 2.

Ge. 9. 5, 6. Nu. 35. 16-21.

37.

o B.C. 641.

CHAP. XXXIV.

1 He carried on his

reformation with a

steady hand; timi-

dity did not prevent

him from going far

enough, and zeal did

not lead him beyond

due bounds. He

walked in the golden

mean, and his mo-

deration was known

unto all men. He

looked not to the

right hand or to the

left, but inward, for-

ward, and upward.

Reader, let the con-

duct of this pious

youth be thy exam-

ple through life.—P.

2 No limit of age

can be prescribed to

the spirit and grace

of God. The call to

the vineyard may be

not only in the

eleventh hour of a

nation, but of an in-

dividual. Mat. 20. 6.

Lu. 23. 43. Still, early

conversions are the

most common and

the most hopeful

young king, surround-

ed by all the fascina-

tions of a court, yet

fainting his heart on

heaven; beset by

flatterers, yet listen-

ing only to the word

of truth, the Spirit of

God, and his own

conscience; tempted

by the example of

paternal idolatry; yet

steadily determined

upon a godly refor-

mation—such was

Josiah—such is the

beauty of early piety.

—C.

8 Or, sun images.

9 The Hebrew word

translated ‘groves,’

both here and in ver.

7, is asherim, which

means ‘images of

Astarte.’—P.

the LORD God of Israel, behold, they are written in the book of the Kings of Israel;

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of the <sup>seers</sup>.<sup>1</sup>

20 ¶ So Manasseh <sup>slept</sup> with his fathers, and they buried him in his own house:<sup>2</sup> and Amon his son reigned in his stead.<sup>3</sup>

21 ¶ Amon<sup>4</sup> was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he <sup>did</sup> that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and <sup>served</sup> them;<sup>5</sup>

23 And <sup>humbled</sup> not himself before the LORD, as Manasseh his father had humbled himself; but Amon <sup>trespassed</sup> more and more.

24 And <sup>his</sup> servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land <sup>slew</sup> all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.<sup>5</sup>

## CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He provideth for the repairs of the temple. 14 Hilkiah having found the book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respites thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.<sup>1</sup>

3 ¶ For in the eighth year of his <sup>2</sup>reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images<sup>3</sup> that were on high above them he cut down; and the <sup>4</sup>groves,



and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.<sup>5</sup>

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon even unto Naphtali with their mattocks round about.<sup>7</sup>

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in the eighteenth year of his reign,<sup>8</sup> when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.<sup>9</sup>

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.<sup>2</sup>

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.<sup>3</sup>

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD,

A. M. 3363. B. C. 647.

<sup>5</sup> There has been in all ages a desire amongst superstitious people of being buried in places of imaginary sanctity. The worshippers seem to have regarded their tombs as their temples, and thus to have furnished ready means for polluting the relics of their abominable idolatry.—C.

<sup>6</sup> 2 Ki. 23. 16, 20. 1 Ki. 13. 2.

<sup>7</sup> Or, mauls. By his friend is up with the Assyrians, or through their weakness, he had power over these places.

<sup>8</sup> Hammers, pickaxes, crowbars, and such instruments as could be employed to demolish idolatrous images and altars.—C.

<sup>9</sup> Heb. to make powder, Deut. 21. 13. 32. 20.

<sup>2</sup> 2 Ki. 22. 3-7. 8 B. C. 647.

<sup>3</sup> 2 Ki. 1. 1. 1 Ki. 22. 5. with 2 Ki. 33. 4-7.

<sup>4</sup> 2 Ki. 22. 4. ch. 24. 5. Phil. 4. 8.

<sup>5</sup> Many MSS. and all the early translations read 'inhabitations of Jerusalem,' which being supported by sufficient authority, and required by the sense, is to be preferred to the authorized reading.—C.

<sup>6</sup> 2 Ki. 12. 11, 12, 14; 22. 5. Ezr. 3. 7.

<sup>7</sup> Or, to suffer.

<sup>8</sup> ch. 33. 2. 22.

<sup>9</sup> The ruin of the temple must have been nearly complete, as walls, roofs, and floors alike require to be repaired. The walls had probably been partially pulled down, as is common in similar cases, for the erection of other buildings.

The flat roofs would suffer for want of repairs more speedily than those of angular form; and the destruction of the floors, independently of depredation, would soon follow from the free access of the rain.—Voss. This is a sad picture of the ruin of the house of God. How much more sad the state of a soul, which pride, or covetousness, which is idolatry, or deceitful lusts, have destroyed.—C.

<sup>2</sup> 2 Ki. 22. 7. 12. 15. Ne. 7. 2. Pr. 28. 20. 2 Ti. 2. 2. 1 Co. 4. 2.

<sup>3</sup> 2 Sa. 23. 1. 2. 1 Ch. 6. 31-48. xxv. xxvi.

<sup>4</sup> Why the sacred musicians were the overseers is not declared, yet there must have been some reason for the selection. May it not have had reference to the fact, that as in the building of the temple there was no sound of hammer nor axe, nor any tool of iron heard, 1 Ki. 6. 7, so it should be in the repairing, and that the bearers of burdens should march, and the other artificers work, to the sound of music and the voice of praise? See Zer. 4. 7.—C.

<sup>5</sup> ch. 2. 18. 10.

<sup>6</sup> 1 Ch. 23. 4. 5; xxv.

<sup>7</sup> ch. 23. 15. 17. 18. 5. 5.

<sup>8</sup> 2 Ki. 22. 15. 23. 3-9. 22. 23. 15. 2. 15. 5. 11. 2 Ki. 23. 26. 27. 24. 4. Je. 15. 4.

<sup>9</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>10</sup> ch. 23. 15. 17. 18. 5. 5.

<sup>11</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

A. M. 3381. B. C. 629.

'book of Moses' are mentioned, yet in this place alone is it called 'the book of the law, in, or by, the hand of Moses.' C.—This should be translated 'The Book of the Law of Jehovah by the hand of Moses,' and any unprejudiced reader would infer from the words that it was the original copy, which by the command of Moses had been laid inside the ark.

<sup>1</sup> Or, it says, regarding the words of this verse:—'This is scarce possible for words more naturally to describe a book written by Moses, or to vouch more fully that the MS. of the law then found was in the handwriting of Moses. And if either doubt will be removed when his consent is further that, though there are sixteen places in the Old Testament which mention the words 'book of Moses,' yet this is one place only in which the book of Moses is the book of Moses.'—P.

<sup>2</sup> Heb. to the hand of Moses, 2 Ki. 22. 9.

<sup>3</sup> Heb. poured out or melted, 2 Ki. 22. 9.

<sup>4</sup> Both priests and people omitting the reading of the law, publicly and privately (for the public omission caused a private neglect), no wonder, then, upon finding the book of the law, and hearing it read, they were startled at it, as if one were risen from the dead.—Capellus in Patrick.

<sup>5</sup> Heb. in it.

<sup>6</sup> De. 17. 10. Jos. 1. 8. Ps. 119. 24. 97-99. Je. 36. 21.

<sup>7</sup> De. 17. 19; 28. 3-68. Le. 26. 3-39.

<sup>8</sup> Ge. 37. 34. Ps. 119. 120. Job. 2. 13.

<sup>9</sup> The Hebrew books being written on long rolls, the prophetic threatenings of Deuteronomy would, most probably, be unfolded first, and if so, they were well calculated to produce the deep emotion of the king. See ver. 24.—C.

<sup>10</sup> Or, Achbor, 2 Ki. 22. 12.

<sup>11</sup> 2 Ki. 17. 6. 22. 13. ch. 33. 11.

<sup>12</sup> De. xxviii.—xxxii. Le. xxvi.

<sup>13</sup> Ex. 15. 20. Ju. 4. 4. Ac. 23. 9.

<sup>14</sup> Or, Harhas, 2 Ki. 22. 14.

<sup>15</sup> Heb. garments.

<sup>16</sup> Or, in the school or in the second part.

<sup>17</sup> Literally, 'in the second,' viz. city, a phrase nearly akin to the English *Newtown*, so frequent in allusion to a part of ancient cities. C.—See note on 2 Ki. 22. 14.—P.

<sup>18</sup> 2 Ki. 22. 15-20.

<sup>19</sup> ch. 36. 6. 17. Is. 5. 5. De. xxviii.—xxxii. 4. 25. 8. 6. 14. 15. 8. 19. 20. Da. 9. 12. Le. xxvi.

<sup>20</sup> ch. 12. 21; 23. 33-9. 22. 23. 15. 2. 15. 5. 11. 2 Ki. 23. 26. 27. 24. 4. Je. 15. 4.

<sup>21</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>22</sup> ch. 23. 15. 17. 18. 5. 5.

<sup>23</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

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<sup>25</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>26</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>27</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

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<sup>29</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>30</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>31</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

<sup>32</sup> De. 20. 3. 2 Ki. 22. 10. Ps. 110. 17. 134. 4. 6.

16 And Shaphan carried the book to the king, and brought the king word back again saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.<sup>9</sup>

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of Asarah, keeper of the wardrobe,<sup>1</sup> (now she dwelt in Jerusalem in the college;<sup>2</sup> and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender,<sup>4</sup> and

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then<sup>k</sup> the king sent and gathered together all the elders of Judah and Jerusalem.<sup>3</sup>

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small;<sup>4</sup> and he read in their ears all the words of the book of the covenant *that was found*<sup>5</sup> in the house of the LORD.

31 And the king stood in his place, and made<sup>m</sup> a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he <sup>caused</sup> all that were present<sup>6</sup> in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah <sup>took away</sup> all the abominations out of all the countries that *pertained* to the children of Israel, and made<sup>7</sup> all *that were* present in Israel to serve, *even* to serve the LORD their God. And <sup>all</sup> his days they departed not from following<sup>8</sup> the LORD, the God of their fathers.<sup>9</sup>

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah. 26 His acts.

**M**OREOVER, Josiah kept a passover unto the LORD<sup>1</sup> in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and <sup>encouraged</sup> them to the service of the house of the LORD;

3 And said unto the Levites that taught all Israel,<sup>2</sup> which were holy unto the LORD, Put<sup>b</sup> the holy ark in the house which Solomon the son of David king of Israel did build;<sup>3</sup> *it shall not be* a burden upon *your* shoulders: serve<sup>c</sup> now the LORD your God, and his people Israel;

A.M. 3381. B.C. 623.

1 Is 57. 1, 2. 2 Ki. 22. 20. Ps. 37. 37. 10. 34. 35. 33. 24. He died in peace with God and his own conscience.

2 2 Ki. 22. 1-1. ch. 30. 1. Jos. 23. 24. 1. &c.

3 B.C. 623.

4 Heb. from great, even to small.

5 Undoubtedly there were many copies of the law.

6 God in Israel, as reference is so familiarly made to it in the reign of Hezekiah.

7 see ch. 30. 18. 19. 20. 31. 34. 21. yet we need not be surprised at the excited attention now directed to it: as a similar relic of antiquity, even in a land the most familiarized with books, would still be found an object calling forth intense curiosity in all, and make a new and deepened impression upon minds piously disposed.—C.

8 1 Ki. 11. 14. 23. ch. 6. 13.

9 m De. 5. 2. 31. 29. Jos. 24. 25. ch. 15. 12. 29. 10. Ezr. 10. 3. Ne. 9. 38. 2 Co. 8. 5.

10 ch. 14. 4. 33. 16. Ec. 8. 2. 2 Ki. 23. 3.

11 Heb. found.

12 e 2 Ki. 23. 4. 20. ver. 3.

13 7 By the instrumentality of his exhortations, his example, and his piety, whereby the Spirit of God wrought this blessed reformation.—C.

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at every gate; they might not depart from their service;<sup>5</sup> for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel, *that were present*<sup>6</sup> kept<sup>t</sup> the passover at that time, and the feast of unleavened bread seven days.

18 And there *"was no passover like to that"* kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In<sup>\*</sup> the eighteenth year of the reign of Josiah was this passover kept<sup>t</sup>.

20 ¶ After<sup>v</sup> all this, when Josiah had prepared the temple,<sup>8</sup> Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.<sup>9</sup>

21 But he sent ambassadors to him, saying, What<sup>\*</sup> have I to do with thee, thou king of Judah? *I come* not against thee this day, but against *"the house wherewith I have war; for God<sup>b</sup> commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not."*

22 Nevertheless Josiah would not turn his face from him, but *"disguised himself, that he might fight with him, and hearkened not unto the words of Necho from <sup>a</sup>the mouth of God,<sup>1</sup> and came to fight in the valley of <sup>a</sup>Megiddo."*

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore <sup>a</sup>wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he <sup>a</sup>died, and was buried in *one of the sepulchres<sup>2</sup> of his fathers: and <sup>a</sup>all Judah and Jerusalem mourned for Josiah.<sup>3</sup>*

25 ¶ And Jeremiah lamented for Josiah: and all the <sup>a</sup>singing-men and the singing-women

A.M. 3381. B.C. 623.

<sup>5</sup> An admonitory note, worthy of all observance. For if a Jewish porter might not depart from his service, much less may a Christian minister give up to secularities, whether of amusement or profit, that time and those energies which are all due to the Lord. Mat. 25:15. —C.

<sup>6</sup> Heb. found.

<sup>7</sup> Ex. 12:6-20; 13:6, 7; 23:14. Le. 23:5-8. De. 16:1-8. Nu. 28:14-15. ch. 30:21. 1 Co. 5:7, 8.

<sup>8</sup> 2 Ki. 23:22, with ch. 30:16, 27. So exactly observed.

<sup>9</sup> The superiority of this passover lay, 1. In the number of sacrifices presented to the people, which was greater than David, Solomon, and Hezekiah had given. Hezekiah's offerings are specially enumerated, and they amounted but to 19,000 in all; those of Josiah to 41,000. 2. In the more perfect preparation of priests, Levites, and people, compare ver. 16 with 2 Ki. 1:12, 22.

<sup>3</sup> In the more perfect observance of the Mosaic order, ver. 13.

<sup>4</sup> In the kindly dispositions whereby one class became servants to the other for the Lord's sake, ver. 14, 15; 2 Co. 4:5. 5. In the spirit of deep devotion that pervaded all ranks. —C.

<sup>a</sup> ver. 11; ch. 34: 8. 2 Ki. 23:23.

<sup>b</sup> 2 Ki. 23:20. Je. 46:2.

<sup>c</sup> Heb. house.

<sup>d</sup> B.C. 610.

<sup>e</sup> 2 Sa. 10:10. Jn. 2:4.

<sup>f</sup> Mat. 8:29.

<sup>g</sup> Heb. the house of my war, Is. 36:10.

<sup>h</sup> 2 Ki. 18:25. And it was Josiah's duty to obey, De. 5:32.

<sup>i</sup> ch. 18:29. 1 Ki. 14:2.

<sup>j</sup> 1 Sa. 11:12.

<sup>k</sup> ver. 21. Jn. 11:50, 51.

<sup>1</sup> Josiah cannot be accused of rashly entering upon an unjust war; for Necho was marching an army through his territory without leave, and about to attack the king of Babylon from whom he must have held the northern parts of his kingdom, ch. 34.

<sup>2</sup> Nor did Necho's ambassadors give any evidence that they had a divine command for their expedition, they merely assert it; and the expression, from the mouth of God, (Elohim) is not used in Scripture for a divine message, which is uniformly from the mouth of Jehovah. See ch. 36:12. —C.

<sup>3</sup> 2 Ki. 9:27. Zec. 12:11.

<sup>4</sup> Heb. made sick, 1 Ki. 22:34. 2 Ki. 8:9.

<sup>5</sup> 2 Ki. 23:30. Ps. 36.

<sup>6</sup> Ec. 1:28. 14.

<sup>7</sup> Heb. among the sepulchres.

<sup>8</sup> Zec. 12:11.

<sup>9</sup> Job 3:8. Ec. 12:5.

<sup>10</sup> Je. 17:21. Mi. 1:8, 9.

<sup>11</sup> The battle took place in the plain of Esdrael, at or very

A.M. 3394. B.C. 610.

close to the spot consecrated in national history by the great victory of Barak. It would seem that there was on the battlefield an ancient sanctuary of the two Syrian gods Hadad and Rimmon, and that the city of Megiddo was not far distant. We have no details of the battle. One melancholy event absorbs the attention of the sacred writer. Josiah disguised himself, as kings were then accustomed to do when entering battle. The Egyptian archers fired upon and mortally wounded him. He was put into another chariot, and driven rapidly off towards Jerusalem. But all was in vain. The good monarch died; and a Josiah and Jerusalem mourned for him. —P.

<sup>4</sup> Not in the book called *Lamentations of Jeremiah*, but in some other of that name, used by the singing-men and singing-women, and not included in the sacred canon. —C.

<sup>5</sup> Heb. kindnesses, ch. 32:32.

<sup>6</sup> ch. 9:20; 12:14; 13:22; 16:11; 20:34; 33:18.

#### CHAP. XXXVI.

<sup>a</sup> Or, Shallum, 1

Ch. 2:15. Je. 22:11. 2 Ki.

23:30, 34.

<sup>b</sup> Heb. removed him, 2 Ki. 23:33. Eze.

1:16.

<sup>c</sup> Dethroned him for some cause not recorded. —C.

<sup>d</sup> Heb. murdered.

<sup>e</sup> 1 E. 47:19, 3; 155 sterling.

<sup>f</sup> Eze. 19:3, 4. Je. 22:10, 12.

<sup>1</sup> Immediately after the battle of Megiddo Pharaoh-Necho continued his march against the king of Assyria. The Jews were thus left to themselves, and they placed Jehoahaz on the throne. His reign was very short, but it was very wicked. Instead of imitating the noble example of his father, he gave way to the follies and vices of the worst of his predecessors, 2 Ki. 23:32. Necho returned in three months from his victorious campaign. Encamping for a time at Riblah on the northern border of Canaan, he gave orders to dethrone Jehoahaz, probably because he had not himself nominated him; and then he placed Eliakim, another son of Josiah, on the vacant throne. The change of name to Jehoikim was the badge of a tributary prince; he became the vassal of Necho. —P.

<sup>2</sup> 1 Ch. 3:15. Mat. 1.

11. 2 Ki. 23:36, 37. Je.

22:13-17; 26:21-23; xxxvi.

<sup>3</sup> 2 Ki. 24:1, 2. Je. 22:18; 36:29-31. Eze. 19:5-9.

spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.<sup>4</sup>

26 ¶ Now the rest of the acts of Josiah, and his <sup>a</sup>goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

#### CHAPTER XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoikim reigning ill, is carried bound into Babylon. 9 Jehoachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and the people, is wholly destroyed. 22 The proclamation of Cyrus for building the temple.

THEN the people of the land took <sup>a</sup>Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt <sup>a</sup>put him down<sup>1</sup> at Jerusalem, and condemned<sup>2</sup> the land in an hundred talents of silver, and a talent of <sup>a</sup>gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoikim. And Necho took <sup>a</sup>Jehoahaz his brother, and carried him to Egypt.<sup>4</sup>

5 ¶ Jehoikim<sup>d</sup> *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him <sup>a</sup>came up Nebuchadnezzar king of Babylon, and bound him in fetters,<sup>5</sup> to carry him to Babylon.

7 Nebuchadnezzar<sup>f</sup> also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

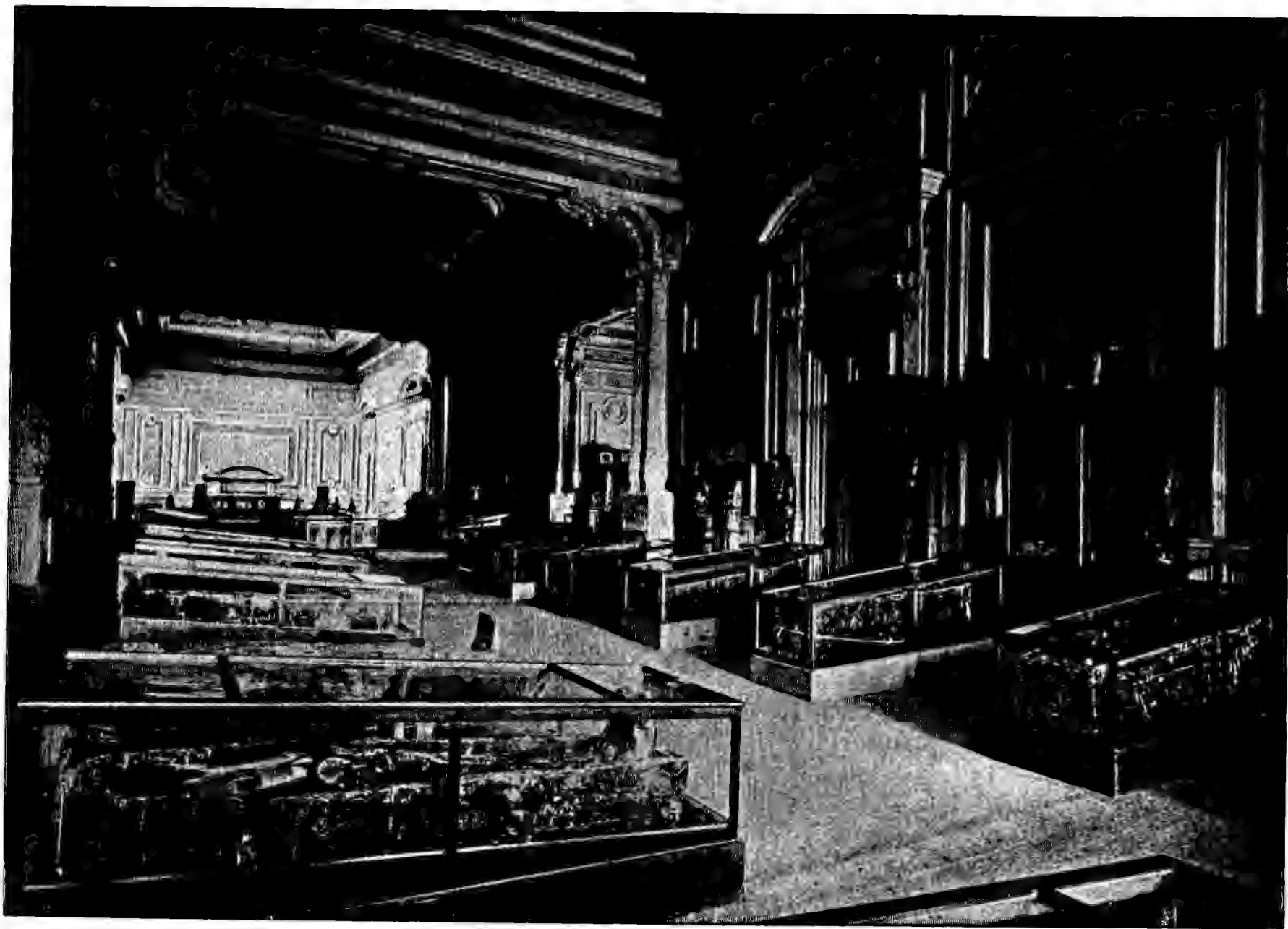
8 Now the rest of the acts of Jehoikim, and <sup>a</sup>his abominations which he did, and that which was found in him, behold, they *are* written in the book of the Kings of Israel and Judah: and <sup>a</sup>Jehoachin his son reigned in his stead.

<sup>1</sup> Or, chains. <sup>2</sup> 2 Ki. 24:13. Da. 1:1, 2; 5:3. <sup>3</sup> ver. 5; ch. 35, 27. <sup>4</sup> Or Jehoiah, 1 Ch. 3:16, or Josiah, Je. 22:24.

have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God in his sovereign wisdom often

purpose, and restored the crown to him. Many Jews of high rank were at that time taken captive, and among them was the prophet Daniel, Da. 1:1-7. A large proportion of the treasures and sacred vessels of the temple were also taken and placed in the great

commemorated by a fast. Famine and pestilence committed frightful ravages in the city. Jeremiah was in prison, but received a daily supply of bread by order of the king, Je. 37:21; 38:9. The children died of hunger in the streets. Boreas denounced this flock of



**HALL OF THE ROYAL MUMMIES—CONTAINING THE MUMMY OF RAMESES II., THE OPPRESSOR OF THE CHILDREN OF ISRAEL.**  
 [II. Chronicles, xxxv:20.]—"After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him." Necho was one of the Pharaohs of Egypt. This view of the Hall of the Royal Mummies, Gizeh Museum, is given because it contains the remains of many of the Egyptian kings. This hall is one of

the large rooms in the Palace of Gizeh, a building which is said to have been erected at a cost of nearly twenty-five million dollars. It was built as a harem for the great Egyptian Pasha who assisted DeLesseps in opening the Suez canal, and who brought such a load of debt upon Egypt that he was deposed by the Sultan and taken to Constantinople. This building was confiscated by the government and is now used to house the valuable collection of Egyptian antiquities which make up the marvelous contents of the museum.







**G**ENERAL VIEW OF ACROPOLIS AND THEATER, SARDIS—BURNED BY CYRUS, KING OF PERSIA, WHEN CROESUS WAS KING OF LYDIA. [Ezra, i:1.]—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." The proclamation of Cyrus referred to above had reference to building the Lord's house at Jerusalem. This is the Cyrus

that captured Sardis, the capital of the kingdom of Lydia. Croesus was king at the time. Cyrus condemned him to be burned alive. When bound to the stake Croesus was heard to utter the name of Solon. Whereupon Cyrus inquired the reason. The unfortunate monarch replied by repeating a conversation which had taken place between himself and the Grecian sage on the instability of human happiness, which so affected Cyrus that he liberated Croesus, and ever after retained him as one of his most intimate friends.

# THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us, (1) Upon what encouragement, and what numbers returned, i. ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours, iii.-vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women, vii.-x. [The book of Ezra may be divided into two sections:—(1) Ch. i.-vi., containing an account of the return of the exiles from Babylon under the leadership of Zerubbabel and Joshua, with the erection of the temple and the re-establishment of the Jewish worship. (2) Ch. vii.-x., detailing the journey of a second caravan of exiles under the leadership of Ezra himself. P.]

## CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW, in the first year of Cyrus king of Persia,<sup>1</sup> (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying.

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;<sup>2</sup> and he hath charged me to build him an house at Jerusalem, which is in Judah;

3 Who is there among you of all his people? his God be with him, and let him go up<sup>3</sup> to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised,<sup>4</sup> to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebu-

A.M. 3468. B.C. 536.

### CHAP. I.

1 Cyrus, the son of a king of Persia by a daughter of the king of Media, united these two kingdoms, and conquered Babylon. He was born 600 years before Christ, and reigned 30 years. His name and conquests were prophetically announced by Isaiah 200 years before his birth, and Josephus (*Antiq.* l.ii. c.2) attributes his partiality for the Jews to his reading these prophecies under the instruction of Daniel. —C.

a Ps. 136. 46. Pr. 16. 7. ch. 6. 22. Ec. 1. 12. 4. 10. 31. 32. 33. 36. 43.

b Heb. caused a voice to pass, 2 Ch. 36. 22.

c According to the best authorities, Cyrus at this time reigned over the Persians, Medes, Hyrcanians, Bactrians, Indians, Assyrians, Syrians, and all the countries called Lesser Asia; still these were far from being 'all the kingdoms of the earth.' The words are not, however, to be considered a mere eastern hyperbole, for they contain a literal statement, when the word earth is interpreted of its known or civilized countries. —C.

d So far these verses are a repetition of the closing section of Ch. Ezra is manifestly a continuation of the history given in Chronicles. —P.

e Heb. *l'et him up*, Ch. 6. 2. Ko. 15. 1. Ex. 3. 22. Ps. 105. 37. 15. 49. 22. 60. 4.

f Ne. 2. 12. Pr. 16. 1. Ze. 10. 12. Ex. 35. 5. 21. 1. Ch. 29. 2-9.

g The Scriptures see God in everything, Cyrus was, no doubt, kind to the Jews, but the Lord stirred him up, ver. 1. The Jews loved their country, but God raised up their spirit. —C.

h That is, helped them, ver. 4. Ex. 30. 9. Re. 12. 10.

i ver. 4. Ex. 25. 2; 35. 5. 21. 1. Ch. 2. 14-16; 28. 14. 18; 29. 2-9. Ps. 110. 3. 2 Co. 9. 7.

g Ki. 24. 13; 25. 16. 2 Ch. 36. 7, 18. Je. 27. 21.

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### CHAP. II.

a Zerubbabel, Sheshbazzar was his Babylonish name. ch. 2. 2. 3. 8; 5. 14. 16. Hag. 1. 1.

b Nu. 7. 13. 10. 25. 31. 37. 43. 49. 55. 61. 67. 73. 79.

c Ro. 9. 23. 2 Ti. 2. 19. 20.

d This verse, like 50 many others, has been charged with the error of a transcriber, because all the vessels in ver. 9, to amount but to 2499. But there is no ground for the charge. All the vessels restored by Cyrus amounted but to 2499; but all the vessels brought up to Jerusalem were 5400, including all the people had bestowed. See ver. 6. —C.

e Heb. the transportation, Mat. 1. 11. 12. ch. 11.

### CHAP. II.

a Judea, ch. 5. 8. Ne. 1. 3. 7. 6. Ac. 2. Ch. xxxvi. Je. xxxix. 10.

1 The empire was divided into provinces or governments (see Es. 1. 1), of which Canaan seems to have been one, and Ezra naturally adopts the distinctive language of his time as that most intelligible to the generation that returned from the captivity. Some, however, by *prover* understand Babylon; but had that been Ezra's meaning, he would scarcely have called his brethren 'children of the province.' See ch. 5. 8. —C.

b Ec. 4. 9. 10. Ac. 2. 42. 46. 42.

c These were the chiefs who were to conduct the people. Zerubbabel was the prince, and Joshua the high-priest, the grandson of Seraiah who was slain by Nebuchadnezzar. Nehemiah and Mordecai were not the 2500 whose names afterwards occur, the one as the author of the succeeding book, the other as the relation of Esther. —C.

d Or, Azariah, Ne. 7. 7.

e Mispereth.

f Nehum.

g Ne. 7. 8. ch. 10. 25. 83.

h Ne. 7. 9. ch. 8. 2.

chadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred.<sup>5</sup> All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

## CHAPTER II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of the children of Solomon's servants, 61 of the priests who could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations for the temple.

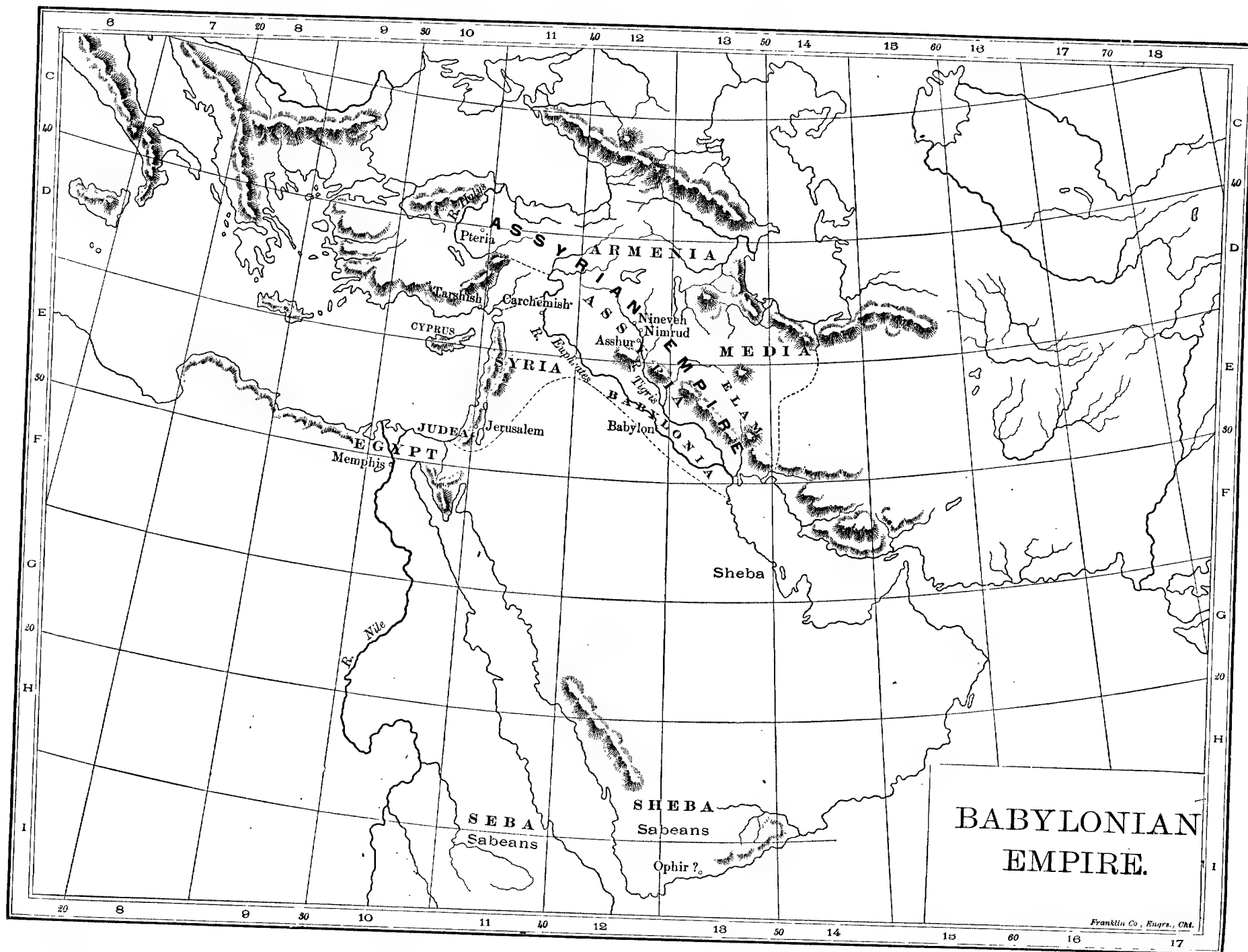
NOW these are the children of the province<sup>1</sup> that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel:<sup>2</sup> Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar,<sup>3</sup> Bigvai, Rehum,<sup>4</sup> Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand and hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arach, seven hundred seventy and five.



- 6 The children of 'Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.<sup>5</sup>
- 7 The children of 'Elam, a thousand two hundred fifty and four.
- 8 The children of 'Zattu, nine hundred forty and five.
- 9 The children of 'Zaccai, seven hundred and threescore
- 10 The children of 'Bani, six hundred forty and two.
- 11 The children of 'Bebai, six hundred twenty and three.
- 12 The children of 'Azgad, a thousand two hundred twenty and two.
- 13 The children of 'Adonikam, six hundred sixty and six.
- 14 The children of 'Bigvai, two thousand fifty and six.
- 15 The children of 'Adin, four hundred fifty and four.
- 16 The children of 'Ater of Hezekiah, ninety and eight.
- 17 The children of 'Bezai, three hundred twenty and three.
- 18 The children of 'Jorah, an hundred and twelve.
- 19 The children of 'Hashum, two hundred twenty and three.
- 20 The children of 'Gibbar, ninety and five.
- 21 The children of 'Beth-lehem, an hundred twenty and three.<sup>6</sup>
- 22 The men<sup>7</sup> of 'Netophah, fifty and six.
- 23 The men of 'Anathoth, an hundred twenty and eight
- 24 The children of 'Azmaveth, forty and two.
- 25 The children of 'Kirjath-arim, Chophiah, and Beeroth, seven hundred and forty and three.<sup>8</sup>
- 26 The children of 'Ramah and Gaba, six hundred twenty and one.
- 27 The men of 'Michmas, an hundred twenty and two.
- 28 The men of 'Beth-el and Ai, two hundred twenty and three.<sup>9</sup>
- 29 The children of 'Nebo,<sup>1</sup> fifty and two.

from such as know him not the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple.

registers their direct and pure descent, could not be permitted to perform priestly offices until divine sanction was obtained through the Urim and Thummim. P.]

REFLECTIONS.—Great is the honour God puts upon those who prefer his glory and

A.M. 3468. B.C. 536.

g Ne. 7.11. ch. 10.30;

8.4.9.

Two families appear to be united in this verse:—(1) The children of Pahath-moab, and (2) The children of Jeshua-joab. The verse may be translated as follows.—The children of Pahath-moab, to (or with) the children of Jeshua-joab, two thousand eight hundred and twelve.—P.

h Ne. 7.12. ch. 10.26;

8.7.

i Ne. 7.13. ch. 10.27.

j Ne. 7.14.

k Or, Binnai, Ne. 7.15. ch. 10.27, 34.

m Ne. 7.16. ch. 10.28;

8.11.

n Ne. 7.17. ch. 8.12.

o Ne. 7.18. ch. 8.13.

p Ne. 7.19. ch. 8.14.

q Ne. 7.20. ch. 8.6.

r Ne. 7.21.

s Or, Hariph, Ne. 7.24.

t Ne. 7.22. ch. 10.33.

u Or, Gibeon, Jos. 9.17. Ne. 7.25. ch. 8.29.

v Ge. 35.19. Ju. 17.8.

y Ge. 7.26. Ru. 1.19.

z Sa. 16.1. Mat. 2.1, 6.

Mi. 3.2.

6 Bethlehem may have been the head of a family, or the name of a town. If the latter, then the people of it are mentioned as constituting one tribe or family. The same was the case in regard to Neophan, Anathoth, and all the others which follow.—P.

7 Why in ver. 22, 23, 27, 28, we find men instead of children does not appear. Amongst reasons that might be assigned for the change, one is the possibility that the men of these districts might have left their families behind, purposing to send for them when they had prepared commodious residences.—C.

8 Ne. 7.26. 2Sa. 21.28. Je. 40.8. 1 Ch. 2.54, 54.

9 Ne. 7.27. Je. 1.1. Jos. 18.18, 19, 30.

10 Or, Beth-azmaveth, Ne. 7.28.

11 Ne. 7.29. Jos. 9.17; 15.6; 18.25, 26.

12 These were three cities of the Gibeonites, whose romantic story is told in Jos. 18.—P.

13 Ne. 7.30. Jos. 18.24, 25. 1Sa. 7.17.

14 Ne. 7.30. 1Sa. 13.5.

15 Ne. 7.32. Jos. 7.1, 2; 8.9, 17. Ge. 12.8; 28.9.

16 The cities mentioned in ver. 26–28 were situated in the territory of Benjamin, a short distance north of Jerusalem, and within a few miles of each other.—P.

17 Ne. 7.33.

18 Nebo must not be confounded with Mount Nebo in Moab. There is a small village in the plain of Sharon, at the foot of the hill of Benjamin, now called Beit Nubah, the house of Nebo, which is no doubt identical with the Nebo here mentioned.—P.

A.M. 3468. B.C. 536.

k ver. Ne. 7.34.

2 Or more probably 'The children of Ham-makher.' The Septuagint has Hammar.—P.

l Ne. 7.35. ch. 10.31.

m Ne. 7.30; 11.34, 35; 6.2.

n Lod is the Lydda of the New Testament, celebrated as the scene of the miracle wrought by Peter on the paralytic.

o Eneas, Ac. 9.32. It is situated on the rich plain of Sharon, a few miles east of Joppa.—P.

p Ne. 7.36. 1 Ki. 16.34. with Jos. vi.

q Ne. 7.38.

4 Four only of the twenty-four courses (1 Ch. 24.1) returned to Jerusalem; at least, on y four that could establish their genealogy, ver. 6. But these, it is believed, were afterwards subdivided, so as to form again the full complement, according to the order of David.—C.

r 1 Ch. 24.7. Ne. 7.39. ch. 10.18.

s 1 Ch. 24.14. Ne. 7.40. ch. 10.20.

t 1 Ch. 9.12. Ne. 7.41. ch. 10.22.

u 1 Ch. 24.8. Ne. 7.42. ch. 10.21. Only four out of the twenty-four orders of priests returned. Comp. 1 Ch. 24.6–18.

v Or, Fadah, ch. 3.9. or, Hodaviah, Ne. 7.43.

w Ne. 7.44. 1 Ch. 25.2.

x That the Jews in their captivity still retained their taste for sacred music, both vocal and instrumental, is manifest from Ps. 137.2. Nor is there any exercise to which believers are more frequently called or more earnestly exhorted in the Scriptures, than that of singing to the praises of Jehovah. See Ps. 95.1; 96.1; Ec. &amp;c. &amp;c. &amp;c. 5.13. To unbelievers it is a witness and an attraction; to believers a duty, a privilege, and a delight.—C.

y Ne. 7.45. 1 Ch. xxvi.

z 1 Ch. 9.2. Ne. 7.46–56.

6 The name 'Nethinim' signifies 'devoted,' and it is applied to those who were assigned to do the menial work of the sanctuary for the Levites. The Nethinims were the hereditary servants of the temple. They were chiefly the descendants of the Gibeonites, who by a clever trick induced Joshua to make a league with them; and who were condemned to be hewers of wood and drawers of water to the Israelites.—P.

x Or, Sia, Ne. 7.47.

y Or, Shamiai, Ne. 7.48.

30 The children of Magbish, an hundred fifty and six.

31 The children of 'the other Elam,<sup>2</sup> a thousand two hundred fifty and four.

32 The children of 'Harim, three hundred and twenty.

33 The children of 'Lod,<sup>3</sup> Hadid, and Ono, seven hundred twenty and five.

34 The children of 'Jericho, three hundred forty and five.

35 The children of 'Senaah, three thousand and six hundred and thirty.

36 ¶ The priests:<sup>4</sup> the children of 'Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of 'Immer, a thousand fifty and two.

38 The children of 'Pashur, a thousand two hundred and forty and seven.

39 The children of 'Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children 'of Hodaviah, seventy and four.

41 The 'singers:<sup>5</sup> the children of Asaph, an hundred twenty and eight.

42 The 'children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

43 ¶ The 'Nethinims:<sup>6</sup> the children of Ziha, the children of Hasupha, the children of Tab-baoth,

44 The children of Keros, the children of 'Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of 'Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezhiah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not show their father's house and their seed, whether they were of Israel:<sup>8</sup>

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.<sup>9</sup>

63 And the Tirshatha<sup>1</sup> said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,<sup>2</sup>

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.

66 Their horses were seven hundred thirty

A.M. 3468 B.C. 517.

A.M. 348 B.C. 516.

7 In 2 Ch. 8, 9 it is related that Solomon made servants, not of Israel, but of the remnants of the nations that had not been exiled. These, if conveyed to the fact, it was lawful to incorporate into the Jewish nation, and these servants of Solomon are most probably their descendants.—C.

8 The reason of this exactness plain from this, that such of the Jews as believed their prophets expected a return into their native land after a period of seventy years, and preserved their genealogies as the title on which they might resume their properties.—Graves, Je. 32, 14.

9 Not spiritually, but genealogically polluted. This exclusion presents the two emblematic lessons. 1. The necessity of proving our spiritual descent by being born again, Ju. 3, 5. 2. The duty of excluding or removing from the ministry of the gospel all who cannot afford scriptural evidence that they are themselves the subjects of that holy conversion which they enforce upon others.—C.

1 Castel supposes this title to be of Persian origin, and that it signifies, *fox*.—C.

2 These separate numbers being added, give only 29,818; the numbers in Nehemiah 31, 089; yet both agree in giving one grand total, 42,360. To reconcile these varying accounts, it is necessary to observe, 1. That as many priests failed in establishing their genealogy (ver. 62), we may unquestionably infer, that many of the people were in the same predicament. 2. The number of these attainted priests is not given, so we may justly conclude of the unregistered people. 3. The persons enumerated obtained their hereditary estates in virtue of their genealogy. 4. The persons who cannot trace their descent, fail in establishing a right to any particular estate, but are not therefore excluded from the other rights of citizenship, but may settle as derivative tenants, or purchase for years, according to the jubilee law, or obtain new settlements in the unclaimed lands. Now these being added to the others, make up the sum of the whole congregation. 5. When Ezra recounts 424 not mentioned in Nehemiah, and Nehemiah 175 mentioned in Ezra, these accounts may be easily reconciled, by supposing the two varying enumerations to relate to different periods of proof of genealogy and enrolment as citizens, the third to the register when the pedigree was completed.—C.

3 From what is known of eastern caravans or carriages, the horses would be for the necessary guard of cavalry, the mules for the richer class to ride, the camels for carrying food, camp furniture, &c., and the asses would be nearly all required for conveyance of the children. It is obvious the greater number of adults, both men and women, would be on foot. The whole presents a striking continuation of the statistics introduced by Moses at the commandment of God, Nu. 13, 2, 17-20; and while it exhibits the deep poverty of the returning remnant, it beautifully illustrates the power of grace to open the heart, and teach every man to contribute to the cause of God, after his ability. See ver. 69, 2 Co. 8, 2, 3, 1 Pe. 4, 11.

4 Ex. 25, 2, 35-5, 11. 2 Co. 8, 2, 3, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 The Hebrew word here translated 'drams' denotes the Persian *daric*, a gold coin admitted to be the earliest known specimen of coined money. Its distinguishing mark was a crowned archer, his spear is the same which is seen on the sculptures at Persepolis. Specimens which have been weighed were found to be 15 grs. heavier than an English guinea, and their intrinsic value may therefore be reckoned at 45s.—P.

6 In all, £79,100.

CHAP. III.  
1 Le. 23, 24, 34-41. Ex. 23, 17, 24, 34-De. 1, 12, 16. Nu. xxi.  
1 Tisri or Ethaniam the first month of the civil year.—C.  
2 Le. 23, 34. Ac. 4, 35: 2, 46. 1 Co. 1, 10.  
3 Or, Joshua, Zec. 6, 11. Hag. 1, 12, 14, 15: 2, 4, 1 Ch. 6.  
4 Or Zerubbabel, son of Saathiel, Mat. 1, 12. Lu. 1, 27. 1 Ch. 3, 17: 10, 14, 2, 21, 23, 28, 4, 6-10.  
5 Le. 23, 7. 2 Ch. 6, 6. Ps. 46, 1: 77, 66, 67, 132, 134.  
6 It is interesting to observe that the law of Moses, the Pentateuch, was in the hands of the Jews on their return from exile. The priests had no doubt carried away with them the temple copy, had preserved it with religious care during the captivity, and had now brought it back with them to Jerusalem.—P.  
7 This was an altar of stones, for it was laid (ver. 2), and unhewn (Ex. 20, 25). These formed the bases, being mounted by the altar overlaid with brass, Ex. 27, 1, 2.—C.  
8 Not for, but though fear was upon them, lest the Samaritans and others should be jealous of their religious assembly, or take offence at their peculiar and exclusive worship.—C.

and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.<sup>3</sup>

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God, to set it up in his place:

69 They gave after their ability, unto the treasure of the work, threescore and one thousand drams<sup>4</sup> of gold, and five thousand pound of silver,<sup>5</sup> and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

### CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month<sup>1</sup> was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.<sup>2</sup>

3 And they set the altar upon his bases; (for fear was upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

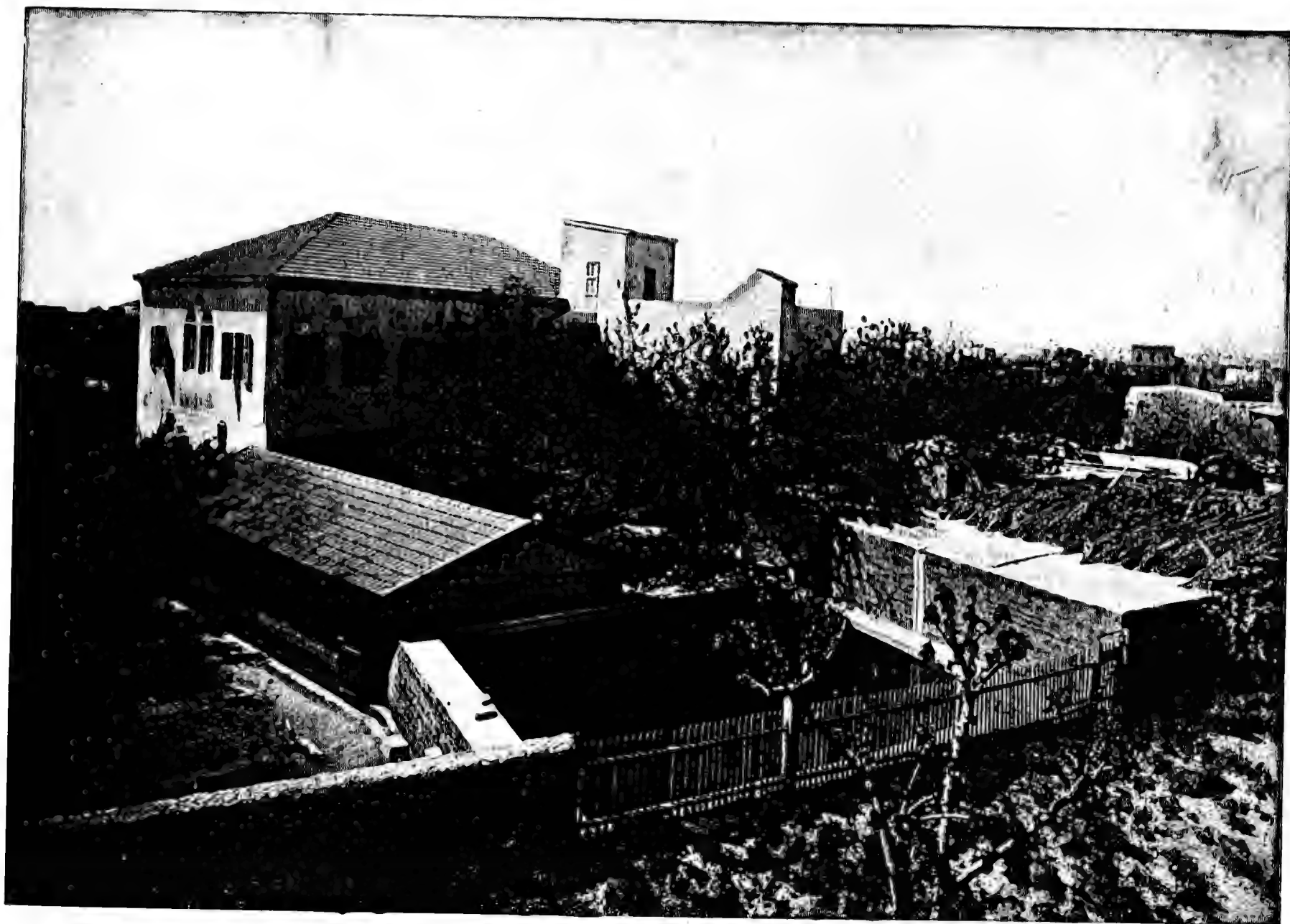
5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 ¶ They gave money also unto the masons, and to the carpenters; and meat, and drink, and

1 Ex. 29, 38-42. Nu. 28, 8-8. 1 Ch. 2, 68. Ex. 25, 235, 5, 21, 2 Co. 8, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.





**J**AFFA, FROM HOTEL WINDOW—TO JAFFA WAS BROUGHT CEDAR TREES FROM LEBANON FOR THE REBUILDING OF THE TEMPLE IN JERUSALEM, UNDER ZERUBABEL. [Ezra, iii. 7.]—"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia." When Solomon originally built the temple, he had the assistance of Hiram, king of Tyre, who sent cedar

from Lebanon by way of Joppa (Jaffa) to Jerusalem. So we find that when Zerubabel undertook the rebuilding of the temple, he had a grant from Cyrus, king of Persia, to bring cedar trees from Lebanon by way of Joppa to Jerusalem. We give an illustration of Jaffa from the hotel window. This city has a remarkable history. At different times it has been pagan, Jew, Moslem, Arab, Mameluke, and Christian. There are beautiful gardens about this old city filled with towering palms, and orange and lemon trees.

oil,<sup>4</sup> unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,<sup>5</sup> according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year<sup>6</sup> of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah,<sup>7</sup> together,<sup>8</sup> to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house,<sup>9</sup> when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

## CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries of Judah and Benjamin<sup>1</sup> heard that the children of the captivity builded the temple unto the LORD God of Israel,

2 Then they came to Zerubbabel, and to

A.M. 3468. B.C. 536.

4 God has wisely and mercifully diversified the productions of different countries, so that what one country wants another possesses, and they are thus rendered mutually dependent, and through common interest constrained to peace and good offices.—C.

5 The Phenicians of Tyre and Sidon had rendered important service to Solomon in the building and decoration of the first temple; and here we find them again aiding in the erection of the second. They were accustomed to the felling of timber in Lebanon for the supply of their dock-yards; they were also skilful mariners, and could thus convey timber from the ports of Phœnicia at the base of Lebanon to Joppa the port of Jerusalem.—P.

7 ch. 6. 3-5.  
8 B.C. 535.  
9 ver. 2, 9; ch. 2. 2-6; 2. 35, 52; Hag. 1. 12, 14; 2. 21, 23; Zec. 3. 10, 14-9.  
10 1 Ch. 23. 24, 27.  
11 ch. 40; ver. 2.  
12 Or, Hodaviah, ch. 2. 40.  
13 Heb. as one.

8 As one, a beautiful illustration of that unity of the spirit in the bond of peace, by which the church of Christ should ever be distinguished, Ac. 4. 32.—C.

9 1 Ch. 15. 24, 27; 16. 5, 6, 37, 39; 15. 7-7. Ex. 28. 40-42. Nu. 10. 1-10. 1 Sa. 22. 18. 2 Ch. 35. 15.  
10 2 Ch. 7. 3. Ex. 15. 21. Ne. 12. 24. 1 Ch. 10. 34. 44. 16. 33. 11. La. 2. 10.  
11 Zec. 9. 9. Ps. cxxxv. cxxxvi. cxliv.—cl. xlvii.

9 The temple was destroyed by Nebuchadnezzar (2 Ch. 35. 17, 21, A.M. 3468), and the rebuilding commenced in the second year of Cyrus (Ezr. 1. 1; 3. 8, A.M. 3470), a period of about 53 years inclusive. But this does not give the date of the captivity, nor the commencement of the 70 years, 2 Ch. 36. 21. They are to be computed from the first captivity in the time of Jehoiakim, 2 Ki. 24. 10, 12, 2 Ch. 36. 6, 7, A.M. 3398, which gives the full period of the prophetic denunciation.—C.

10 Hag. 2. 3. Zec. 4. 10. Job 8. 7. Mat. 13. 31, 32. Is. 41. 10, 14-16; 60. 22.  
11 Zec. 4. 7. Ps. 5. 11. Ne. 12. 43.

## CHAPTER IV.

B.C. 535.  
a The Samaritans, ver. 7-9. Mat. 4. 1-10.  
2 Ki. 17. 24.

6 Heb. the sons of the transportation, ch. 1. Ne. vii.  
7 ch. 1. 52; 2. 12.

1 The Samaritans are here meant. It is sometimes said that they were a mixed race, composed in part of the remnant of the ten tribes left in the kingdom of Israel after the first captivity, and in part of the new colonists introduced from Assyria.

A.M. 3469. B.C. 535.

below they describe themselves as 'the people whom the great Asnapper brought over and set in the cities of Samaria'; and when applying for permission to join in building the temple, they plead not their Jewish origin, but the fact that they had for a long period observed the Jewish ritual. This observance had been forced upon them by fear, as may be seen from the narrative of their settlement in 2 Ki. xv. 29.  
d Es. 8. 17.  
e 2 Ki. 17. 24-41. Jn. 4. 30.  
f Is. 37. 38. 2 Ki. 19. 37; 17. 24.  
2 We learn from 2 Ki. 17. 3, 6, 24, that Esar-haddon, but Shalmaneser his grandfather originally settled the Samaritan colony. But this is perfectly consistent with the statement in the text, as Esar-haddon may have so enlarged and encouraged the settlement as to be considered its proper founder.—C.

g Ne. 2. 20. Jn. 4. 9. Pr. 1. 10. Ac. 8. 21. 1 Jn. 2. 19.  
h ch. 1. 1-4; 6. 3-5. with Mat. 10. 16.  
i Re. 12. 13. Ps. 2. 1, 2. Ac. 24. 1, with Ex. 5. 5-23.  
2 B.C. 534.  
4 Heb. Ashaser, or, i. e. Cambyzes.

5 Ahasuerus is commonly held to be Cambyzes the successor of Cyrus, and Artaxerxes be the son of Artaxerxes Longimanus, and that the transactions recorded in their reigns relate to events posterior to the reign of Darius, viz. not to the completion of the building of the temple, but to the building of the walls. See Hales's Critical Observations, and Hales's Chronology.—C.

6 B.C. 521.  
7 Magus.  
8 Or, in peace.  
9 Heb. societies, ver. 9:17.  
10 Or, secretary.

11 With Ps. 112. 6, 7. Zec. 1. 15-21. Ac. 14. 22. Ro. 8. 28. Jn. 10. 33. 2 Ti. 3. 12.  
12 Chal. societies, 2 Ki. 17. 24-41. ch. 5. 6. Jn. 4. 9. Lu. 9. 52, 53.

13 Some of these colonists can still be traced in geography, but the original seats of others are totally unknown. They serve, however, to illustrate an important evidence of the divine origin of the Scriptures. These different nations were all so amalgamated into one people, in which all distinctive characters were lost; but the Jews, according to prophecy, still remain a separate people, mixed with every nation, never combined with any. This the Spirit of God could alone foresee—this divine providence could alone produce.—C.

14 Chald. Cheneeth, ch. 5. 11, 12.  
15 Am. 7. 10. L. 23. 2. Ac. 1. 6. with Ps. 124.

¶ Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon<sup>2</sup> king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.<sup>3</sup>

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus,<sup>5</sup> in the beginning of his reign,<sup>6</sup> wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes<sup>7</sup> wrote Bishlam,<sup>8</sup> Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe,<sup>9</sup> wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,<sup>1</sup>

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

24 Then ceased<sup>9</sup> the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

## CHAPTER V.

Rathal and his companions were

13 But <sup>t</sup>in the first year of Cyrus the king  
of Babylon, *the same king* Cyrus made a decree

1 The subject  
their prophetic



**G**ENERAL VIEW OF THE ERECHTHEUM, ACROPOLIS—THE ERECHTHEUM WAS BURNED BY THE PERSIANS, LED BY DARIUS OR BY AHASUERUS, HIS SON, AND REBUILT IN THE TIME OF PERICLES. [Ezra, vii.]—"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were made up in Babylon." After the death of Cyrus, Cambyses was made king of Persia. He died of a small wound, and left no issue to succeed him, and his throne was usurped by Darius. Darius burnt Sardis, and thereby so enraged the Athenians that a war was kindled between

Greece and Persia. Darius was then so exasperated against the Greeks that a servant every day, by his order, repeated these words: "Remember, O King, to punish the Athenians." He was conquered at the celebrated battle of Marathon by 10,000 Athenians. We give a picture of a general view of the Erechtheum on the Acropolis to illustrate these facts of Grecian history and the connection of Darius with it. It is an interesting fact that the Persians burned down the temple of Erechtheus that stood on this very spot. It was afterwards rebuilt in the time of Pericles.

whose name *was* Sheshbazzar,<sup>1</sup> whom he had made governor;<sup>2</sup>

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then *came* the same Sheshbazzar, and laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.<sup>3</sup>

17 Now therefore, if *it seem* good to the king, let *there* be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a *decree* was made of Cyrus the king to build this house of God at Jerusalem, and let the king send *his* pleasure to us concerning this matter.

## CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius<sup>a</sup> the king made a decree, and search was made in the house of the rolls,<sup>1</sup> where the treasures were laid up<sup>2</sup> in Babylon.

2 And there was found at Achmetha,<sup>3</sup> in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the *first* year of Cyrus the king, the *same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; *the* height thereof threescore cubits, and the breadth thereof threescore cubits;<sup>4</sup>

4 With *three* rows of great stones, and a row of new timber; and *let* the expenses be given out of the king's house:

5 And also *let* the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought<sup>5</sup> again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now<sup>a</sup> therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions<sup>6</sup> the Apharsachites, which *are* beyond the river, be ye far from thence:<sup>7</sup>

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

A. M. 3484. B. C. 520.

A. M. 3485 B. C. 519

1 Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think Ezra is here meant.—*I*.

2 Or, deputy.

3 Ch. 2:23 &amp; ver. 2.

4 Ch. 3:14.

5 Ch. 4:15, 19, 26, 1, 2.

6 Ch. 6:3-5.

7 Ex. 9:10. Nu. 10:5.

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hesitate to receive, with thankfulness, even from a heathen monarch, a part of the building of their temple, and a legal endorsement for its service, and the consequent support of its priesthood.—*C*.

1 I.e. i-iv. Nu. xv. xxviii. xxix. 1 Ch. 9:29, 12:40.

2 The terms occurring throughout the decree of Darius imply his conviction that the God of the Jews was the true Jehovah. He did not, indeed, relinquish the worship of his idols, but he clearly believed Jehovah to be superior to them all. He seems to have acknowledged him to be the supreme. He makes provision for the daily sacrifices, the morning evening burnt-offerings, which, according to the law, were to be made day by day continually; and he desires an interest for himself, and for his sons in the prayers of Jehovah's worshippers.—*I*.

3 Chald. of rest. Ge. 8:21. Le. 1:9, 13, 17:4-31; 6:15, 21:8, 28:17, 6:23-13; Nu. 15:7, 24:28 a.

4 Ch. 7:23. Je. 29:7. 1 Ti. 2:2.

5 Ch. 7:26. Da. 3:28, 20:6, 24, 26.

6 Chald. let him be destroyed.

7 Ps. 78:68, 69; 68:16; 132:13, 14; 26:6, 76:1, 2; 48:12. 2 Ch. 6:6. 5 Sa. 7:16.

8 Ps. 5:10, 83:9-18, 92:1, 8 12; 68:12, 30:110, 5:6.

9 Pr. 21:1. ver. 22. Es. 4:14.

10 ver. 13. Ec. 9:10. Ps. 119:50, 60.

11 Ki. 17:24-34. ch. 4:9. Jn. 4:9. Lu. 9:52, 53.

12 Es. 6:11. Job 5:12, 13. Pr. 16:7, 18:44.

13 Ch. 3:8, 4:3. Zec. 4:6-9.

14 Ch. 5:1, 2. Hag. i. iii. Zec. i. xiv. 2 Ch. 14:7.

15 Is. 44:28. Hag. 1:8.

16 Chald. decree, ver. 2-12.

17 Artaxerxes Longimanus, or the long-handled, as some suppose, from the extraordinary length of his hands, but more probably from the vast extent of his dominions. The building originally begun by Cyrus was finished, so far as mere building was concerned, by Darius—the finishing was reserved for Artaxerxes, the friend of Ezra, ch. 7, 12, 27.—*Note*.18 The overruling providence of God employs the enmity of the Samaritans to keep the temple of the Lord and his service so long before the eyes of the government, that it is unnecessary for its claims to their attention. And even thus, in Christian times, the violence of persecutors has been overruled, to bring the name, evidences, and excellences of Christianity before kings and judges, so that the blood of martyrs has become the very seed of the church.—*C*.

19 Ch. 2:64. xxii.-xxviii.

20 Nu. 7:10, 28 1 Ki. 8:63.

21 Ch. 7:20. Ps. 68:29, ver. 8. Is. 60:6, 9. Hag. 2:8.

22 Ch. 1:7, 8; 5:14. Je. 27:18-22. 2 Ch. 36:18, 19a. 1, 2.

23 Chald. go.

24 Ps. 75:10. Pr. 21:1, 30. Je. 5:22. Ro. 8:31. 2 Ch. 4:17.

25 Chald. their so.

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9 And that which they have need of, *both* young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven,<sup>2</sup> wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices *of* sweet savours unto the God of heaven, and *pray* for the life of the king, and of his sons.

11 Also I have made a decree, *that* whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged<sup>3</sup> thereon; and let his house be made a dunghill for this.

12 And the God that hath caused *his* name to dwell there *destroy* all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I *2* Darius have made a decree; let it be done *with* speed.

13 ¶ Then *Tatnai*, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, *so* they did speedily.

14 And *the* elders of the Jews builded, and they prospered through the *prophesying* of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished *it*, according to the *commandment* of the God of Israel, and according to the *commandment* of Cyrus, and Darius, and Artaxerxes<sup>4</sup> king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And *the* children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the *dedication* of this house of God *with* joy,

17 And *offered* at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; *as* it is written in the book of Moses.

19 And the children of the captivity *kept* the passover upon the fourteenth *day* of the first month.



come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And<sup>h</sup> kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of 'Assyria' unto them, to strengthen their hands in the work of the house of God, the God of Israel.

## CHAPTER VII.

1 *Ezra's pedigree from Aaron; he goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to him.* 21 *Ezra blesseth God for this favour.*

NOW after these things, in the reign of Artaxerxes<sup>1</sup> king of Persia,<sup>2</sup> Ezra<sup>a</sup> the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of 'Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of 'Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a 'ready scribe' in the law of Moses, which the LORD God of Israel had given: and the king 'granted him all his request, according to the hand of the LORD his God upon him.

7 And there 'went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king

9 For 'upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month<sup>4</sup> came he to Jerusalem according to the good hand of his God upon him.<sup>5</sup>

10 For Ezra had 'prepared<sup>6</sup> his heart to seek

A.M. 3489. B.C. 515.

<sup>a</sup> ch. 9. 11. Ps. 91. 5. Ex. 12. 47-49. Ro. 12. 1. 2. Co. 6. 14-18. Phil. 15. 16. <sup>b</sup> 2 Ch. 30. 21; 35. 17. Ex. 12. 18-20; 13. 6; 23. 15. 34. 18. Le. 23. 5-8. Nu. 28. 17-25; 16. 3-8. Jos. 5. 11. 1 Co. 5. 7, 8. 1 Pe. 2. 1, 2. <sup>c</sup> Pr. 21. 1. Ju. 19. 11. ch. 9. 3 ver. 3-13. <sup>d</sup> Persia, which now included Assyria. <sup>e</sup> Persia now constituted the head of the Asiatic empire; but, owing to the provincial arrangement, the emperor legislated for Judea, as king of Assyria, the ancient name of one of his kingdoms.—C.

## CHAP. VII.

B.C. 457.

1 Longhand.

2 An interval of

about 58 years inter-

vened between the

close of the sixth and

the beginning of the

seventh chapter.

Ezra now takes up

the thread of the nar-

rative at the time

when he left Babylon

with a second carav-

an of returning ex-

iles. He was a priest,

a lineal descendant

of Aaron. To gain

for himself his right-

ful influence, and his

proper place, he gives

his genealogy.—P.

<sup>a</sup> ver. 6, 10; ch. viii.—

x.

<sup>b</sup> 2 Ki. 25. 18. 1 Ch. 6.

4-14, 50-53.

<sup>c</sup> 2 Ch. 34. 9, 15.<sup>d</sup> 1 Ch. 6. 8-12. He

was descended from

the high-priests.

<sup>e</sup> 1 Ch. 6. 4, 50. Nu. 25.

6-13. Ps. 106. 30. Jos. 22.

13. Ju. 20. 28.

<sup>f</sup> ver. 11, 21; ch. 8. 1, 9.

11. Ps. 45. 1.

<sup>g</sup> Literally, a speedy

writer, but applied to

signify a learned ex-

positor.—C.

<sup>h</sup> ver. 11-26; ch. 8. 22.

31. Ne. 2. 4-8.

<sup>i</sup> ch. 8. 1-28. Zec. 2. 6.

7.

<sup>j</sup> Pr. 3. 6. Is. 49. 1, 2, 21.

10; 46. 4. Ps. 68. 22. He.

13. 5, 6. Jo. 8. 31.

<sup>k</sup> If the time seem

too long for the dis-

tance, let it be recol-

lected the caravan

under Ezra travelled

with the aged and

young of the families,

and also with cattle.

—C.

<sup>l</sup> It is probable that

the first date marks

the time when Ezra

began to make prepa-

ration for the depar-

ture of the exiles.

The work of prepara-

tion would necessari-

ly be tedious. Prop-

erty acquired in

Babylon would have

to be disposed of; all

matters of business

must be arranged;

goods and cattle in-

tended for transport

must be got ready.

Even three or four

months would be a

limited period for all

this work.—P.

<sup>m</sup> 1 Sa. 7. 3. 2 Ch. 19. 3.

27. 6. Pr. 4. 23. Mat. 7. 24.

<sup>n</sup> The act of prepa-

ration is mention

A.M. 3547. B.C. 457.

ed—the principle is implied, that is grace; which Paul declares to be the operative principle of all our good works, 1 Co. 15. 10.—C. <sup>o</sup> Mal. 2. 7. 1 Ti. 3. 2. 2 Ti. 4. 2. 1 Ki. 2. 3. <sup>p</sup> Eze. 26. 7. Da. 2. 38. 2 Ki. 18. 19. Is. 10. 8. <sup>q</sup> Or, To Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c. ch. 4. 7. <sup>r</sup> ch. 1. 3. Is. 27. 13, 14; 45. 13. Ps. 110. 3. Ju. 5. 2-9. <sup>s</sup> Chald. from before the king. <sup>t</sup> Es. 1. 14. <sup>u</sup> Seven Persian nobles discovered and conspired against the impostor Smerdis, and one of them was chosen king. Hence, it seems probable, seven became the ordinary number of the Persian privy-council. C.—Princes who enjoyed the chief offices in the state. From the time of Darius Hystaspes, who was chosen out of seven nobles to be king, the kings of Persia ever had seven counsellors privileged as these nobles were. The names of these persons are given Es. 1. 10.—C. <sup>v</sup> Da. 2. 47. 15. 20, 26; 3. 29. <sup>w</sup> ch. 6. 4, 8-10. Ps. 68. 20. Is. 60. 6, 9. Re. 21. 24, 26. <sup>x</sup> They obviously entertained an exalted idea of the God of Israel, and earnestly desired his favour, although they did not worship him alone, but imagined that other gods had some power, though not so great as his.—I. <sup>y</sup> 2 Ch. 6. 2, 6, 29, 6. ch. 6. 12. <sup>z</sup> ch. 8. 25; 26. 68, 69. Ex. 25. 23; 35. 21. <sup>aa</sup> ch. 6. 9. De. 14. 24-26. Le. 1. vi. Nu. xv. xxxv. xxxix. 1 Ch. 9. 29; 12. 40. <sup>ab</sup> 2 Ki. 12. 15; 22. 7. 1 Co. 4. 1, 2. <sup>ac</sup> It is remarkable that a heathen prince should lay no other restriction on Ezra and his brethren, in disposing of the treasures which they collected, except that they should be employed 'after the will of their God.' The whole commission implies a conceded right to the Jews of living according to their own laws.—C. <sup>ad</sup> 2 Ch. 32. 19. Je. 3. 17. ch. 8. 27, 30, 33, 34. <sup>ae</sup> It is revealed (ch. 6. 2) that 'the Lord had turned the heart of the king, to strengthen their hands in the work of the house of God; and here we find him endow the temple with the royal treasures necessary for the support of its priesthood and service.—C. <sup>af</sup> ch. 5. 3, 6. Ne. 2. 7, 8.

the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, 'king of kings, unto 'Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that 'all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the 'king, and of his 'seven counsellors,<sup>8</sup> to inquire concerning Judah and Jerusalem, according to the law of 'thy God which is in thine hand;

15 And to carry 'the silver and gold, which the king and his counsellors have freely 'offered unto the God of Israel, whose habitation 'is in Jerusalem,

16 And<sup>t</sup> all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem;

17 That 'thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And 'whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The 'vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.<sup>2</sup>

21 And I, even I Artaxerxes the king, do make a decree to 'all the treasurers which are

of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and if magistrates understood their own interests they would carefully secure them in their favour. But dreadful is the curse, which shall at last light upon all the enemies of

prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation, and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment. C.]

REFLECTIONS.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea, very

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver,<sup>3</sup> and to an hundred measures<sup>4</sup> of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded<sup>5</sup> by the God of heaven, let it be diligently done for the house of the God of heaven: for *why* should there be wrath against the realm of the king and his sons?<sup>6</sup>

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it<sup>7</sup> shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand, set *magistrates* and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and *teach* ye them that know *them* not.

26 And *whosoever* will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment,<sup>7</sup> or to confiscation of goods, or to imprisonment.<sup>8</sup>

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem;

28 And *hath* extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as<sup>9</sup> the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

## CHAPTER VIII.

<sup>1</sup> The companions of Ezra, who returned with him from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the holy treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The king's commission delivered.

THESE *are* now the chief of their fathers, and *this is* the *genealogy* of them that went<sup>1</sup> up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of <sup>2</sup>Phinehas; Gershom: of the sons of <sup>3</sup>Ithamar; Daniel: of the sons of David;<sup>4</sup> Hattush.

3 Of the sons of Shechaniah, of the sons of

A.M. 3547. B.C. 457.

<sup>2</sup> L<sup>34</sup>.218. 15<sup>1</sup>. ster-

ling.

<sup>4</sup> Chald. *cors.*

<sup>5</sup> Heb. *Whatsoever*

*is of the decree.*

<sup>6</sup> Here is an ac-

knowledge of the

monarch of the great

principle, that God

is king of nations,

and that he can just-

ly claim national

treasures for the sup-

port and promotion

of his church. Ezra

was empowered to

draw from the pub-

lic funds whatever

might be required

for the building of

the temple and the

re-establishment of

the worship of God

at Jerusalem. The

great officers of the

empire were com-

manded to afford

Ezra every facility

in his work, and to

see that he was sup-

plied with money.

Ezra felt himself jus-

tified in accepting of

and using the money.

The concluding

clause of ver. 23 is es-

pecially deserving of

note; it embodies a

noble lesson, which

kings and rulers in

all ages and coun-

tries ought to learn—

that the wrath of God

is to be averted, and

his blessing to be ob-

tained, by a dedica-

tion to his glory of

national treasures

and power.—P.

<sup>7</sup> Ge. 47. 22. ch. 11. 23.

<sup>8</sup> Ex. 18. 21-29. De.

16. 18. Ps. 18. 43. Is. 14. 1.

Zec. 2. 11.

<sup>9</sup> Mal. 2. 7. Mat. 13.

23. 26. 26. Ko. 13. 1-6. 1.

Pe. 2. 13. 14.

<sup>7</sup> Chald. *to rooting*

*out.*

<sup>8</sup> This extraordi-

nary favour to the

Jews has generally

been accounted for,

by supposing this

Artaxerxes to be the

Ahasuerus of Esther,

and the favour to

have originated from

his attachment to

his young and beau-

tiful Jewish queen.

But besides that this

is mere unauthorised

conjecture, it seems

a strange forgetful-

ness of ch. 6. 22; 7. 27.

where the whole is

attributed to the

grace and Spirit of

the Lord. Why must

an earthly motive be

sought out for a

spiritual act of rever-

ence for God and his

worship? Surely the

king's heart is in the

hand of the Lord,

as the rivers of

water; he turneth it

whithersoever he

will, Pr. 21. 1.—C.

<sup>7</sup> Ch. 29. 10. Ja. 1. 17.

Pr. 21. 1.

<sup>8</sup> Ch. 9. 9. Ge. 43. 14.

Ne. 1. 11.

<sup>9</sup> Ps. 138. 3. 2. Ti. 4. 17.

Ne. 2. 8. ver. 6.

CHAP. VIII.

<sup>1</sup> Ch. 4. 33. ch. 7. 7.

<sup>13</sup> The whole num-

ber, according to the

particulars here

given, was 1754.

These, however, be-

ing all males, and

probably adult males,

we may suppose

that the whole party,

including women

and children, would

be 22,667.

<sup>2</sup> Heb. *I put words*

*in his mouth.*

<sup>3</sup> Heb. *I put words*

*in his mouth.*

<sup>4</sup> Heb. *I put words*

*in his mouth.*

<sup>5</sup> Heb. *I put words*

*in his mouth.*

<sup>6</sup> Heb. *I put words*

*in his mouth.*

<sup>7</sup> Heb. *I put words*

*in his mouth.*

<sup>8</sup> Heb. *I put words*

*in his mouth.*

<sup>9</sup> Heb. *I put words*

*in his mouth.*

<sup>10</sup> Heb. *I put words*

*in his mouth.*

<sup>11</sup> Heb. *I put words*

*in his mouth.*

<sup>12</sup> Heb. *I put words*

*in his mouth.*

<sup>13</sup> Heb. *I put words*

*in his mouth.*

<sup>14</sup> Heb. *I put words*

*in his mouth.*

<sup>15</sup> Heb. *I put words*

*in his mouth.*

<sup>16</sup> Heb. *I put words*

*in his mouth.*

<sup>17</sup> Heb. *I put words*

*in his mouth.*

<sup>18</sup> Heb. *I put words*

*in his mouth.*

<sup>19</sup> Heb. *I put words*

*in his mouth.*

<sup>20</sup> Heb. *I put words*

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<sup>21</sup> Heb. *I put words*

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<sup>22</sup> Heb. *I put words*

*in his mouth.*

<sup>23</sup> Heb. *I put words*

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<sup>24</sup> Heb. *I put words*

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<sup>25</sup> Heb. *I put words*

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<sup>26</sup> Heb. *I put words*

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<sup>27</sup> Heb. *I put words*

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<sup>28</sup> Heb. *I put words*

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<sup>29</sup> Heb. *I put words*

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<sup>30</sup> Heb. *I put words*

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<sup>31</sup> Heb. *I put words*

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<sup>32</sup> Heb. *I put words*

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<sup>33</sup> Heb. *I put words*

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<sup>36</sup> Heb. *I put words*

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<sup>37</sup> Heb. *I put words*

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<sup>38</sup> Heb. *I put words*

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<sup>39</sup> Heb. *I put words*

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<sup>40</sup> Heb. *I put words*

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<sup>41</sup> Heb. *I put words*

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<sup>42</sup> Heb. *I put words*

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<sup>43</sup> Heb. *I put words*

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<sup>44</sup> Heb. *I put words*

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<sup>45</sup> Heb. *I put words*

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<sup>49</sup> Heb. *I put words*

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<sup>50</sup> Heb. *I put words*

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<sup>51</sup> Heb. *I put words*

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<sup>52</sup> Heb. *I put words*

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<sup>53</sup> Heb. *I put words*

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<sup>54</sup> Heb. *I put words*

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<sup>55</sup> Heb. *I put words*

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<sup>56</sup> Heb. *I put words*

*in his mouth.*

<sup>57</sup> Heb. *I put words*

*in his mouth.*

<sup>58</sup> Heb. *I put words*

*in his mouth.*

<sup>59</sup> Heb. *I put words*

*in his mouth.*

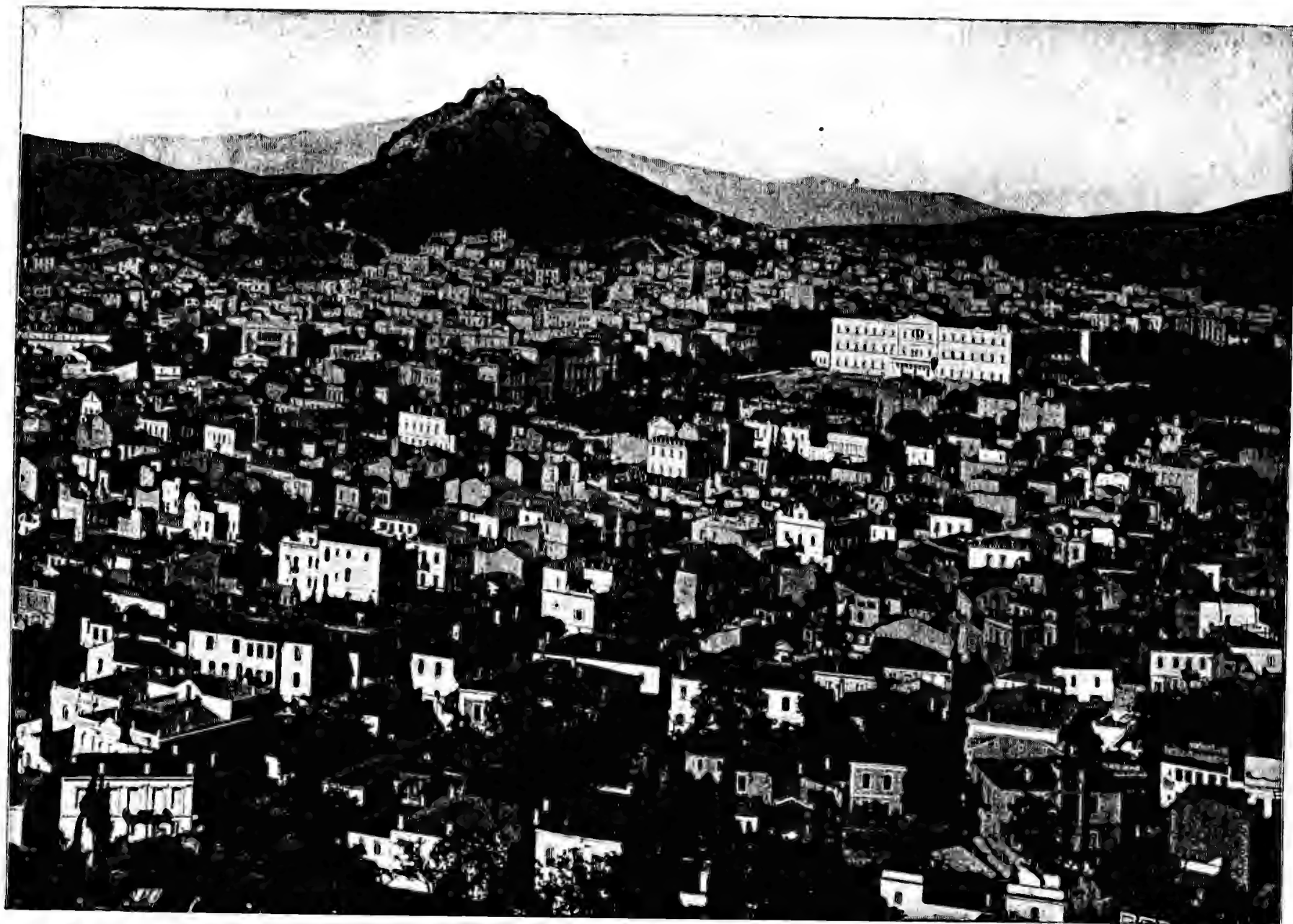
<sup>60</sup> Heb. *I put words*

*in his mouth.*

<sup>61</sup> Heb. *I put words*

*in his mouth.*

<sup>62</sup> Heb.



**L**YCABETTUS AND THE PALACE OF THE KING, FROM ACROPOLIS—  
IN SIGHT OF PLACE WHERE AHASUERUS WAS DEFEATED IN THE  
BATTLE OF SALAMIS. [Ezra, viii:1.]—After the death of Darius, who was  
conquered by the Greeks in the battle of Marathon, Ahasuerus succeeded his father  
on the throne. Ahasuerus continued the warlike operations of his father, and invaded  
Greece, but was conquered at the battle of Salamis on the 20th of September, B. C.  
480. There is a mount whose base is washed by the sea, called Kory-

dallos, in sight of the Acropolis and Mt. Lycabettus which has long  
borne the name of the Throne of Xerxes (Ahasuerus) because it is said  
he sat upon the rocky brow of this hill in his silver-footed chair to watch  
the progress of the battle of Salamis. The Persian army was almost completely  
destroyed in this battle. Under the very eyes of Ahasuerus the Greeks de-  
stroyed the "bloom of all the Persian youth, in spirit the bravest, and in truth the  
noblest princes."

20 Also\* of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:<sup>a</sup> because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.<sup>3</sup>

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered;

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper,<sup>5</sup> precious as gold.<sup>6</sup>

28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy:<sup>7</sup> and of such as lay in

A.M. 3547. B.C. 457.

2 ch.2.44. 1 Ch.9.2.

Jos.9.27.ver.1.

1 Sa.7.6.2 Ch.20.3.

Jonah 3.6-8. Da. ix. x.

2 Is. 58. 5. Le. 10. 29.

c Pr. 3.6. Je. 50. 4. 5.

These were chiefly

the Bedouin Arabs,

who still continue to

infest the neighbour-

hood of Babylon and

the deserts of the

adjacent countries.

True to their origi-

nal character, their

hand is still against

every man. Single

travellers or weak

parties dare not pass

their haunts; even

strong and numerous

parties, well armed,

or escorted by ca-

vary, cannot pass

free, for when they

fear to attack a well-

guarded caravan,

they are the most

adroit pilferers by

night, and carry off

all stragglers whom

they can seize by

day. Their more gen-

eral habit, however,

is to avoid shedding

blood, but to levy

such contributions as

amount to spoliation.

To such robber

hordes, Ezra and his

fellow-mourners pre-

sented a most tempt-

ing object, as their

treasured treasures of

gold and silver alone

could not be less than

£300,000.—C.

2 Mat. 7. 29. 15. Joel

2. 12-14. Is. 45. 11. ver.

31.

What faith was

here shown by Ezra?

He well knew that

the whole country be-

tween the banks of

the Euphrates and

Palestine swarmed

with Arabs, with

whom robbery was a

trade. He knew also

the immense value

of the property the

returning exiles were

about to carry with

them. Yet he would

not ask a guard. He

prayed to God. He

had confidence in his

power, his faithful-

ness, and his love to

a penitent people.

He thus set forth on

that perilous journey

over the exposed

desert, and the God

of Abraham con-

veyed his people in

safety to the land of

their fathers.—P.

c ch. 1. 8. Phi. 4. 8. ver.

29. 33. 34.

7 ch. 7. 15. 16.

4 About £80,614

sterling.

5 Heb. yellow or

shining brass.

6 The precise na-

ture of this com-

pound metal is not

now known, but is

generally supposed

to be that called Cor-

inthian brass, a

mixture of brass,

copper, silver, and

gold, found by Lu-

cius Mummius after

the burning of Co-

rinth. Sir John Char-

din mentions a com-

pound metal found in

Sumatra, which he

calls catibac, and

describes it either as

gold and steel, or

copper and steel, or

gold and copper;

but which, whatever

be its composition, is

valued above gold,

and is worn by roy-

alty alone.—C.

7 Re 5. 15. ver. 25;

ch. 7. 15. 16.

8 1 Ch. 26. 20-26 Lu.

12. 37. 38. Ac. 20. 31. He

13. 17. Re. 2. 13. 25. 3. 3.

11.

9 ch. 7. 9. with 10. 9.

10 2 Ch. 10. 9. Ps. 91. 1-

11. ch. 7. 6. 28. ver. 22. Is.

46. 3. 4. 4. 4. 4. 4. 4. 10-10.

Heb. 13. 17.

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Israelites must have

been known. The

watchful Arabs were

doubtless aware of

the amount of trea-

sure in the caravan.

They appear to have

laid their plans for

surprise and attack,

yet they were disap-

pointed. Greater was

He who was with the

Israelites, than all

who could be against

them. What a lesson

does this teach timid

and doubting Chris-

tians! It forms the

best practical com-

ment on the words of

our Lord, "Seek ye

first the kingdom of

God and his right-

eousness." P.—There

were not only many

enemies who hated

them, and were de-

sirous to cut them off,

but many robbers

who watched for a

booty.—I.

1 Ne. 3. 4. 10. 5.

m Ne. 8. 7.

9 Perhaps a public

record was made of

the treasures re-

ceived, and the per-

sons who brought the

money and the ves-

sels were discharged

by a public instru-

ment. Perhaps the

meaning may be,

that there was an

inventory taken of

the goods belonging

to the temple, which

the priests were

charged with, as the

stewards of a family

are wont to be with

the goods belonging

to it.—I.

2 Ps. 116. 12-18. Lu.

17. 75.

3 ch. 6. 17. Nu. 7. 87.

4 ch. 7. 21.

5 1. 50. 6. 14. 16. 1. 5.

6 Ze. 3. 14. Ec. 12. 12.

1 See note on ch.

7. 23.—P.

CHAP. IX.

1 By comparing

ver. 1, 2, the princes

seem to have become

first sensible of the

popular sin in which

they had been the

original leaders. This

is no uncommon

event—men, for ex-

ample, discover the

evil of drunkenness,

not so readily from

their own feelings

or its effects in them-

selves as from seeing

it exemplified in

the folly, madness,

and ruin of others.—

C.

7 1 Co. 7. 14. Ge. 6. 2.

Mal. 2. 7. 8. 11. ch. 10. 18-

44.

8 So the Israelites

were called, because

of God's covenant

with them, by which

they were separated

from all others and

constituted a pecu-

liar people.—I.

9 Ge. 37. 29. 34. Jos.

7. 5.

10 Job 1. 20. Is 15. 2.

Je 7. 20. 48. 37. 38. Eze.

7. 18. Mal. 1. 10.

11 This is still a com-

mon method of ex-

pressing grief in the

East, and even in

European nations it

has been often used

to express extreme

agony of spirit.—C.

12 Ne. 1. 4. Ps. 143. 4.

13 Is 66. 25. 7. 16. Ki.

22. 11. 19. Ps. 44. ch. 10.

14 Ex. 29. 38. Da. 9. 21.

He. 9. 26.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one; and all the weight was written<sup>9</sup> at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.<sup>1</sup>

## CHAPTER IX.

1 Ezra mourneth for the intermarriages of the people with strangers.  
5 He prayeth unto God with confession of sins.

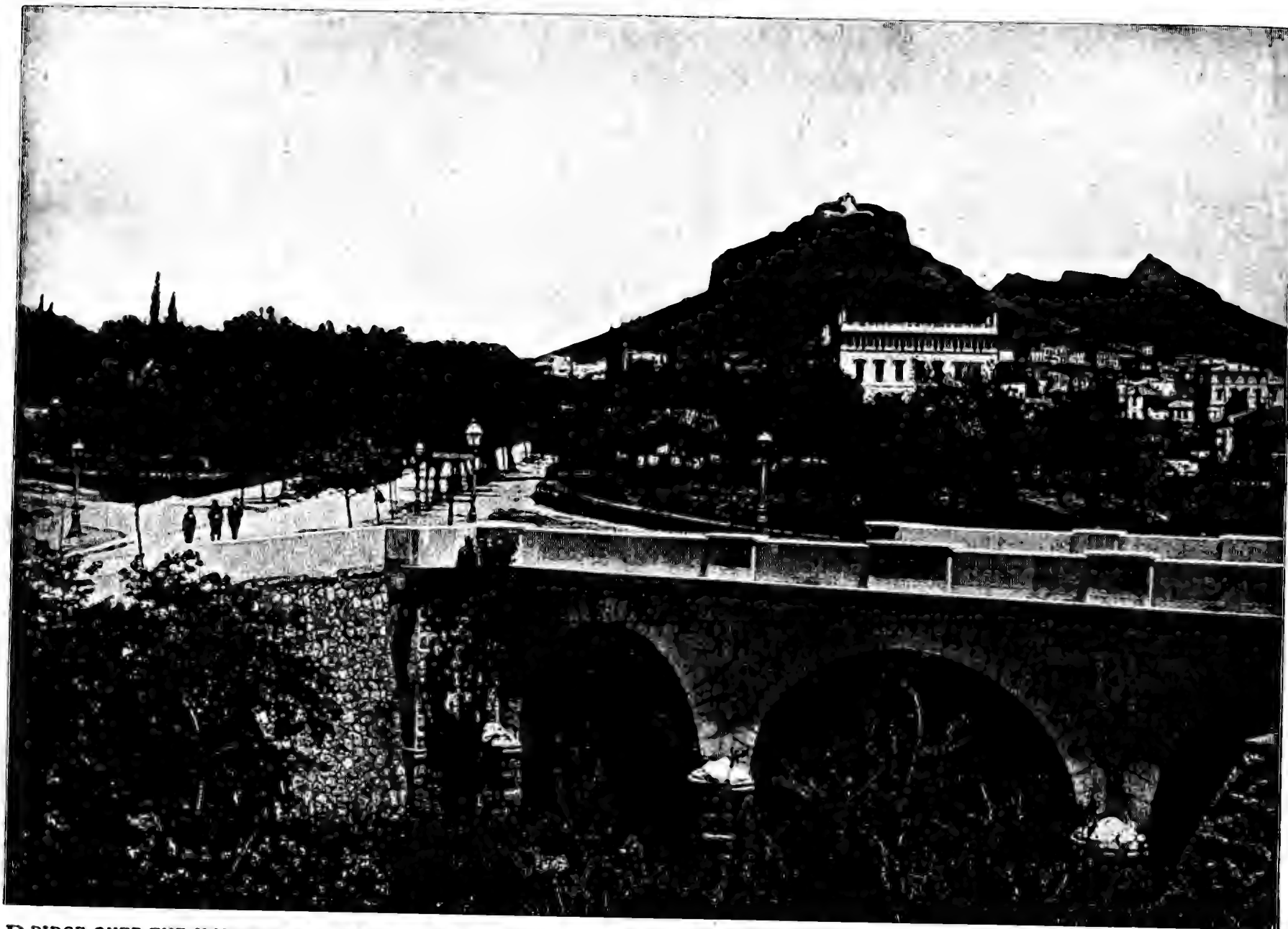
NOW, when these things were done, the princes came to me, saying, The people of Israel,<sup>1</sup> and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy<sup>2</sup> seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head<sup>3</sup> and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees



**B** BRIDGE OVER THE ILLISSUS—ONE OF THE FOUR MOST CELEBRATED RIVERS IN THE WORLD, THE OTHER THREE BEING THE TIBER, THE NILE AND THE JORDAN. [Ezra, ix:1.]—"Now when these things were done, the princes came to me, saying the people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." About

the time Ezra uttered the prayer recorded in this ninth chapter, confessing the sins of his people, the Spartans and the Boeotians were waging war against Athens. We give, as illustrating this Grecian history, contemporaneous with the facts of the ninth chapter of Ezra, a picture of a modern bridge over the Illissus. This is a small stream that flows at the bottom of a deep ravine, through the classic city of Athens. It is dry a part of the year, and yet is one of the most famous water courses on earth, made so by the great men who have lived on and about it.



our iniquities are increased over *our* head,<sup>4</sup> and our trespass is grown up unto the heavens.<sup>5</sup>

7 Since the <sup>2</sup>days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a <sup>1</sup>little space grace hath been *showed* from the LORD our God, to leave us a remnant<sup>6</sup> to escape, and to give us<sup>7</sup> a nail<sup>8</sup> in his holy place, that our God may <sup>1</sup>lighten our eyes, and give us a little reviving in our bondage.

9 For <sup>1</sup>we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the <sup>1</sup>sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us <sup>1</sup>a wall in Judah and in Jerusalem.

10 And now, O our God, <sup>1</sup>what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded <sup>1</sup>by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto your sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; <sup>1</sup>that ye may be strong, and eat the good of the land, and leave <sup>1</sup>it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God <sup>1</sup>hast punished us less than our iniquities<sup>9</sup> *deserve*, and hast given us *such* deliverance as this;

14 Should<sup>b</sup> we again break thy commandments, and join in affinity with the people of these abominations? <sup>1</sup>wouldst not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O<sup>a</sup> LORD God of Israel, thou *art* righteous;<sup>1</sup> for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our tres-

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<sup>4</sup> Even as exhalations from the earth are increased into dark clouds, charged with irresistible lightning ready to descend and destroy.—C.

<sup>5</sup> That is, builded up as the tower of impious Babel, or as an enormous beast of prey, not merely devouring men, but if it were possible assailing heaven itself.—C.

<sup>6</sup> 2 Ch. xxviii. xxvii. Je. ii. xxviii. xxix. lili. De. xxviii. xxvii. Le. xxvi. Ju. ii. 2. Ki. xvii.

<sup>7</sup> Heb. *moment*, ch. i. Hag. i. 1. Le. i. 1.

<sup>8</sup> Those that had returned were but a remnant of the whole people. The ten tribes, as such, were lost; and many even of Judah and Benjamin were still in Babylon.—C.

<sup>9</sup> Or, *a pin*. That is, *a constant and sure abode*.

<sup>1</sup> From consulting Is. 22. 23-25, 'the nail seems to represent certain fixtures in the temple walls, for suspending the sacrificial vessels; and consequently it will here signify a permanent establishment of religious ordinances.—C.

<sup>2</sup> 1 Sa. 14. 27, 29.

<sup>3</sup> Ne. 9. 36. Ps. 136. 23. 24. 106. 45, 46.

<sup>4</sup> Ch. i. 8. 6. 1-12; 7. 6, 11-26. Is. 14. 1-3; xl. li. Je. ii. xxx. xxxiii. Mic. vii. Zeph. iii.

<sup>5</sup> Is. 5. 2. Zec. 2. 5.

<sup>6</sup> La. 3. 22. Da. 9. 4-16. Job 9. 23. Ps. 130. 31. 143. 2. Ro. 3. 19, 20.

<sup>7</sup> Le. xviii. De. 7. 3. Ex. 23. 32, 33. Jos. 23. 12. Ju. 2. 2.

<sup>8</sup> De. 6. 1. 2. Is. 1. 19. Ps. 103. 17.

<sup>9</sup> Ps. 109. 10. 106. 45. 146. La. 3. 22, 32. Hab. 3. 2. Job. 11. 6.

<sup>1</sup> We were God to punish in proportion equal to our iniquities, the judgment must be as constant in misery as in sinning. But the Lord is gracious, and full of compassion, and by his goodness leads us to repentance. Ps. 103. 8-10. Ro. 2. 4.—C.

<sup>2</sup> Ro. 6. 1. 2. Ju. 5. 14.

<sup>3</sup> Le. 26. 18, 23, 24, 27-32. De. 28. 15-68; 32. 21-28.

<sup>4</sup> Da. 9. 4-16. Ps. 32. 5.

<sup>1</sup> Merciful. Or, the next words may be rendered not 'for we remain,' but 'though we remain' God's justice will not suffer us to escape, though for the present he forbear to punish us to the extent of our deserts. Though the Jews had endured many and heavy sufferings, yet they had been punished less than they deserved; for they had broken their covenant, and merited utter ruin.—C.

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<sup>1</sup> Ps. 130. 3. 143. 1, 2. Job 9. 2, 3. Ro. 3. 19, 20, 23.

## CHAP. X.

<sup>1</sup> The sorrow and consternation of so eminent a person as Ezra, with his prayer and confession of deep criminality, were no doubt speedily reported all over the city; and this induced the people seriously to reflect upon their conduct and its consequences, so that numbers of their own accord gathered around the governor, and united with him in lamentations and humiliation before God. And the alarm becoming general, even the women and children joined the assembly in the court of the temple, probably fearing lest the wrath of God should immediately be poured out upon them.—C.

<sup>2</sup> Zec. 12. 10. Ps. 32. 5. Pr. 28. 13. 1 Ju. 1. 9, 10. Ho. 14. 1.

<sup>3</sup> 1 Ki. 8. 30, 33.

<sup>4</sup> De. 31. 12. 2 Ch. 20. 13.

<sup>5</sup> Under a deep feeling of guilt, dread of judgment, and hope of pardon, ver. 3.—C.

<sup>6</sup> Ne. 13. 23. Ge. 6. 2. Ex. 34. 12. De. 7. 2. 3. 2 Co. 6. 12.

<sup>7</sup> Is. 55. 10. La. 3. 24. Ex. 34. 6, 7.

<sup>8</sup> 1 Ki. 17. Ne. 9. 38, 39, 45-47. Jos. 24. 25-27.

<sup>9</sup> 2 Ch. 15. 12-20. 10. 34. 31. 3. ch. 9. 4. Is. 66. 2.

<sup>10</sup> De. 7. 3. Jos. 23. 12. Is. 8. 20.

<sup>11</sup> Jos. 7. 10; 6. 9. Ch. 10. 13; 28. 10. Is. 35. 3-4. He. 12. 12, 13; 10. 24. 1 Th. 5. 14.

<sup>12</sup> After love and humility, there is nothing more needful than courage in attempting any work of reformation. It is indeed faith working by love, and enduring, and hoping all things for the Lord's sake, and his people's sake, and his people's sake.—C.

<sup>13</sup> Ver. 3. Ne. 5. 12; 9. 38; 13. 25. He. 6. 10.

<sup>14</sup> Ne. 13. 5, 7.

<sup>15</sup> Ne. 6. 3; 13. 18, 23; 13. 4, 7, 28.

<sup>16</sup> Job 23. 12. 2 Sa. 12. 16. Da. 1. 1.

<sup>17</sup> Ju. 21. 5. 1 Sa. 11. 7. ch. 7. 26.

<sup>18</sup> Heb. *devoted*, Le. 27. 28. Jos. 6. 12.

<sup>19</sup> The marriage of a Jew with an idolater was contrary to the divine law (De. 7. 3), and he that sinned presumptuously had no right to sacrifice, and was by law cut off from the congregation (De. xxx. xxxi.) Infidels have called this law harsh and unjust; but out of their own mouth are they condemned: for they, being men, and in much ignorance, do form arbitrary rules, for neglect or violation of which members are excluded from their societies, and yet dare to accuse God, who of his infinite wisdom promulgates and enforces his laws only in support of the eternal and unchangeable principles of honesty.—C.

<sup>20</sup> Excommunicated, Ju. 9. 22. Jude 19. 1 Co. 5. 4, 5, 13. Mat. 18. 17.

passes; for we cannot <sup>1</sup>stand before thee *be* cause of this.

## CHAPTER X.

<sup>1</sup> Shechaniah encourageth Ezra to reform the abuse of the strange marriages. <sup>6</sup> Ezra mourning assembleth the people. <sup>9</sup> The people at the exhortation of Ezra, repent, and promise amendment. <sup>15</sup> The care to perform it. <sup>18</sup> The names of those who had married strange wives.

NOW when Ezra<sup>1</sup> had<sup>a</sup> prayed, and when he had confessed, weeping and casting himself down <sup>1</sup>before the house of God, there <sup>1</sup>assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.<sup>2</sup>

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, <sup>1</sup>We have trespassed against our God, and have taken strange wives of the people of the land: yet now <sup>1</sup>there is hope in Israel concerning this thing.

3 Now therefore let us <sup>1</sup>make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that <sup>1</sup>tremble at the commandment of our God; and let it be done <sup>1</sup>according to the law.

4 Arise;<sup>4</sup> for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.<sup>3</sup>

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to <sup>1</sup>swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into <sup>1</sup>the chamber of Johanan the son of <sup>1</sup>Eliashib: and *when* he came thither, he <sup>1</sup>did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And <sup>1</sup>that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be <sup>1</sup>forfeited,<sup>4</sup> and himself <sup>1</sup>separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem

within three days: it was the ninth month,<sup>5</sup> and the twentieth day of the month; and all the people sat in the street of the house of God, trembling<sup>6</sup> because of *this* matter, and for the great rain.<sup>6</sup>

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without,<sup>7</sup> neither is this a work of one day or two: for we are many that have transgressed in this thing.<sup>8</sup>

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.<sup>9</sup>

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine<sup>10</sup> the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.<sup>11</sup>

18 ¶ And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands<sup>12</sup> that they would put away their wives; and, being guilty, they offered a ram of the flock for their trespass.<sup>13</sup>

20 And of the sons of Immer; Hanani and Zebadiah.

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21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elash.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashim; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and some of them had wives by whom they had children.

some of them had wives by whom they had children. The comparatively small number who had married idolatrous wives seems to intimate that

REFLECTIONS.—Wherever sin is seen and felt there is no ground for despair: yea, there may be good

tion; and reformations begun and carried on with much

# THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it, i. ii. (2) His building of the wall and dedicating it, notwithstanding great opposition from the heathens around, iii. iv. vi. xii. 27-43. (3) His redressing the people's grievances, their debts, and mortgages, v. (4) His taking account of those who returned from Babylon, vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God, viii.-x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters in their proper work, xi. xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the Sabbath, xiii.

## CHAPTER I.

1 *Nehemiah, informed by Hanani concerning the afflicted state of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan<sup>1</sup> the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,<sup>2</sup>

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments;

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day<sup>3</sup> and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

A.M. 3559. B.C. 445.

### CHAP. I.

a ch. 10.1.

b Ezr. 10.9. Zec. 7.1.

c Of Artaxerxes.

Ezr. 7.7. ch. 2.1.

1 Shushan or Susa.

one of the ancient

capitals of Persia, be-

ing the winter resi-

dence of the kings.

It was taken by Alex-

ander of Macedonia,

with all the chief

treasures of the em-

pire. The city called

Shuster is now sup-

posed to occupy its

site.—C.

d ch. 7.2.

e Ezr. 2.1; 5.8.

f Is. 32.10. Ps. 44.11-

16.

g 2 Ki. 25.10. Je. 5.10;

39.8; 2.13.

h 1 Sa. 4.19. 22. Zep.

1.18. Ro. 12.15. Ps. 69.9.

i La. 2.10. Ezr. ix. Da. ix.

2 Genuine patriot-

ism consists in grief

for our country's sins

and sufferings, with

deep humiliation and

earnest prayer before

God for their pardon

and deliverance.—C.

j ch. 4.14. De. 7.21. 1

Ch. 17.21. Ps. 47.2.

k Da. 9.4. De. 7.9. 12.

l Ki. 8.22. Ezr. 20.6. ch.

9.32. Ps. 89.2. 28.33-34.

m 1 Ki. 8.20. Ps. 34.

15. 130.2; 119.132. ver.

11.

n Ps. 55.17. Ep. 6.18.

Lu. 18.1-7.

o Le. 26.40. 41. Je. 3.

13. Ps. 51.4.

p Da. 9.4-16. Ezr. 9.

5-15.

q Ps. 119.49; 105.8. Is.

43.26.

r A voice directly

from heaven is not

more decisive of a

divine revelation than

is the voice of pro-

phesy and its historic

fulfillment. Accord-

ingly God has been

pleased to spread his

evidence over the

history of the four

great empires, the

Assyrian, the Per-

sian, the Grecian, and

Roman, but to con-

centrate it chiefly

upon the history of

the Jews, whose

whole condition, past

and present, has been

made the continual

theme of prophetic

announcement; and

thus their separation,

their captivities, their

scattering abroad,

with their still un-

derstood.

A.M. 3559. B.C. 445.

### CHAP. I.

r Ps. 78.68. 69.13. 132.13.

14.2. Ch. 6.6.

s Ezr. 10.5-7; 6.1; 13.

9; 14.8; 32.11.

t Nehemiah pre-

pared for a noble and

patriotic enterprise

by a humble and

penitent confession

of sin, and an earnest

supplication for di-

vine mercy, guidance,

and strength. The

act which is prompt-

ed by the love of

God, initiated by ear-

nest prayer, and pro-

secuted in faith, will

and must eventually

succeed.—7.

u This was an office

of great dignity at the

court of the Medes

and Persians. The

person holding it was

the chief confidant of

the monarch, and in-

troduced or excluded

petitioners at his

pleasure; it was con-

sequently an office

of great emolument,

which will account

for the vast riches of

Nehemiah, of which

he made such pious

and generous use.

See Herodotus, *Tha-*

*lus* 34; Xenop. *Cyrop.*

1. 3.—C.

v ch. 1.11. Ge. 40.11.

w It was the duty of

the cup-bearer to

take some of the wine

in his left hand, and

drink it before the

king, as an evidence

that it did not con-

tain poison. Xenop.

*Cyrop.* 1. 3.—C.

x Ge. 40.7. Pr. 15.13.

Ezr. 7.3.

y Ps. 94.18. 19; 61.2.

55.4. 5.5. As sadness

was reckoned a to-

ken of some bad de-

sign.

z Perhaps lest the

king should suspect

him of any treason-

able design, or lest

the request which he

purposed to make

should not be grant-

ed.—f.

1 Ki. 1.31. Da. 2.4.

3 Not a mere hy-

perbole in com-

pliment, but a prayer

for the perpetuation

of his race and gov-

9 But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee. thy servant this day, and grant him mercy in the sight of this man.<sup>4</sup> For I was the king's cup-bearer.<sup>5</sup>

## CHAPTER II.

1 *Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to build the walls of Jerusalem.* 9 *Nehemiah, to the grief of the enemies of the Jews, cometh to Jerusalem.* 12 *He vieweth secretly the ruins of the walls.* 17 *He encourageth the Jews to build in spite of the scorn of the enemies.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king.<sup>1</sup> Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,<sup>2</sup>

3 And said unto the king, Let the king live for ever:<sup>3</sup> why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, What is the

thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may <sup>1</sup>build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it<sup>m</sup> pleased the king to send me; and I <sup>2</sup>set him a time.

7 Moreover, I said unto the king, If it please the king, let <sup>3</sup>letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;<sup>5</sup>

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which <sup>4</sup>appertained to <sup>5</sup>the house, and for the <sup>6</sup>wall of the city,<sup>6</sup> and for <sup>7</sup>the house that I shall enter into. And the king granted me, <sup>8</sup>according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent <sup>9</sup>captains of the army and horsemen with me.)<sup>7</sup>

10 When Sanballat the <sup>10</sup>Horonite, and Tobiah <sup>11</sup>the servant, the Ammonite, heard of it, it <sup>12</sup>grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three<sup>8</sup> days.

12 ¶ And I <sup>13</sup>arose in the night, I and some few men with me; neither <sup>14</sup>told I *any* man what my God had put in my heart to do at Jerusalem:<sup>8</sup> neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the <sup>15</sup>gate of the valley, even before the dragon-well, and to the <sup>16</sup>dung-port, and viewed the walls of Jerusalem, which <sup>17</sup>were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the <sup>18</sup>gate of the fountain, and to the <sup>19</sup>king's pool: but *there* was no place for the beast *that was* under me to pass.

15 Then went I up in the night by the

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\* Hag. i. 4. ch. iii.

† Heb. *wo/6*. Per-

haps Esther, Es. 8. 1.

‡ In all probability

this was Esther, of

whose parentage the

king was now aware,

by her interference

to counteract the

wicked designs of

Haman. Plurals in-

forms us that in the

Persian court only

the king's mother and

wife were ever per-

mitted to sit at table

with him.—C.

m ch. i. 11. Is. 68. 9.

45. 11. Ps. 65. 2; 126. 3, 4.

4. 5.

n ch. 5. 14; 13. 6.

o Ezr. 6. 6; 7. 21. ver. 9.

p Susa lay east of

the Euphrates, and

the whole country

between that river

and Palestine was in-

festated with hordes of

wild marauders,

through whom the

Jewish patriot could

not have forced his

way without a royal

guard.—P.

q Temple, Ezr. 10. 6.

9 ch. iii.

r This is the first

grant for building the

wall, that of Cyrus

being merely for

building the temple.

Hais is followed by

Hales in connecting

this grant with the

great naval victory

of Cimon the Athe-

nian (2nd. Sic. lib.

12) over the Persian

fleet, which was fol-

lowed by an ignoble

treaty excluding the

Persians from the

Mediterranean, and

might prepare the

mind of the king for

adopting Jerusalem

as a frontier fortress.

This is probably true

—but Nehemiah dis-

regards the notice of

mere human motives,

and justly ascribes

his success to 'the

good hand of God.'

—C.

r ch. 5. 14. 16; 7. 2.

s Ezr. 7. 6, 22. Pr. 3. 6;

21. 1. Mat. 7. 7, 11.

t Ezr. 8. 22.

u See note on Ezr. 8.

22.—C.

v Moabite, Is. 15. 5.

x Pr. 30. 22.

y Pr. 27. 4. Ac. 13. 45.

Nu. 22. 3, 4. De. 23. 3, 4.

Eze. 25. 6, 8.

z Ezr. 8. 32.

a Ps. 119. 50. Pr. 10. 4.

Ro. 12. 11. Ec. 9. 10.

b Mat. 10. 16. Ep. 5.

15. Am. 6. 13. Ec. 1. 7.

c Seren forms a

striking character-

istic of Nehemiah,

and to a certain ex-

tent of every great

mind. In Nehemiah

it is accompanied

with piety towards

God, deliberation

under his promised

direction, self-deci-

sion rightly under-

stood, and the ab-

sence of that vanity

which, impatient for

praise, so often de-

ceits itself by pre-

mature discovery or

empty boasting of its

plans.—C.

e 2 Ch. 26. 9. Je. 31. 40.

d ch. 3. 13.

e ch. 1. 3. Ps. 79. 1. Je.

5. 10; 38. 5; 13.

f ch. 7. 15. 2 Ch. 33. 14.

g Is. 8. 6; 29. 11. 2 Ki.

18. 17; 20. 20.

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9 Nehemiah's in-

spection appears to

have embraced the

whole circuit of the

city. He went out by

the gate of the val-

ley of Hiron, which

occupied the site of

the present Joppa

gate; turning south-

ward he rode round

the lower slope of

Mount Zion, and then

crossed the mouth of

the Tyropoeon to the

fountain of Siloam at

the southern end of

Orphel. There he en-

tered the Kidron val-

ley, here called 'the

brook;' but as the

narrow ravine was

impassable for an

animal he rode, prob-

ably on account of

the ruins of the an-

cient wall that had

rolled down into it,

he dismounted and

walked up the Ki-

dron to the high

ground on the north

of the city, and after

examining the wall

there he turned back

to where he had left

his horse, and return-

ed to the west gate.

—P.

h Is. 35. 3, 4; 50. 4. He.

12. 12. 14. 1 Th. 5. 14.

i ch. 1. 3. Ps. 80. 6; 89.

41. 5, 51.

k ver. 1-9. Ps. 105. 2.

l 1 Ch. 11. 10; 19. 13.

1 They strengthen-

ed their hands by

relying upon God

with their hearts,

and succeeded in

effecting the good

work, because they

had faith to attempt

it. 'Attempt,' said a

good man, 'attempt

great things for God,

and you shall do

great things for God.'

—C.

m ver. 10; ch. 6. 1, 2.

n Horonaim was a

considerable town in

Moab, on the east of

the Dead Sea (Is. 15

5), of which Sanbal-

lat was probably

either a native or the

resident governor.

As Tobiah is called

the servant, he is

supposed to have

been a slave who had

obtained his free-

dom. But whatever

Sanballat and To-

biah were, they gave

melancholy evidence

of that characteris-

tic wickedness of an

unconverted heart—

'envying and griev-

ing at the good of

their neighbours.'—C.

o Job. 30. 1. Ps. 44. 13.

p Je. 20. 7, 8. He. 11. 37.

q ch. 6. 6. Ezr. 4. 15, 16.

r Lu. 23. 2. Ac. 24. 5.

s Ps. 35. 27; 222. 6. Is.

41. 10-16. 1 Ch. 22. 13.

16.

t Ezr. 4. 3. Ac. 8. 21.

Re. 21. 27.

## CHAP. III.

a ver. 20, 21; ch. 12.

20, 22; 13. 4, 7, 28, as 2

Ch. 23. 1.

1 This tower lay a

little north of the tem-

ple, and probably its

site may be marked

by the massive founda-

tions now seen at

the north-western

angle of the Haram.

—P.

brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.<sup>9</sup>

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: <sup>10</sup>come, and let us build up the wall of Jerusalem, that we be no more <sup>11</sup>a reproach.

18 Then I told them <sup>12</sup>of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they <sup>13</sup>'strengthened their hands' for *this* good work.

19 But when <sup>14</sup>Sanballat the Horonite, and Tobiah the servant,<sup>2</sup> the Ammonite, and Geshem the Arabian, heard *it*, they <sup>15</sup>'laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye <sup>16</sup>'rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will <sup>17</sup>'prosper us; therefore we his servants will arise and build: but ye <sup>18</sup>'have no portion, nor right, nor memorial, in Jerusalem.

## CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib<sup>a</sup> the high priest rose up with his brethren the priests, and they builded <sup>1</sup>the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of <sup>2</sup>Meah they <sup>3</sup>'sanctified it unto the tower of Hananeel.

2 And next unto him<sup>2</sup> builded the <sup>4</sup>men of Jericho: and next to them builded Zaccur the son of Imri.

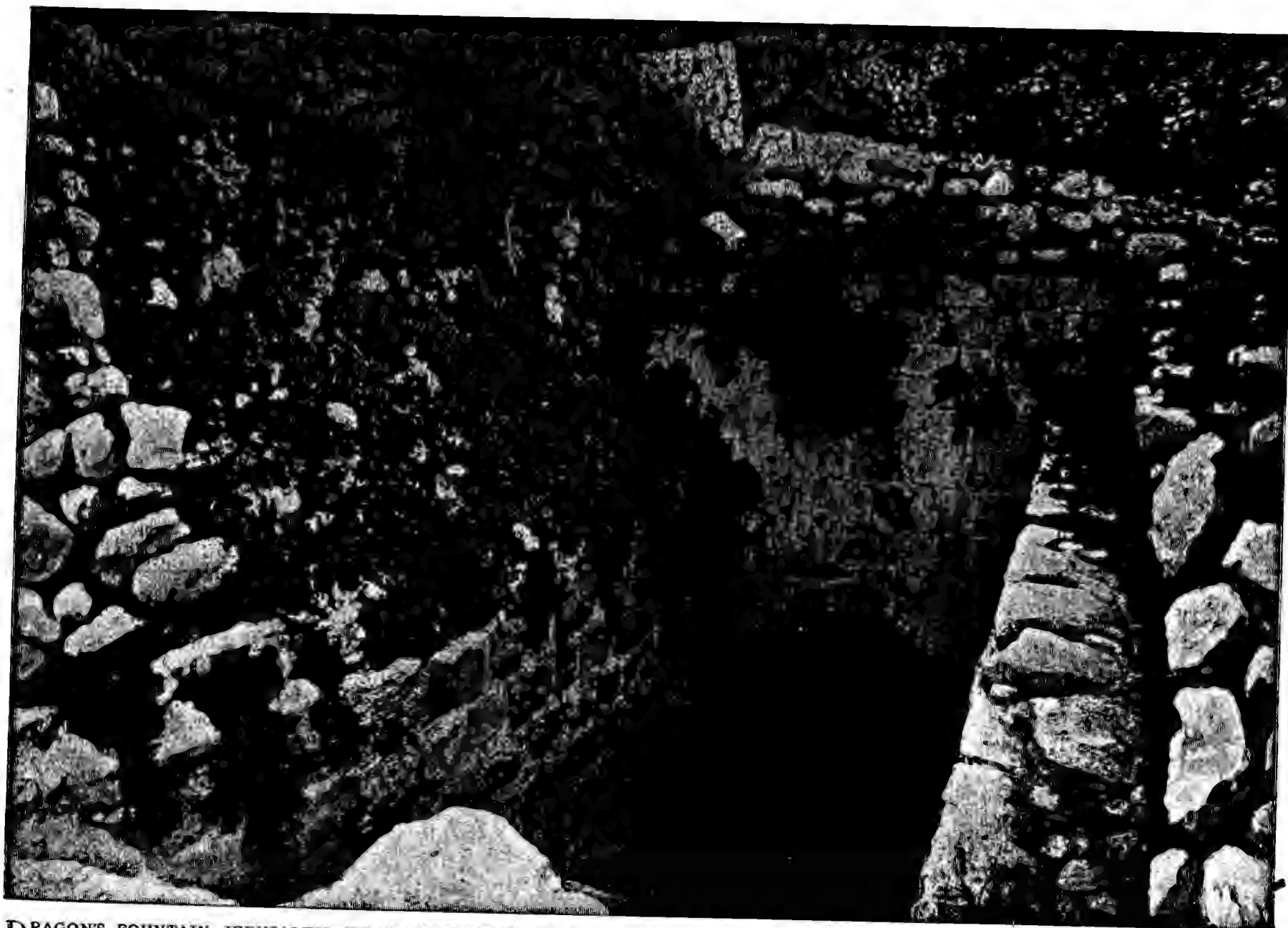
3 But the <sup>5</sup>'fish-gate did the sons of Hasse-naah build, who *also* laid the beams thereof, and <sup>6</sup>set up the doors thereof, the locks thereof, and the bars thereof.

δ Jn. 5. 2. ch. 12. 39. Je. 31. 38. Zec. 14. 10. e De. 80. 5. Ps. 30. title. Pr. 3. 9. 2 Heb. *at his hand*.  
d Ezr. 2. 34. ch. 7. 36. 1 Ki. 10. 34. e ch. 12. 39. Zep. 1. 10. 2 Ch. 33. 14. f ch. 6. 17. 1.

enemies; and by the example of his energy and courage he roused the Jews from their ignominious lethargy. 'For pure and disinterested patriotism Nehemiah stands unrivalled. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have

expect them—courts not excepted. And no dignity or distance can make such a one careless of the honour of the church of God. The poverty or persecution which discourages others awakens his zeal and concern. In seasons of public, or private distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have

can scarcely be concealed. And it becomes superior or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their tear into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin and for the affliction of God's people burden our heart and sadden our



**D**RAGON'S FOUNTAIN, JERUSALEM—WHERE NEHEMIAH WENT TO VIEW THE WALLS OF JERUSALEM. [Nehemiah, ii.15.]—"And I went out by night by the gate of the valley, even before the dragon well \* \* \* and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." In the center of the Ophel hill, in the Valley of Jehoshaphat, there is a fountain with an intermittent spring whose waters connect with the Pool of Siloam by a canal which runs through the hill. This foun-

tain is called the Dragon's Well, because they have a tradition that a dragon swallows up the water when awake, the water rising again when he is asleep, and this waking and sleeping of the dragon causes the intermittent flow of the water. The water comes up in the bottom of a cave 35 feet deep excavated in the rock. By going down sixteen steps we reach a chamber 18 feet long by 10 feet wide and 10 feet high, its sides being built of old stones and its roof a pointed arch.



4 And next unto them repaired <sup>9</sup>Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshézebeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the <sup>10</sup>Tekoites repaired; but their nobles put <sup>11</sup>not their necks to the work of their Lord.<sup>3</sup>

6 Moreover, the <sup>12</sup>old gate<sup>4</sup> repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of <sup>13</sup>Gibeon, and of Mizpah, unto the <sup>14</sup>throne<sup>5</sup> of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of <sup>15</sup>one of the apothecaries,<sup>6</sup> and they <sup>16</sup>fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the <sup>17</sup>half-part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabnah.

11 Malchijah<sup>7</sup> the son of Harim, and Hashub the son of <sup>18</sup>Pahath-moab, repaired the other piece,<sup>7</sup> and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem,<sup>8</sup> he and <sup>19</sup>his daughters.

13 The <sup>20</sup>valley-gate repaired Hanun, and the inhabitants of <sup>21</sup>Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the <sup>22</sup>dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of <sup>23</sup>Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the <sup>24</sup>gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of <sup>25</sup>Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of <sup>26</sup>the pool of Siloah<sup>9</sup> by the king's garden, and unto the stairs that go down from the <sup>27</sup>city of David

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g Ezr. 8.33. ver. 21.

h 2 Sa. 14. 2. Ch. 11.

6 Je. 6. 7. Am. 1. 1.

7 Ju. 5. 9. 23. 1 Co. 1.

26. 8.

8 The figure is taken

from refractory oxen

which try to resist the

putting on of the

yoke upon their neck

for labour. The Te-

koite nobles appear

to have been unwill-

ing to submit to the

manual labour which

Nehemiah imposed

upon the whole body

of the Israelites. The

result is not stated,

but in all probability

the proud Tekoites

were in the end con-

strained by force, or

by feelings of shame,

to do the work as-

signed to them.—P.

h ch. 12. 30.

4 Ten gates are

enumerated. On the

south:—(1) The sheep-

gate, ver. 1. (2) The

fish-gate, ver. 3. (3)

The old or corner

gate, ver. 6; ch. 12. 30.

2 Kl. 14. 13. On the

east side there were.

(1) The water-gate,

ver. 26. (2) The horse-

gate, ver. 11. (3) The

prison gate, ch. 12. 30.

(4) Gate of Miphkad,

ver. 31. On the wes-

tern side there were,

(1) The valley-gate,

ver. 13. (2) The dung-

gate, ver. 13. (3) The

fountain-gate, ver. 15.

There is no account

of any gates on the

northern side.—C.

2 Jos. ix. 18. 25. 26. 2

Ch. 16. 6. Je. 41. 1. 2.

m ch. 2. 8. 4. 16.

5 That is, to the

palace or residence

of him who was go-

vernor on this west

side of the

Euphrates.—C.

6 The division of

the goldsmiths and

apothecaries is one of

the earliest notices

of the incorporation of

professions. Such in-

stitutions, with cer-

tain powers of inter-

nal regulation, still

exist in all civilized

nations.—C.

n Or, left Jerusalem

unto the broad

wall, 2 Ch. 25. 23.

o ch. 12. 30.

p ch. 10. 5. Ezr. 2. 32.

q Ezr. 2. 68. 4. 10. 30.

ch. 7. 11.

r Heb. second mea-

sure.

8 Whether Repha-

iah (ver. 9) and Sha-

lum were rulers, the

one for Judah, the

other for Benjamin,

the joint proprietors

of Jerusalem, does

not appear. A some-

what similar division

of authority may,

however, be found ex-

emplified in the joint

shrievalty of some

modern cities.—C.

r Ezr. 3. 25. Ga. 3. 28.

Phi. 4. 3.

s ch. 2. 13.

t Jos. 15. 34. Mt. 11.

u ch. 2. 13.

v Je. 6. 13.

w ch. 2. 14. 2 Ch. 33. 14.

x Jos. 18. 26. Ju. 20. 1.

y 1 Sa. 7. 6. 1 Kl. 15. 22.

z Je. 40. 6.

a Ju. 9. 7. Is. 8. 6. Lu.

13. 4.

b The Siloam of the

New Testament,

Ju. 9. 7. It was situ-

ated on the east side

of the city, and be-

tween it and the

brook Kedron, and

according to Cha-

teaubriand, at the

foot of Mount Zion.

Richardson

describes Siloam as

higher up the valley

of Jehoshaphat, to-

wards the north.—C.

d 2 Sa. 5. 7. 1 Ch. 11.

7. 1 Kl. 11. 27.

e Jos. 18. 26. 2 Ch. 11.

13. 4.

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signation be of mili-

tary or religious ori-

gin. C.—The sepul-

chre of David was

upon the southern

brow of Zion, and the

place 'over against

it appears to mean

the south of the

wall east of it, on the

side of the ridge of

(1) hel. In that case

'the pool that was

made' must be the

great reservoir at the

mouth of the Tyro-

picon.—P.

g Jos. 15. 44. 1 Sa. 23.

1. 2.

h Jos. 18. 26. Je. 40. 6.

2 Ch. 16. 6. See on ver.

15.

i Or, Zaccai.

j Ro. 12. 11. Ec. 9. 10.

4 There are two

very characteristic

notes in this narra-

tive, viz. (1) Where it

is recorded (ver. 5)

that while the Teko-

ites (the people) re-

paired, 'their nobles

put not their neck

to the work.' (2)

This record of Ba-

ruch, that he 'repaired

earnestly.' What

a rebuke, and what

an eulogy, in a few

words! Oh! that all

nobles, whether by

honours, riches, or

influence, would cal-

culate their duties by

their means of doing

good! and that all

who consent to la-

bour in any work of

faith would remem-

ber Baruch, and do

it earnestly.—C.

k 2 Ch. 26. 9.

l Ezr. 4.

m Ezr. 2. 61. ch. 7. 63.

n ch. 6. 2. 12. 28.

5 Hebrew, 'the men

of the circuit'—a

name specially ap-

plied to the plain of

the Jordan round

Jericho. From a very

early period Jericho

had a colony of

priests, and was fam-

ous as a school.

The priests who re-

sided in and around

that city are here re-

ferred to.—P.

6 That which had

been left by Azariah,

after he had repaired

the wall by his

own house. It is pro-

bable that some of

the principal people

were either obliged

or voluntarily offered

to repair those parts

of the wall which

were opposite or ad-

jacent to their own

houses. No man,

observes Pellicanus,

'can think that the

names of them that

repaired the walls of

Jerusalem were set

down so diligently as

here they are, with-

out some rational

cause for it. And

the reason was, be-

cause it was a work

of great virtue to

love and to do honour

to their country; a

work of piety to re-

store the holy city; a

religious thing to de-

fend the true wor-

shippers of God, that

they might serve him

in quietness, and

safety; and a cour-

ageous thing, in the

midst of so many

enemies, to go on

with this work in

pious confidence of

the power of God

to support them.

—P.

p ver. 20.

q 1 Kl. 7. 1. ch. 12. 39.

Je. 32. 23. 15.

r So called, either

because it was situ-

ated on higher

ground than an-

hum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of <sup>28</sup>Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of <sup>29</sup>Mizpah, another piece, over against the going up to the armoury, at the turning of the wall.

20 After him Baruch the son of <sup>30</sup>Zabbai <sup>31</sup>earnestly<sup>4</sup> repaired the other piece, from the <sup>32</sup>turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired <sup>33</sup>Meremoth the son of Urijah, the son of <sup>34</sup>Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of <sup>35</sup>the plain.<sup>5</sup>

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of <sup>36</sup>Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another<sup>6</sup> piece, from the house of Azariah unto the <sup>37</sup>turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from <sup>38</sup>the king's high house,<sup>7</sup> that was by the court of the prison: after him Pedaiah the son of Parosh.

26 Moreover, the <sup>39</sup>Nethinims dwelt in <sup>40</sup>Ophel,<sup>8</sup> unto the place over against the <sup>41</sup>water-gate toward the east, and the tower that lieth out.

27 After them the <sup>42</sup>Tekoites repaired another piece, over against the great tower that lieth out,<sup>9</sup> even unto the wall of Ophel.

28 From above the <sup>43</sup>horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemaiah the son of Shechaniah, the keeper of the <sup>44</sup>east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired <sup>45</sup>Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah, the gold-

## CHAPTER IV.

1 While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

**B**UT it came to pass, that when Sanballat heard that we builded the wall, he <sup>a</sup>was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble<sup>b</sup> Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they <sup>c</sup>revive the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite <sup>d</sup>was by him, and he said, Even that which they build, if a fox<sup>e</sup> go up, he shall even break down their stone wall.

4 Hear, O our God;<sup>2</sup> for<sup>e</sup> we are despised:<sup>3</sup> and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And <sup>f</sup>cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked <sup>g</sup>thee to anger <sup>h</sup>before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof:<sup>4</sup> for the people<sup>a</sup> had a mind to work.<sup>5</sup>

7 ¶ But it came to pass, <sup>i</sup>that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,<sup>6</sup> and that the breaches began to be stopped, then they were very<sup>k</sup> wroth,

8 And conspired all of them together to come <sup>j</sup>and to fight against Jerusalem, and to hinder it.

9 Nevertheless we <sup>l</sup>made our prayer unto our God, and set a watch against them day and night, because of them.<sup>7</sup>

10 And Judah said, <sup>m</sup>"The strength of the bearers of burdens is decayed, and <sup>n</sup>there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, <sup>o</sup>"They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the <sup>p</sup>Jews which dwelt by them came, they said unto us <sup>q</sup>ten<sup>p</sup> times, From all places whence ye shall

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CHAP. IV.

a ch.2.10, 19. Ac. 5.

b Co.1.27, 1 Sa. 14.

c Heb. leave to themselves.

d Ps. 85. 6; 102. 13, 14.

e Hab. 3. 2; Eze. 37. 3.

f La. 5. 18; Mat. 8. 20.

g Ps. 69. 10, 11, 12, 13.

h All words receive their true meaning from the spirit, manner, and object of the utterer.

i The same identical words are praise or blame, according to the known object of the speaker. Thus must we judge of this prayer. Such a prayer in the lips of an angry man might be impiety and blasphemy; but in the lips of a man humble, peaceful, and gentle, they become an emanation of faith, and a solemn appeal to the divine mercy against man's injustice and cruelty.—C.

j Ps. 123. 2, 3; 44. 13.

k 17. 18, 25; 7. 3, 4.

l Heb. despise.

m Ps. 109. 14; 18. 50, 21.

n Job. 18. 23; 16. 19. Pr. 1. 31; 3. 15; 21. 22.

o Is. 36. 11, 12.

p Not the half in circuit, but in height.

q The sentence is somewhat obscure, but the meaning seems to be that the wall was now built the entire circuit of the city up to one-half its original height. This was thought sufficient to repel any sudden attack, and to give the inhabitants a sense of security.—P.

r Ps. 110. 3. 2 Ch. 29. 36; ch. 6. 15.

s Literally, "a heart to work." Col. 3. 23.—C.

t ch. 2. 10, 19. Eze. 4. 4.

u Heb. ascended.

v Ge. 3. 15. Ps. 2. 1, 4.

w ch. 2. 10, 19. Ac. 5. 17; 54. 1, 4, 5. Jer. 1. 3; ch. 2. 10, 19.

x Ps. 50. 15. Mat. 26. 47. Eze. 18. Lu. 13. 1, 2.

y This is in every respect characteristic of Nehemiah. He first approached the throne of grace in prayer, supplicating divine power. This, however, he did not permit to interfere with the exercise of the utmost human prudence and watchfulness.—P.

z Nu. 13. 31; 32. 9. Je. 19. 17, 18.

aa Ps. 58. 6. Pr. 1. 16; 4. 16.

ab Mi. 7. 2, 5. 2 Co. 11. 26.

ac Often, Ge. 31. 7.

ad Or, That from all places ye may return to us.

ae The obscurity of meaning in this verse has led several critics of the highest order to adopt a change in a word, so as to produce greater clearness. The alteration of words, however, without overweighing authority of MSS. or early translations, is never to be admitted. And does not the marginal translation render the words quite intelligible? viz. The Jews that dwelt in the neighbourhood of Samaria, &amp;c., told their brethren ten times (frequently, continually), from all places, that is, from the cities which ye have occupied under Nehemiah's

af mes that are plotting the ruin of Jerusalem. And that this was not friendly admonition, but a treacherous attempt to bring over the Jerusalemites, a party of the Samaritans, appears highly probable from the record of the conspiracy between the Jewish nobles and Tobiah, ch. vi.—C.

ag Ps. 112. 5. Mat. 10. 16. Is. 28. 29.

ah Heb. from the lower parts of the place, &amp;c.

ai ver. 17, 18. Ep. 6. 10.

aj 20. Ca. 3. 7, 8.

ak Nu. 1. De. 1. 21.

al Is. 41. 14, 16.

am Ps. 20. 7. Ex. 15. 3. Is. 52. 12.

an 2 Sa. 10. 12. Ps. 122. 8.

ao Job 5. 10-16. Ps. 33. 10, 11.

ap Ro. 12. 11. Ec. 9. 10.

aq Ps. 144. 1.

ar ver. 12.

as 2 Co. 16. 13. Ep. 6. 10-20. La. 9. 25. Ac. 14. 22.

at This would be literally impossible if it meant that while the right hand worked the left held sword, or spear, or bow, ver. 23. And where is the use of such a violent figure for "equal readiness to work or fight?" But if the Hebrew employed the word translated hands as it is employed in English, that is for workmen, then the sense becomes plain, and mercy signifies that every class was divided, just as every army in field or garrison is often divided into a working party and a covering party, which perfectly coincides with ver. 21.—C.

au Heb. on his loins.

av Ex. 14. 14, 25. De. 1. 30. Ro. 8. 31. Is. 41. 14-16.

aw Co. 15. 10. 58. Ga. 6. 9. Mat. 24. 13.

ax ch. 5. 10. Mat. 11. 28.

ay Or, every one went with his weapons for water, Ju. 5. 11.

az The last clause is very obscure. In fact the Hebrew words, as they at present stand in the revised text, convey no precise meaning. The general sense of the whole verse is clear enough. The people worked day and night, taking it in turns. They did not undress, lest they should be suddenly called to action. They only put off their clothes when it became necessary to have them washed. There is a reading in one of the MSS. examined by De Rossi which is worthy of note. It is as follows:—"We did not put off our garments except in order to send them to be washed."—P.

ba CHAP. V.

b Job 24. 12. Is. 5. 7.

bc Ja. 5. 4.

bd The cry of the "wages," "excess," is strikingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic economy for redress of which both parties now joined.—

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be CHAP. V.

b Job 24. 12. Is. 5. 7.

13 ¶ Therefore <sup>a</sup>set I in the lower <sup>b</sup>places behind the wall, <sup>c</sup>and on the higher places, I even set the people after their families with their <sup>d</sup>swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, <sup>e</sup>Be not ye afraid of them: <sup>f</sup>remember the LORD, <sup>g</sup>which is great and terrible, and <sup>h</sup>fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God <sup>i</sup>had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, <sup>j</sup>that the half of my servants <sup>k</sup>wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers <sup>l</sup>were behind all the house of <sup>m</sup>Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, <sup>n</sup>every one <sup>o</sup>with one of his hands wrought in the work, and with the other <sup>p</sup>hand held a weapon.<sup>2</sup>

18 For the builders, every one had his sword girded by his side,<sup>3</sup> and <sup>q</sup>so builded: and he that sounded the trumpet <sup>r</sup>was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place <sup>s</sup>therefore ye hear the sound of the trumpet, resort ye thither unto us: <sup>t</sup>our God shall fight for us.

21 So we <sup>u</sup>laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither <sup>v</sup>I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, <sup>w</sup>saving that every one put them off for washing.<sup>4</sup>

## CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to swear to make a full and free restitution. 14 He forbearth his own allowance, and keepeth hospitality at his own expense.

AND there was a certain Jew, whose name was Sheshbazzar, who had been taken away from Jerusalem by the king of Babylon, and he came to Jerusalem in the first year of the reign of Darius the king of Persia.

2 For there were that said, We, our sons, and our daughters, *are* many; therefore we take<sup>e</sup> up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, *because of the dearth*.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards:

5 Yet now *our flesh is* as the flesh of our brethren, our children as their children: and, lo, *we* bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power to *redeem them*; for other men have our lands and vineyards.<sup>2</sup>

6 ¶ And I was *very* angry when I heard their cry and these words.

7 Then I consulted<sup>3</sup> with myself,<sup>4</sup> and I rebuked<sup>h</sup> the nobles and the rulers, and said unto them, *'Ye exact usury every one of his brother. And I set a great assembly against them.*

8 And I said unto them, We, after our ability, have *'redeemed* our brethren the Jews *which were* sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then *'held* they their peace, and found nothing to *answer*.

9 Also I said, *'It is* not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I<sup>o</sup> likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money,<sup>5</sup> and of the corn, the wine, and the oil, that ye exact of them.

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<sup>2</sup> Ki. 4.1. Hag. 1.6. Ge. 47.19.  
<sup>3</sup> Hag. 1.9.10. with Mal. 3.8-11. Je. 14.1-6. Job 2.4.

<sup>4</sup> We are Jews as well as they, Is. 58.7. 1 Co. 6.8.

<sup>5</sup> Ki. 4.1. Mat. 28.25. with Le. 25.39.

<sup>6</sup> Personal experience of oppression, so far from softening the heart of an unconverted man, only prepares him to oppress with less feeling should the power be committed to his hand. Grace and grace alone, can tenderly compel us to be kind one to another, Ep. 4.32.—C.

<sup>7</sup> Ex. 11.8. 32. 19. Mar. 3.5. Ep. 4.26.

<sup>8</sup> Heb. *my heart consulted in me.*

<sup>9</sup> Self-decision, when founded upon the promise of divine direction, is one of the most valuable qualities both in religion and worldly concerns. It does not proudly undervalue the counsel of a judicious friend, but where, as in the case of Nehemiah, that is scarcely to be had, it is thrown into no confusion, but retreats upon its own resources, standing collected when others are in confusion, and nobly independent of all but the grace of God.—C.

<sup>10</sup> Le. 19.17. Ga. 2.14. 1 Ti. 5.20.

<sup>11</sup> Ex. 22.25. Le. 25.35-37. De. 23.19.20. Ps. 5.6. Pr. 28.8. Je. 15.10. Eccl. 18.13, 17.22.12.

<sup>12</sup> 1 Ti. 5.20. Pr. 27.51. 26.26. Mt. 18.17.

<sup>13</sup> Le. 25.47-49.

<sup>14</sup> Mat. 22.12. Ro. 3.19. Job 9.3. Lu. 14.6.

<sup>15</sup> Pr. 16.20; 17.26; 18.5; 19.24.23.

<sup>16</sup> Ro. 13.7.

<sup>17</sup> The general opinion of expositors is that this interest was paid monthly, and so amounted to 12 per cent. But if it was not so, of all, but of each, viz. money, wine, oil, and corn, then would it amount to 48 per cent., and in Syria and the adjoining countries money is still frequently lent at an interest of 30 per cent. The idea of a monthly payment is, however, totally unsupported by authority. Is it not therefore much more likely that the word *hundredth* was equivalent to the phrase *per centage*, because 100 is the arithmetical basis upon which interest is calculated, and consequently that Nehemiah gives no intimation of the rate of interest, but

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according to the divine law (Ex. 22.15) requires the redemption of the whole? See ver. 12.—C.

<sup>18</sup> Lu. 6.35.

<sup>19</sup> Of whom was the oath taken? Of the nobles or of the priests? Of the priests, that they, as expositors and administrators of the law of God, would see justice done upon the principles now admitted. See De. 17.8-11.—C.

<sup>20</sup> This was a significant action, frequent among the Hebrews, and something of the same nature was practised among other nations. The action of Paul was of the same kind when he showed his raiment and said, 'Your blood be on your own head. I am clean,' Ac. 18.6.

<sup>21</sup> Zec. 5.4.5.

<sup>22</sup> Heb. *empty or void.*

<sup>23</sup> From 445 to 433. 1 Co. 9.4.15. Ro. 13.6.7.

<sup>24</sup> This must have been the daily salary of the governor, and would amount to about £1800 per annum, which the generous, because pious, Nehemiah declined to accept. God had given him riches, and as God required them not again for himself, Nehemiah dealt them out for relief of his children—the poor and the afflicted of his people. See Pr. 19.17.—C.

<sup>25</sup> Pr. 26.6; 23.17. Ge. 42.18. Job 21.23. H. 12.28. De. 6.13; 10.12.

<sup>26</sup> Ch. 29.28. Ga. 6.9.

<sup>27</sup> Ac. 20.33. 1 Co. 9.4.15.

<sup>28</sup> Ro. 12.13. 1 Pe. 4.9. Is. 3.2.8.

<sup>29</sup> 1 Ki. 4.22.23.

<sup>30</sup> Nehemiah, considering the oppressed state of the people, refused to take from them the usual allowance of money and provisions, which as governor he had a right to claim. Throughout the Persian empire the dues of the government were paid partly in money and partly in provisions. Nehemiah refused the salary of the governor, and at his own expense maintained the dignity of the office.—C.

<sup>31</sup> The Persian tribute, the military duty, and the labour on the walls.—C.

<sup>32</sup> Ch. 13.14.22.30. Ps. 18.20. 24.10. 11. 1 Co. 15.58. Ga. 6.9.

<sup>33</sup> Rather, to bless all that I have done.—C.

12 Then said they, We will restore *them*, and *'will* require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,<sup>6</sup> that they should do according to this promise.

13 Also I shook<sup>7</sup> my lap, and said, So God *'shake* out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and *'emptied*. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years,<sup>8</sup> I and my brethren have not eaten the *'bread* of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver;<sup>1</sup> yea, even their servants bare rule over the people: but so did not I, *'because of the fear of God.*

16 Yea, also I *'continued* in the work of this wall, neither *'bought* we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* *'at* my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* *'which* was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread<sup>2</sup> of the governor, because the bondage was heavy upon this people.<sup>3</sup>

19 Think<sup>4</sup> upon me, my God, for good, *according* to all<sup>4</sup> that I have done for this people.

REFLECTIONS.—God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But though scoffers make their bands strong, God will shortly cover them with shame and confusion. Let saints then never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a situation is it

enter not into temptation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the professors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

CHAPTER V. [Ver. 2. The ground of complaint was this: The able-bodied men were kept at work on the walls. They received no pay, yet they had to provide food for themselves and families. They were

families and much substance should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravated is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers show themselves angry at what is sinful, that their subjects may be deterred from it and excited to duty. But reproofs ought to be given with great con-

## CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The wall is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when "Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein, (though at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of the villages*<sup>1</sup> in the plain of Ono:<sup>2</sup> but they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;<sup>3</sup>

6 Wherein was written, 'It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.'<sup>4</sup>

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest<sup>5</sup> them out of thine own heart.

9 For they all made us afraid,<sup>5</sup> saying, Their hands shall be weakened from the work, that it be not done: Now therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up;<sup>6</sup> and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.<sup>7</sup>

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## CHAP. VI.

a ch. 2.10, 19; 4.11, ver.

2, 6, 12, 14.

b ch. 4.6.

c ch. 3.3, 6.

d Pr. 26.24-26. Ps. 37.

12. Eccl. 4.4.

1 Rather, in Cephe-

rim, the name of a

place; probably Che-

phirah in Benjamin,

Jos. 18.26.—C.

e 1 Ch. 8.12. ch. 3.22;

12. 28.11, 35.

2 Ono was a town of

Benjamin, and is

grouped with Lod or

Lydda, Ezr. 2.33. Ne.

7.37. It therefore lay

in the great plain of

Sharon. There is a

small village with an-

cient ruins five miles

north of Lydda,

which may mark the

site of Ono. The ob-

ject of Sanballat was

evidently to draw

Nehemiah away from

the mountain fast-

nesses into the open

plain, where they

might seize, and

either imprison or

murder him.—P.

3 Ps. 12.2. Mi. 7.4, 5.

Je. 41.2. Eze. 33.31.

4 Mat. 10.16. Pr. 14.

15. Ep. 5.15. Ps. 112.5.

5 Pr. 4.16; 1.10, 16.

Ro. 3.15. Ge. 39.12. Is.

59.7.

3 Eastern letters

are rolled up and

sealed with great

accuracy; and when

to persons of rank,

inclosed in a silken

bag. This letter be-

ing open, was an in-

sult, and intended to

give publicity to the

slandorous libel con-

tained in it.—C.

6 Je. 20.10, 9.3, 4.

7 Geshem, ver. 1, 2;

ch. 2.10.

8 ch. 2.19. Ezr. 4.13.

Lu. 23.2. Ac. 24.5. Jn.

19.12.

9 The words re-

corded in verse 7.

10 There is a king in

Judah, a calumnious

misrepresentation of

the prophecies of

Messiah. Ps. 11. cx.

Ac.—C.

11 Pr. 20.10, 1.11; 20.

5. Ac. 23.15. Ps. 140.2, 4.

5. 142.3; 64.2, 5; 59.3; 57.

6; 35.7.

12 Ps. 52.2, 3. Job 13.

4. ver. 10.

13 Ps. 55.3-5; 56.3. 2

Ti. 1.7. ver. 14.

14 'They all,' the

alarmists, ver. 14.

These made 'us' (the

people) afraid; but

thus strengthened my

hands the more.—

Boothroyd.

15 De. 33.25. Ps. 138.

26. 10. 12. Phil. 4.13.

16 ver. 12. Mat. 7.15.

17 Either as a re-

fuse pretending to

great sanctity—a

practice still common

in the East; or, more

probably, 'shut up,'

under pretence of

fear of the threatened

invasion by Sanbal-

lat.—C.

18 Pr. 26.24. Ps. 37.12;

12. 2; 100.25. 51. ver. 7.

8, 19.

19 This wily traitor

assumed the charac-

acter of a prophet to

entrap Nehemiah

and ruin him. He

pretended to be so

overcome by fear

that he shut himself

up, and acted besides

as if he were divinely

warned. Had Nehe-

miah yielded to his

advice, the people

would have been left

without a leader, they

would have been

completely disorgan-

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## CHAP. VII.

a ch. 2.10, 19; 4.11, ver.

2, 6, 12, 14.

b ch. 4.6.

c ch. 3.3, 6.

d Pr. 28.1. Ac. 21.13, 1

Co. 9.15; 16.13, with

Ex. 21.14.

8 Shall a man, hon-

oured by the king's

commission, and

bound by the ties of

patriotism to watch

and labour for his

poor countrymen, so

far forget his dignity

and duty as to be

like a coward? But,

above all, shall a

professed believer in

God and his promises

and providence, bring

disgrace upon his re-

ligion in the eyes of

the heathen, and by

basely deserting his

post, prove that he

cannot trust for pro-

tection to the God

whom he worships?

—C.

9 'Being as I am,'

that is, being innocent

as I am of all the

guilt charged by San-

ballat, would go into

the temple, like a

guilty culprit fleeing

to the horns of the

altar to save his life!

1 Ki. 2.28.—C.

10 Co. 2.15. Eze. 13.

22.

11 He perceived the

imposture, through

the perturbation of

the unsuccessful im-

postor.—C.

12 Because Tobiah

and Sanballat had

hired him.—C.

13 2 Ti. 1.7. Pr. 29.25.

ver. 9.

14 Pr. 22.1. Eccl. 7.1. Je.

18. 20. 20.

15 ch. 13.29; 4.4, 5. Ps.

140.8.

16 Eze. xiii. Is. 56.10.

12. Je. 6.13, 14; 23.11.

16. Mi. 3.5. Re. 2.20. 2

Pe. 2.1.

17 See note on ch. 4.

4.—C.

18 Pr. 21.30. Phil. 4.13.

ch. 4. Ps. 1.3.

19 Ex. 14. 25; 15. 15.

Jos. 2.9, 11; 5.1. Ac. 5.

24. Ps. 126.2.

20 There are often

such evidences of a

special providence

that even wicked

men are noble to

deny them.—C.

21 Heb. multiplied

their letters passing

to Tobiah, Mi. 7.4-6.

La. 1.2. Je. 9.2-6.

22 Ezr. 2.5. ch. 7.10.

23 ch. 3.4, 30.

24 Or, matters.

25 ver. 2, 6, 7, 10, 14.

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3 And I said unto them, <sup>9</sup>Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*.<sup>3</sup> and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* <sup>h</sup>large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God <sup>k</sup>put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register<sup>4</sup> of the genealogy of them which came up at the first, and found written therein,

6 These<sup>1</sup> are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with <sup>m</sup>Zerubbabel, <sup>n</sup>Jeshua, Nehemiah, <sup>o</sup>Azariah, Raamiah, Nahamani,<sup>5</sup> Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*.<sup>6</sup>

8 The children<sup>7</sup> of <sup>p</sup>Parosh, two thousand an hundred seventy and two.

9 The children of <sup>q</sup>Shephatiah, three hundred seventy and two.

10 The children of <sup>r</sup>Arah, six hundred fifty and two.<sup>8</sup>

11 The children of <sup>s</sup>Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.<sup>9</sup>

12 The children of <sup>t</sup>Elam, a thousand two hundred fifty and four.

13 The children of <sup>u</sup>Zattu, eight hundred forty and five.<sup>1</sup>

14 The children of <sup>v</sup>Zaccai, seven hundred and threescore.

15 The children of <sup>w</sup>Binnui, six hundred forty and eight.<sup>2</sup>

16 The children of <sup>x</sup>Bebai, six hundred twenty and eight.<sup>3</sup>

17 The children of <sup>y</sup>Azgad, two thousand three hundred twenty and two.<sup>4</sup>

18 The children of <sup>z</sup>Adonikam, six hundred threescore and seven.<sup>5</sup>

19 The children of <sup>a</sup>Bigvai, two thousand threescore and seven.<sup>6</sup>

20 The children of <sup>b</sup>Adin, six hundred and

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<sup>g</sup> With ch. 13. 10. Ps. 127. 1. 112. 5. Pr. 14. 15. Mat. 10. 16. Eccl. 5. 15. 10. 1 Co. 10. 13.

<sup>h</sup> Most eastern towns are walled, and the gates are regularly closed about sunset, and opened at sunrise; and seldom opened during the night, unless upon special emergencies, and for persons of great distinction.—C.

<sup>k</sup> Heb. broad in spaces, ch. xi. 1 Is. 58. 12. He. 4. 1. 4 Pr. 3. 6. 2 Co. 3. 5. Ps. 32. 8.

<sup>l</sup> As this differs from that in Ezr. ii. 4, the one might contain the number enrolled for the journey, and the other those that actually returned.

<sup>m</sup> Ezr. 2. 1, &c. Of Judah.

<sup>n</sup> Ezr. 3. 2. Hag. 2. 23. 1 Ch. 3. 17. 19.

<sup>o</sup> Or, *Seraiah*, *Reelaiah*, Ezr. 2. 2.

<sup>p</sup> Not inserted in Ezra's register.—C.

<sup>q</sup> For reconciliation of the apparent difference between this register and that of Ezr. see note on Ezr. 2. 64.—C.

<sup>r</sup> Here is an account of the heads of the several families that first came up. Though it seems a little, (see to us now, yet then it was of great use, to compare what they had been with what they now were. We may suppose they were much increased by this time; but it would do well for them to remember their small beginnings, that they might acknowledge God in multiplying their families, and building them up. By this means likewise their genealogies would be preserved, and the destination of their families kept up, till Messiah should come, and then an end be put to all their genealogies, which were preserved for his sake, but afterwards were useless.—I.

<sup>s</sup> Ezr. 2. 3; 8. 3; 10. 25. ch. 10. 14.

<sup>t</sup> Ezr. 2. 4. 8. 8.

<sup>u</sup> Ezr. 2. 5. ch. 6. 18.

<sup>v</sup> In Ezr. 7. 75.—C.

<sup>w</sup> Ezr. 2. 6; 8. 4; 10. 30. ch. 10. 14.

<sup>x</sup> In Ezr. 2. 82.—C.

<sup>y</sup> Ezr. 2. 7; 8. 7; 10. 26. ch. 10. 14.

<sup>z</sup> Ezr. 2. 8; 10. 27.

<sup>a</sup> In Ezr. 9. 45.—C.

<sup>b</sup> Ezr. 2. 9. ch. 3. 20.

<sup>c</sup> Or, *Bani*, Ezr. 2. 10; 10. 29. 34. ch. 10. 14.

<sup>d</sup> In Ezr. 6. 42.—C.

<sup>e</sup> Ezr. 2. 11; 8. 11; 10. 28.

<sup>f</sup> In Ezr. 6. 7.—C.

<sup>g</sup> Ezr. 2. 12; 8. 12.

<sup>h</sup> In Ezr. 1. 22.—C.

<sup>i</sup> Ezr. 2. 13; 8. 13.

<sup>j</sup> In Ezr. 6. 6.—C.

<sup>k</sup> Ezr. 2. 14; 7. 14.

<sup>l</sup> Ezr. 2. 15; 3. 6.

<sup>m</sup> In Ezr. 4. 54.—C.

<sup>n</sup> Ezr. 2. 16. ch. 10. 17.

<sup>o</sup> Ezr. 2. 19; 10. 33.

<sup>p</sup> In Ezr. 2. 23.—C.

<sup>q</sup> In Ezr. 20. 56. C.

<sup>r</sup> Some MSS. read 2056, as in Ezr. 2. 14. Referring to the discrepancies between

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would think it the least objection to the divine inspiration of the sacred Scriptures.

The same commentator suggests this reflection on the laudable conduct of Nehemiah:—Provision is made in the gospel and in the city of our God for far greater numbers than have yet been enrolled citizens; we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls.—I.

<sup>g</sup> Ezr. 2. 17.

<sup>h</sup> In Ezr. 3. 23.—C.

<sup>i</sup> Another name for Jorah, Ezr. 2. 18.—C.

<sup>j</sup> Another name for Gubbar, Ezr. 2. 20.—C.

<sup>k</sup> Ezr. 2. 21. Mat. 2. 1. 6. 6. 3. 19.

<sup>l</sup> In Ezr. 179.—C.

<sup>m</sup> Ezr. 2. 22. Jos. 21. 18. Je. 1. 1. 15. 10. 30.

<sup>n</sup> Or, *Azmaveth*, Ezr. 2. 24.

<sup>o</sup> Or, *Kirjath-arim*, Ezr. 2. 22. Jos. 9. 17. 15. 20; 18. 25. 1 Sa. 7. 1. 2.

<sup>p</sup> Ezr. 2. 26. Jos. 18. 24. 25.

<sup>q</sup> Ezr. 2. 27. 1 Sa. 13. 2. 15. 18.

<sup>r</sup> Ezr. 2. 28. Jos. 8. 9.

<sup>s</sup> Ezr. 2. 29. Perhaps Nob, ch. 11. 32. 15. 10. 32.

<sup>t</sup> ver. 12. Ezr. 2. 31.

<sup>u</sup> Ezr. 2. 32. 10. 31.

<sup>v</sup> Ezr. 2. 34. Jos. 6. 1. 1. K. 2. 34.

<sup>w</sup> Ezr. 2. 35. ch. 11. 34. 35; 2. 1. Ch. 8. 12.

<sup>x</sup> In Ezr. 7. 25.—C.

<sup>y</sup> Ezr. 2. 35.

<sup>z</sup> In Ezr. 3. 630. The children of Magbish, 157 (Ezr. 2. 30), are wanting in Nehemiah's register.—C.

<sup>a</sup> 1 Ch. 24. 7. Ezr. 2. 36; 10. 18.

<sup>b</sup> Ezr. 2. 37; 10. 20. 1 Ch. 24. 14.

<sup>c</sup> Ezr. 2. 38; 10. 22.

<sup>d</sup> Ezr. 2. 39; 10. 21. 1 Ch. 24. 8.

<sup>e</sup> Ezr. 2. 40. ch. 11. 15. 18; 10. 27.

<sup>f</sup> Or, *Hodaviah*, Ezr. 2. 40, or *Judah*, Ezr. 3. 9.

<sup>g</sup> Ezr. 2. 41. 1 Ch. 25. 2. ch. 12. 8, 9, 24, 28, 29; 11. 17.

<sup>h</sup> In Ezr. 128.—C.

<sup>i</sup> Ezr. 2. 42. 1 Ch. xvi. 19. 14. 17. ch. 12. 25; 11. 19.

<sup>j</sup> In Ezr. 139.—C.

<sup>k</sup> Ezr. 2. 43-54. 1 Ch. 9. 2. Jos. 9. 23; 27. 1. Le. 27. 2-8.

<sup>l</sup> Or, *Sihah*, Ezr. 2. 44.

<sup>m</sup> Or, *Shamlai*, Ezr. 2. 46.

<sup>n</sup> There are some families named here which are not in Ezr. as in ver. 22, and ver. 48, 49, 51, 52, which are all omitted in Ezr. For it must be considered that one of these accounts was taken by Ezr. in Babylon, the other by Nehemiah in Judea. And therefore it is no wonder that a greater number are sometimes mentioned in Nehemiah than in Ezr. for in the first account that was taken of them many were ignorant of their genealogy; but before the last, the book of their genealogy was found. Lightfoot remarks,

23 The children of <sup>a</sup>Bezai, three hundred twenty and four.<sup>9</sup>

24 The children of <sup>b</sup>Hariph, an hundred and twelve.

25 The children of <sup>c</sup>Gibeon, ninety and five.

26 The men of <sup>d</sup>Beth-lehem and Netophah, an hundred fourscore and eight.<sup>1</sup>

27 The men of <sup>e</sup>Anathoth, an hundred twenty and eight.

28 The men of <sup>f</sup>Beth-azmaveth, forty and two.

29 The men of <sup>g</sup>Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of <sup>h</sup>Ramah and Gaba, six hundred twenty and one.

31 The men of <sup>i</sup>Michmas, an hundred and twenty and two.

32 The men of <sup>j</sup>Beth-el and Ai, an hundred twenty and three.

33 The men of the other <sup>k</sup>Nebo, fifty and two.

34 The children of the other <sup>l</sup>Elam, a thousand two hundred fifty and four.

35 The children of <sup>m</sup>Harim, three hundred and twenty.

36 The children of <sup>n</sup>Jericho, three hundred forty and five.

37 The children of <sup>o</sup>Lod, Hadid, and Ono, seven hundred twenty and one.<sup>2</sup>

38 The children of <sup>p</sup>Senaah,<sup>3</sup> three thousand nine hundred and thirty.

39 ¶ The priests: the children of <sup>q</sup>Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of <sup>r</sup>Immer, a thousand fifty and two.

41 The children of <sup>s</sup>Pashur, a thousand two hundred forty and seven.

42 The children of <sup>t</sup>Harim, a thousand and seventeen.

43 ¶ The <sup>u</sup>Levites: the children of Jeshua, of Kadmiel, and of the children of <sup>v</sup>Hodevah, seventy and four.

44 The singers: the <sup>w</sup>children of Asaph, an hundred forty and eight.<sup>4</sup>

45 The <sup>x</sup>porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.<sup>5</sup>

46 ¶ The <sup>y</sup>Nethinims: the children of Ziba,



49 The children of Hanan, the children of Giddel, the children of Gahar,  
50 The children of Reaiah, the children of Rezin, the children of Nekoda,  
51 The children of Gazzam, the children of Uzza, the children of Phaseah,  
52 The children of Besai, the children of Meunim, the children of 'Nephishesim,  
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,  
54 The children of 'Bazlith, the children of Mehida, the children of Harsha,  
55 The children of Barkos, the children of Sisera, the children of Tamah,  
56 The children of Nezhiah, the children of Hatipha.  
57 ¶ The "children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,  
58 The children of Jaala, the children of Darkon, the children of Giddel,  
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of 'Amon.  
60 All the Nethinims and the children of Solomon's servants were three hundred ninety and two.  
61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed,<sup>6</sup> whether they were of Israel.  
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.  
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.)  
64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.  
65 And the Tirshatha<sup>8</sup> said unto them, that they should not eat of the most holy things till there stood up a priest with 'Urim and Thummim.  
66 ¶ The "whole congregation together was forty and two thousand three hundred and threescore;  
67 Besides their man-servants and their

A.M. 3559. B.C. 445.  
1 Nephusim, Ezr. 2.50.  
2 m Baziuth, Ezr. 2.52.  
3 n Ezr. 2.55-57. 1 Ki. 9.21. ch. 11.3.  
4 Or, Ami, Ezr. 2.57.  
5 Ezr. 2.58. ch. 11.3. ver. 57.  
6 Ezr. 1.59, 60.  
7 Or, pedigree.  
8 In Ezra, 652.—  
Note. These variations, so far from forming any *a priori* evidence against the divine inspiration and authority of Ezra and Nehemiah, afford, on the contrary, the strongest evidence, at least, of their integrity. Had they been forming a cunningly devised fable, the one would have minutely copied the other; but as truth was the object of both, each copied the register he formed or found (see ch. 7. 5), and each was correct, according to the time and place at which it was taken, varying, as the one refers to leaving Babylon, the other to arriving at Jerusalem, but agreeing when the genealogical and congregational families were summed up together, and thus amounting to 42,360.—C.  
9 Ezr. 2.61-63.  
10 2 Sa. 17.27; 19.31. 1 Ki. 2.7.  
11 Or, the governor, ch. 8.9. 10.1. Ezr. 2.63.  
12 It is the opinion of Jacobus Capellus, that Zerubbabel is here meant by the Tirshatha. Whosoever he was, he expresses his hope that God might in time restore the Urim and Thummim (as he had done the nation), and so give answer about obscure and difficult matters, as had been done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear by good proof that they were of the family of the priests; and not to appear, and not to be, are the same thing, in law. But the Talmudists, as the same person observes, interpret these words, as if it had been said, Till the dead rise, or till the Messiah come. For after the first temple was destroyed the cities of the Levites, with their suburbs, were wanting, and so were Urim and Thummim, and the kings of the house of Judah (Patriarch). The expression is by many understood as amounting to a perpetual prohibition, as if the Tirshatha had said that they should never eat of the most holy things.—C.  
13 Ex. 28.30. Nu. 27.21. 7.9. 1.4.9. Col. 3.  
14 Ezr. 2.64-70, with 1 Ch. 23.5. 2 Ch. 17.14-18. Ezr. 3.33-7.  
15 What follows is different from Ezr. 2.68-70.  
16 Heb. part.  
17 1 Ch. 29.3, 6, 9, 2 Co. 8.3, 12, 7.9.  
18 ch. 10.1.  
19 The whole obligation amounted to about £60,000 sterling.  
20 Ezra (Ezr. 2.69) estimates the donations of the chieftains at 61,000 drams of gold, 5000 pounds of silver, but mentions no contribution from the Tirshatha or people. These differences, however, are no contradictions, but differ merely as all running accounts must do when taken at different periods.—C.  
21 Job 34.10. Ro. 2.11. Ga. 3.28. Col. 3.11. 1 Pe. 1.17. 1 Ti. 5.17.  
22 Ezr. 2.70. ch. 8.9. xi. xii. Zec. 1.11, 10. 15. 12.1-6.  
23 Le. 23.24-42. Nu. xxix.  
CHAP. VIII.  
B.C. 444.  
1 Ezr. 3.1. Ju. 20.1.  
2 ch. 3.26; ver. 16.  
3 Ezr. 7.6. Mat. 23.2. 34.  
4 2 Ch. 34.15. Mal. 4.4. De. 31.9-13.  
5 Which God had not only commanded to be publicly, and with peculiar solemnity, read every seventh year (De. 31.10), but which he had commanded them to teach diligently to their children, to the end of all places and upon all occasions, and bind for frontlets between their eyes, and inscribe on the posts of their doors and their gates, De. 6.6-9.—C.  
6 De. 31.11-13. Is. 8.20.  
7 1 Pe. 3.7. Ga. 3.28.  
8 Heb. that understood in hearing.  
9 1 Ch. 23.24. Nu. 29.1-6. 1 Ki. 8.2.  
10 Ac. 13.15, 27, 15.21.  
11 The Water-gate appears to have been situated on the southern side of the temple court, leading from it to Ophel, where the priests and temple servants dwelt. A gateway has recently been discovered in the massive wall, with a channel for water hewn in the rock beneath it, and running down through Ophel.—C.  
12 Heb. from the light.  
13 The first day of the seventh month of the sacred year, answering to 6 September and October, was the New-year's Day of the civil year. The retirement at mid-day would not therefore be on account of the heat, but for food and rest; for the Lord desired mercy, and not sacrifice, Mat. 9.13. The morning or sunrise was a little before six o'clock.—C.  
14 Ps. 81.13; 8.8. Lu. 19.48. Ac. 10.14. Is. 55.3.  
15 Heb. tower of wood.  
16 Rather a 'platform,' for it contained fourteen persons.

maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.<sup>2</sup>

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

## CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 Nehemiah, Ezra, and the Levites comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.<sup>1</sup>

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding,<sup>2</sup> upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate<sup>3</sup> from the morning until mid-day,<sup>5</sup> before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood,<sup>7</sup> which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and

hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra 'opened the book in the sight<sup>s</sup> of all the people; (for he was above all the people;) and when he opened it, all the people stood<sup>m</sup> up:

6 And Ezra "blessed the LORD, the great God: and all the people answered, Amen, Amen, with 'lifting up their hands; and they "bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place.

8 So they read in the book in the law of God "distinctly, and gave the sense, and caused *them* to understand the reading.<sup>9</sup>

9 ¶ And Nehemiah, which *is* "the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* "holy unto the LORD your God; mourn<sup>t</sup> not nor weep: for all the people "wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat,<sup>1</sup> and drink the sweet, and "send portions unto them for whom nothing is prepared; for *this* day *is* holy unto our LORD: neither be ye sorry; for "the joy of the LORD *is* your strength.<sup>2</sup>

11 So the Levites stilled all the people,<sup>3</sup> saying, "Hold your peace; for the day *is* holy; neither "be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared<sup>4</sup> unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even "to understand the words of the law.

14 And they found written in the law which the LORD had commanded by<sup>4</sup> Moses, that the children of Israel should dwell in booths in the feast of the seventh month.<sup>5</sup>

15 And that they should "publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount,<sup>3</sup> and fetch olive-branches,<sup>6</sup> and nine-branches, and myrtle-

A.M. 3560. B.C. 444.

/ Lu. 4.17.

8 Heb. eyes.

m Ju. 3.20.1 Ki. 8.14.

2 Ch. 29.20; 16.36.

Ps. 137.19.

o La. 1.41. Ge. 14.22.

Ps. 28.20.34.13.4.2.11.

2.8.

Ge. 24.26. Ex. 4.31.

2 Ch. 29.30.20.18.17.3.

q ver. 7. Hab. 2.2.

Mal. 2.7. Mat. 24.25.128.

20.15. r Ac. 26.23.

s The Hebrew in

which Moses wrote

was at this time to

the Jews nearly an

unknown tongue; the

Chaldee, a cognate

dialect, having come

into use during the

captivity in Babylon.

The auditory, there-

fore, and especially

the younger part,

could not understand

the law without

translation, and al-

though would require

that exposition which

would lead them from

the ceremonies

Christ, "the end of

the law for righteous-

ness," Ro. 10.4.—C.

r Or, the governor,

ch. 10.17.65.70. Ezr. 2.

63.

s Le. 23.34. De. 16.10.

11.12.15.16.17.

t Ec. 3.17. with Is. 22.

12.13.

2 Ki. 12.11.19. Is. 66.

2 Ac. 2.37. Hsu. 3.16.

1 The law forbade

the eating of fat, Le.

3.16.17.7.3.25. Does

Ezra then authorize

it? No. Fat, in He-

brew, is referred to

vegetable as well as

to animal food, as in

Ps. 147.14. "He filleth

them with the finest

literally, the *fat* of

wheat. And in Ps.

81.16. "He should

have fed them with

the *fat* of wheat.—C.

See also Ge. 27.28.—C.

x Es. 9.22. De. 16.11.

14. Ja. 2.15.16.1 Jn. 3.17.

y Pr. 17.22. Ps. 119.35.

138.5. Lu. 1.74.75.

2 The joy inspired

by the discovery of

God's mercy in par-

doning sin, and re-

storing our souls to

his favour, and en-

dowing us, not mere-

ly with an earthly

but a heavenly in-

heritance, is the great

source of strength,

whether to will or to

do, or to suffer.—C.

3 A goodly exam-

ple, teaching that, in

all remarkable re-

vivals of religion,

while spiritual emo-

tion is encouraged,

mere animal excite-

ment should be sup-

pressed.—C.

4 Is. 24.4. Ex. 14.14.

a De. 16.10.11.14.15.

Ro. 5.2.11.

b Or, that they

might instruct in the

words of the law.

Mat. 13.52.1 Pe. 4.11.

c Heb. in the hand

of.—C.

Le. 23.34.40.42. De.

16.13.

d It can scarcely be

imagined that the

feast of tabernacles

was neglected during

the reigns of David,

Solomon, Asa, Jeho-

shaphat, Joash, or

Hezekiah, and it is

certainly recorded

that it was celebra-

ted immediately after

the return from the

captivity about or

years before this

time, under the go-

vernment of Zerub-

babel, Ezr. 3.4. The

meaning therefore

must be that since

the days of Joshua

this feast had not

been kept with such

deep sorrow for sin,

nor such overflowing

thankfulness for

mercy.—C.

e Le. 23.4. Nu. 10.10.

Ps. 81.3. De. 16.10.

A.M. 3560. B.C. 444.

/ De. 22.8.3 Sa. 11.2.

7 The roofs were

flat, and for safety

were required to

have a battlement

of stone, or a sufficient

railling, De. 22.8.—C.

g 2 Ch. 20.5.33.5.

h ch. 3.6.12.37.

i 2 Ki. 14.13. ch. 12.

30. i.e. in all the

streets of the city.

k Jn. 1.14. He. 11.13.

l With such solemn-

ity, and devotion, ver. 18.

m See note, ver. 14.

n De. 31.10-13.

## CHAP. IX.

a ch. 8.2.

b 2 Sa. 12.16.1 Ki. 21.

27.15.22.22. Jonah 3.5.

8 Jo. 12.12.14.

c Jos. 7.6.1 Sa. 4.12.

Job 2.12.

d Ezr. 10.1-12. ch.

13.3.23-30. 2 Co. 6.14-

17.

1 Heb. strange chil-

dren.—C.

e Pr. 23.13. Je. 3.13.

ch. 1.6. Ezr. 9.6-15. Da.

9.3-16. 2 Ch. 30.22. Le.

26.40.1 Jn. 1.

f ch. 8.7. De. 31.11.

12.

2 By prayer and

prayer.—C.

3 This is decidedly

the most extraordi-

nary religious service

upon record. On the

first day of the

month the people

were assembled, as

one man, at the feast

of trumpets, ch. 8.

1. On the second

was an assembly for

studying the law (ch.

8.13), and from that

time till the last day

of the meeting (ch.

8.13) the reading and

exposition of the

word continued for

six hours every day,

with other six hours

for confession of sin to

God and solemn re-

ligious worship, that

is, of sacrifice, sing-

ing, and prayer, ch.

9.3. On the tenth

was the day of atone-

ment; on the four-

teenth began the

feast of tabernacles,

which lasted seven

days; on the twenty-

fourth, the people

and rulers separated

themselves from all

idolaters strangers,

and concluded the

service with a solemn

covenant to observe

the law of the Lord.

—C.

g Or, scaffold, ch.

8.4.

h Hebrew, "upon

the ascent" proba-

bly the ascent from

the court of the peo-

ple to the court of

the priests in the

temple. This would

give a commanding

position to the

speakers, and afford

an opportunity to a

very large number

of hearing the ad-

dresses.—P.

i Ps. 77.1; 130.1. Jn.

11.43. Ac. 7.59.60.

j Europeans can-

not easily form an

idea of the readiness

with which an Asia-

tic assembly can sit

down in an open

field, court, or street.

And though the

European Jews do

not now practise the

Asiatic mode of sit-

ting, yet there can be

little doubt that it must

have been adopted

here, as the request

to "stand up" distin-

ctly implies.—C.

k Is. 42.8.43.10.44.5.

Ps. 83.18.

l He. 1.3. Jn. 5.17.

Col. 1.10.

m The heathens

partitioned the vari-

them, and made themselves booths, every one upon the roof of his house,<sup>7</sup> and in their courts, and in "the courts of the house of God, and in the "street of the water-gate, and in the street of the "gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat "under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done "so.<sup>8</sup> and there was very great gladness.

18 Also day by day, from the first day unto the last day, he "read in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

## CHAPTER IX.

1 A solemn general fast and humiliation. 4 The Levites make a religious confession of God's goodness, and of the national sins.

NOW in the twenty and fourth day of "this month the children of Israel were assembled with "fasting, and with sackclothes, and "earth upon them.

2 And the seed of Israel "separated themselves from all strangers,<sup>1</sup> and stood and "confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and "read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and "worshipped the LORD their God.<sup>3</sup>

4 ¶ Then stood up upon the "stairs,<sup>4</sup> of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and "cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabnah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up<sup>5</sup> and bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, "art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that are therein, the seas, and all that *is* therein, and thou "preservest them all;<sup>6</sup> and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, andarest him in

the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and <sup>thou</sup> hast performed thy words; for *thou art* righteous.<sup>7</sup>

9 And<sup>m</sup> didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And showedst signs<sup>s</sup> and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt <sup>thou</sup> proudly against them: so didst thou get thee a name,<sup>9</sup> as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou <sup>thou</sup> leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou<sup>p</sup> camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and <sup>thou</sup> true laws, good statutes and commandments:

14 And madest known unto them thy <sup>thou</sup> holy sabbath,<sup>1</sup> and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And <sup>thou</sup> gavest them bread from heaven for their hunger, and <sup>thou</sup> broughtest forth water for them out of the rock for their thirst, and promisedst them that they should <sup>thou</sup> go in to possess the land which thou hadst sworn to give<sup>2</sup> them.<sup>3</sup>

16 But they and our fathers <sup>thou</sup> dealt proudly, and hardened their necks, and hearkened not to thy commandments,<sup>4</sup>

17 And refused to obey, neither were mindful of thy wonders that thou didst among them,<sup>4</sup> but hardened their necks, and in their rebellion appointed a captain to return to their bondage:<sup>5</sup> but thou *art* <sup>thou</sup> a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and <sup>thou</sup> forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet<sup>a</sup> thou, in thy manifold mercies, forsookest them not in the wilderness,<sup>6</sup>

A.M. 3560. B.C. 444.

7 Nu. xxxii. Jos. vi. xxi. 12, 14.

7 Observing what is ruled by the law of their own veracity.—C.

m Ex. 3. 7, 12, 25; 14. 10-31. 15. 37-9. Ac. 7. 19, 34.

8 Signs, visible evidences of the divine wisdom, mercy, and power.—C.

n Ex. 18. 11, 12; 5. 2, 7, 8. Job 40. 12.

9 Not a mere title of honour, but a name descriptive of nature, as drawn from the evidences of providence.—C.

o Ex. 13. 21, 22; 46. 36, 37. Nu. 9. 15-23. Ps. 78. 14; 105. 39. 15. 48; 215. 12, 13.

p Ex. xix. xx. xxxi. 1. c. l. xxvii. De. iv. ix. Ex. 23. 1. Ps. 147. 19, 20. Ac. 7. 38.

q Heb. *law of truth*, Ps. 19. 8-10; cxix. Ro. 7. 12, 14.

r Ex. 16. 23; 20. 8-11; 31. 17. 1. c. xxxiii. Nu. xxviii. xxi.

1 Not then for the first time promulgated, for it was instituted in paradise, but then revived from that neglect into which it had fallen through the sinful forgetfulness of men.—C.

s Ex. 16. 14, 15. De. 8. 3. Ps. 78. 24, 25; 105. 40, 41.

t Ex. 17. 6. Nu. 20. 9. &amp;c. 1 Co. 10. 3, 4.

u Ex. 23. 23; 34. 12, 24. De. 1. 8. He. 6. 17.

2 Heb. *which thou hast laid up thine hand to give them*.

3 In this beautiful public prayer there is a summary, brief but comprehensive, of the whole history contained in the Pentateuch. It begins with creation; it notices the call of Abram, and the leading events in the eventful history of his descendants down to the time of their settlement in Palestine. The prayer contains therefore a remarkable testimony to the authenticity and divine authority of the five books of Moses.—P.

x Ps. 106. 6, 7, 13. Ex. 32. 9. 2 Ki. 17. 14.

4 Israel's forgetfulness of the wisdom and deliverances of God would scarcely be credible, if we did not know our own hearts. But let him that thinks it impossible Israel could have been so forgetful and ungrateful, only examine himself, and there he will find proof of the Scripture history, and see that 'as face answereth to face, so the heart of man.' Pr. 27. 19.—C.

5 Though the narrative (Num. 14. 4) merely expresses the wish for a captain to lead them back to slavery; when it is compared with this confession, the actual appointment is evident. But is it credible that any people could resolve to turn to slavery? Must credible—an epicurean people would prefer any bondage to the want of luxuries, Ex. 16. 3. Phil. 3. 19.—C.

6 Nu. xxxii. Jos. vi. xxi. 12, 14.

6 The Spirit is the only sufficient instructor. Neither to teachers nor students, nor to genius, should we trust. The Spirit alone can teach us the things of Christ, Jn. 14. 26. 1 Co. 12. 3.—C.

e De. 2. 7, 8; 49. 5. Ps. 34. 10. Lu. 22. 35.

7 Either from want of shoes, from fatigue, or from disease, De. 29. 5.—C.

f Ps. 44. 2, 3; 66. 12, 13. 54. 5, 6; 122. 12; 44. 13; 122. 12; 136. 17-22. Ps. vi. xxi. Nu. 21. 21-25. De. 2. 26-30; 31. 17. Ac. 7. 45.

8 Places of retirement, privacy, and safety, in which the corners and measurements were accurately marked, and minutely marked, as indicative of my care to prevent disputes, and insure quiet possession.—C.

e Nu. xxvi. Ge. 15. 5; 22. 17.

f Ps. 44. 2, 3. Jos. iii. 21.

g Ge. 12. 7; 13. 15, 17; 15. 18; 17. 8; 26. 3; 28. 13; 35. 12.

h Ver. 22. Nu. 21. 21-35. Jos. vi. xxi.

i Nu. 33. 28. De. 3. 5; 8. 7-10; 10. 11; 11. 1; 11. 9; 12. 32; 13. Ex. 3. 8.

9 Or, *cisterns*.

1 The importance of wells in countries within or even approaching the tropics is generally very great. In more northern or southern latitudes, abundance of water renders its value less perceptible.—Note. Just so, in settled and supplied churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances the want is severely felt.—C.

k Ps. 78. 56-58; 106. 34-43. Eze. xvi. xxiii. Ju. 1. 1-9. x. &amp;c. 2 Ki. 17. 37.

l Eze. 23. 35. Ps. 50. 17. 1 Ki. 14. 9.

m 1 Sa. 22. 21. 1 Ki. 18. 10; 19. 2. 2 Ch. 24. 22; 35. 15, 16. 1e. 26. 20-23. Mat. 21. 35; 23. 34; 37. 1. Th. 2. 13.

n Ju. 2. 14, 15; iii. iv. vi. x. xii. xvi. Ps. 106. 40-46. 1e. 26. 14-20. De. 28. 15-68; 32. 21-27.

o The whole of the book of Judges is an illustration of these statements. In the introduction to that book, ch. 2. 14, &amp;c., we have a summary of the history which it contains, and an exposition of the principles according to which God regulated his dealings with the nation, in almost the same terms as are here employed.—C.

p 1 Ki. 13. 5; 14. 27. Ob. 21. Ju. 2. 18; 3. 9, 15; 4. 6; 6. 14; 11. 33; 13. 5. 1 Sa. 7. 10.

q Jos. 14. 15. Ju. 3. 11. 30; 31. 8, 28.

r De. 32. 15-26. Ju. 2. 18, 19, iii. xi.

s How strange that *rest* should lead to rebellion against God! but such has been human nature in all generations—calling upon God in the storm, forgetting him in the calm.—C.

t ver. 17, 27. Ju. 2. 18.

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p Nu. 11. 25-27. 15. 63. 11. Ps. 143. 10.

6 The Spirit is the only sufficient instructor. Neither to teachers nor students, nor to genius, should we trust. The Spirit alone can teach us the things of Christ, Jn. 14. 26. 1 Co. 12. 3.—C.

e De. 2. 7, 8; 49. 5. Ps. 34. 10. Lu. 22. 35.

7 Either from want of shoes, from fatigue, or from disease, De. 29. 5.—C.

f Ps. 44. 2, 3; 66. 12, 13. 54. 5, 6; 122. 12; 44. 13; 122. 12; 136. 17-22. Ps. vi. xxi. Nu. 21. 21-25. De. 2. 26-30; 31. 17. Ac. 7. 45.

8 Places of retirement, privacy, and safety, in which the corners and measurements were accurately marked, and minutely marked, as indicative of my care to prevent disputes, and insure quiet possession.—C.

e Nu. xxvi. Ge. 15. 5; 22. 17.

f Ps. 44. 2, 3. Jos. iii. 21.

g Ge. 12. 7; 13. 15, 17; 15. 18; 17. 8; 26. 3; 28. 13; 35. 12.

h Ver. 22. Nu. 21. 21-35. Jos. vi. xxi.

i Nu. 33. 28. De. 3. 5; 8. 7-10; 10. 11; 11. 1; 11. 9; 12. 32; 13. Ex. 3. 8.

9 Or, *cisterns*.

1 The importance of wells in countries within or even approaching the tropics is generally very great. In more northern or southern latitudes, abundance of water renders its value less perceptible.—Note. Just so, in settled and supplied churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances the want is severely felt.—C.

k Ps. 78. 56-58; 106. 34-43. Eze. xvi. xxiii. Ju. 1. 1-9. x. &amp;c. 2 Ki. 17. 37.

l Eze. 23. 35. Ps. 50. 17. 1 Ki. 14. 9.

m 1 Sa. 22. 21. 1 Ki. 18. 10; 19. 2. 2 Ch. 24. 22; 35. 15, 16. 1e. 26. 20-23. Mat. 21. 35; 23. 34; 37. 1. Th. 2. 13.

n Ju. 2. 14, 15; iii. iv. vi. x. xii. xvi. Ps. 106. 40-46. 1e. 26. 14-20. De. 28. 15-68; 32. 21-27.

o The whole of the book of Judges is an illustration of these statements. In the introduction to that book, ch. 2. 14, &amp;c., we have a summary of the history which it contains, and an exposition of the principles according to which God regulated his dealings with the nation, in almost the same terms as are here employed.—C.

p 1 Ki. 13. 5; 14. 27. Ob. 21. Ju. 2. 18; 3. 9, 15; 4. 6; 6. 14; 11. 33; 13. 5. 1 Sa. 7. 10.

q Jos. 14. 15. Ju. 3. 11. 30; 31. 8, 28.

r De. 32. 15-26. Ju. 2. 18, 19, iii. xi.

s How strange that *rest* should lead to rebellion against God! but such has been human nature in all generations—calling upon God in the storm, forgetting him in the calm.—C.

t ver. 17, 27. Ju. 2. 18.

by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy <sup>thou</sup> good Spirit<sup>6</sup> to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they <sup>thou</sup> lacked nothing: their clothes waxed not old, and their feet swelled not.<sup>7</sup>

22 Moreover, thou <sup>thou</sup> gavest them kingdoms and nations, and didst divide them into <sup>thou</sup> corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also <sup>thou</sup> multipliedst thou as the stars of heaven, and <sup>thou</sup> broughtest them into the land concerning which thou hadst <sup>thou</sup> promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou <sup>thou</sup> subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took <sup>thou</sup> strong cities, and a fat land, and possessed houses full of all goods, wells<sup>9</sup> digged,<sup>1</sup> vineyards, and olive-yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they <sup>thou</sup> were disobedient, and rebelled against thee, and <sup>thou</sup> cast thy law behind their backs, and <sup>thou</sup> slew thy prophets, which testified against them to turn <sup>thou</sup> them to thee, and they wrought great provocations.

27 Therefore thou <sup>thou</sup> deliveredst them into the hand of their enemies, who vexed<sup>2</sup> them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them <sup>thou</sup> saviours, who saved them out of the hand of their enemies.

28 But after they had <sup>thou</sup> rest, they <sup>thou</sup> did evil again before thee;<sup>3</sup> therefore leftest thou <sup>thou</sup> them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven: and <sup>thou</sup> many times didst thou deliver them according to thy mercies.

38 And 'because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, seal<sup>1</sup> *unto it*.<sup>2</sup>

**N**OW those that sealed<sup>1</sup> were,<sup>2</sup> "Nehemiah the<sup>b</sup> Tirshatha, the son of Hachaliah, and Zidkijah.

change, not without meaning, as a memorial that the vanity of precedence should have no place in the

*that* we would not buy it of them on the sabbath, or on the holy-day: and *that* we would

leave the °seventh year, and the °exaction of every<sup>7</sup> debt.<sup>8</sup>

33 For the <sup>show-bread</sup>, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we <sup>cast</sup> the lots among the priests, the Levites, and the people, for the <sup>wood-offering</sup>,<sup>1</sup> to bring *it* into the house of our God, after the houses of our fathers, "at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And <sup>to</sup> bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the <sup>first-born</sup> of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, <sup>unto</sup> the priests that minister in the house of our God:

37 And <sup>that</sup> we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, <sup>to</sup> the chambers of the house of our God; and the <sup>tithes</sup> of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, <sup>when</sup> the Levites take tithes: and the Levites shall bring up the tithe of the tithes<sup>2</sup> unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi <sup>shall</sup> bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we <sup>will</sup> not forsake the house of our God.

## CHAPTER XI.

<sup>1</sup> The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. <sup>3</sup> A catalogue of their names. <sup>20</sup> The residue dwell in other cities.

AND the <sup>rulers</sup> of the people dwelt at Jerusalem: the rest of the people also <sup>cast</sup> lots, to bring one of ten to dwell in Jerusalem the <sup>holy city</sup>,<sup>1</sup> and nine parts to dwell in other cities.

2 And the people <sup>blessed</sup> all the men that

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<sup>1</sup> Le. 24. 5-10; 4. 13-21; Nu. 2. 34; 24. 5-14; Nu. xv. xxviii. xxix. <sup>2</sup> Pr. 18. 18; 16. 33. <sup>3</sup> Ch. xxiv. xxvi.

<sup>4</sup> Ch. 13. 30. Le. 6. 12. <sup>5</sup> Sa. 2. 15. Is. 40. 16, with Jos. 9. 27. <sup>6</sup> Ch. 9. 2.

<sup>1</sup> The furnishing of wood for the temple was the duty of the Nethinims (Ezr. 8. 20), but as few of them returned from Babylon (Ezr. 2. 58. Ne. 7. 60), this draft from the Levites and people became necessary to supply their places. In the time of Josephus (*Bell. li. c. 17. sec. 6*) the day of the wood-offering had become a fast-day.—C.

<sup>2</sup> Nu. 18. xxiii. Nu. xxviii. xxix. Ex. 23. 14-17; 34. 22.

<sup>3</sup> Ex. 23. 19; 34. 26. Le. 19. 23. De. xxvi.

<sup>4</sup> Ex. 13. 12, 13. Le. 27. 27. Nu. 18. 15, 16. De. 12. 6.

<sup>5</sup> Nu. 18. 8-19. <sup>6</sup> Co. 9. 6-14. Ga. 6. 6.

<sup>7</sup> Le. 21. 17. Nu. 15. 19-21; 18. 12, &c. De. 18. 4; 26. 2.

<sup>8</sup> <sup>1</sup> Ch. 9. 26. <sup>2</sup> Ch. 31. 11, &c.

<sup>9</sup> Le. 27. 20, 32. De. 14. 22. <sup>10</sup> Ch. 31. 5, 6, 12. Ch. 13. 12. Nu. 18. 24-30.

<sup>11</sup> Nu. 18. 24-29.

<sup>12</sup> This was enjoined, Nu. 18. 26, the whole covenant being an abridgement or popular memorandum of certain Mosaic ordinances, with such additions as were necessary.

<sup>13</sup> The tithes of all the produce of the fields were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the *tithe of tithes*. When the people brought their tithes to the Levites, one of the priests was appointed to be present to inspect them, and to see that without fraud they tithed the tithes; that is, set out the tenth part of what they had received for the priests.—C.

<sup>14</sup> De. 12. 6, 11, 17; 14. 23. Mal. 3. 8.

<sup>15</sup> He. 10. 25. Ps. 137. 5. 6; 122. 9; 27. 4; 84. 10. De. 12. 19. Ch. 13. 10.

CHAP. XI.  
<sup>1</sup> a Ch. 7. 4, 5. Ps. 122. 5.

<sup>2</sup> Pr. 18. 18. Ch. 10. 34. Ju. 20. 9, 10. <sup>3</sup> Ch. 6. 6; 22. xxiv. Ac. 1. 24. 25.

<sup>4</sup> ver. 18. Is. 48. 2; 52. 1. Mat. 4. 5; 27. 53.

<sup>5</sup> Called *holy*, not as possessing any infused holiness, which was impossible in wood and stone, and only possible with beings made after the image of the holy God; but *holy* in the sense of special separation and dedication to the service of God.—C.

<sup>6</sup> Commended, thanked, and prayed for them, De. 24. 13. 1 Ki. 1. 47. <sup>7</sup> Ch. 16. 43.

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<sup>8</sup> Ju. 5. 9. Ps. 110. 3. <sup>9</sup> Because it was a service of great danger, yet of the greatest importance, Jerusalem being the chief seat of religion, government, commerce, retreat, and defence.—C.

<sup>10</sup> Ch. 6. 67, 73. Ezr. 2. 43, 55; 58. 70. <sup>11</sup> Ch. 9. 2-19.

<sup>12</sup> This verse is somewhat obscure. The meaning appears to be:—These are the chief men of the province or judges who volunteered to reside in Jerusalem. Their names are recorded below; but in the other cities of Judah and Benjamin the general body of the people took up the abode; namely, the Israelites, or those of the ten tribes who had returned from captivity; the priests, the Levites, &c.

The word *Israel* is used to show that a portion of the ten tribes had returned to their country.—P.

<sup>13</sup> Pharez, Ge. 38. 29. <sup>14</sup> Ch. 9. 4. Ru. 4. 18. Nu. 26. 20, 21.

<sup>15</sup> Ge. 38. 5. <sup>16</sup> Ch. 9. 5. <sup>17</sup> <sup>1</sup> Ch. 9. 6.

<sup>18</sup> Men of activity. <sup>19</sup> <sup>1</sup> Ch. 9. 7-9.

<sup>20</sup> There were almost as many more of Benjamin than of Judah (who were but four hundred and sixty-eight), for though Mount Zion was in the tribe of Judah, yet the city of Jerusalem was in the tribe of Benjamin; which made them have a great desire to see it inhabited, and inflamed the minds of the most valiant, who were best able to defend it, to come and live there.—Patriarch.

<sup>21</sup> Ge. 19. 9. <sup>22</sup> Ch. 2. 18; 34. 12. <sup>23</sup> Co. 26. 28.

<sup>24</sup> <sup>1</sup> Ch. 9. 10-13.

<sup>25</sup> The order of David (<sup>1</sup> Ch. xxiv.) required the regular attendance of the priests in courses; but each course was accustomed to retire to their respective cities, when their time of service was expired: these had relinquished their homes to partake with their brethren in all their toils and dangers, and to encourage them by their example of devotedness to their country, and piety to God.—C.

<sup>26</sup> Or, duke. <sup>27</sup> Ch. 9. 11. <sup>28</sup> Ch. 19. 11; 31. 23. Nu. 3. 32.

<sup>29</sup> Most probably the same called 'captain of the temple,' Ac. 8. 24. An officer whose duty was to preserve order, suppress disturbances, and protect the worshippers.—C.

<sup>30</sup> He had the supreme command in all the secular affairs of the temple, as the high-priest had in all the spiritual affairs.—P.

<sup>31</sup> In all 119, <sup>1</sup> Ch. 9. 13.

<sup>32</sup> Or, the son of Haggai.

<sup>33</sup> The margin renders it as a proper name, which appears preferable to that in the text.—C.

<sup>34</sup> <sup>1</sup> Ch. 9. 14. 19.

<sup>1</sup> willingly offered themselves to dwell at Jerusalem.<sup>2</sup>

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.<sup>3</sup>

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were <sup>four hundred threescore and eight</sup> valiant men.<sup>4</sup>

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, <sup>nine</sup> hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and Judah the son of Senuah *was* second over the city.

10 Of the priests: <sup>6</sup> Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.<sup>7</sup>

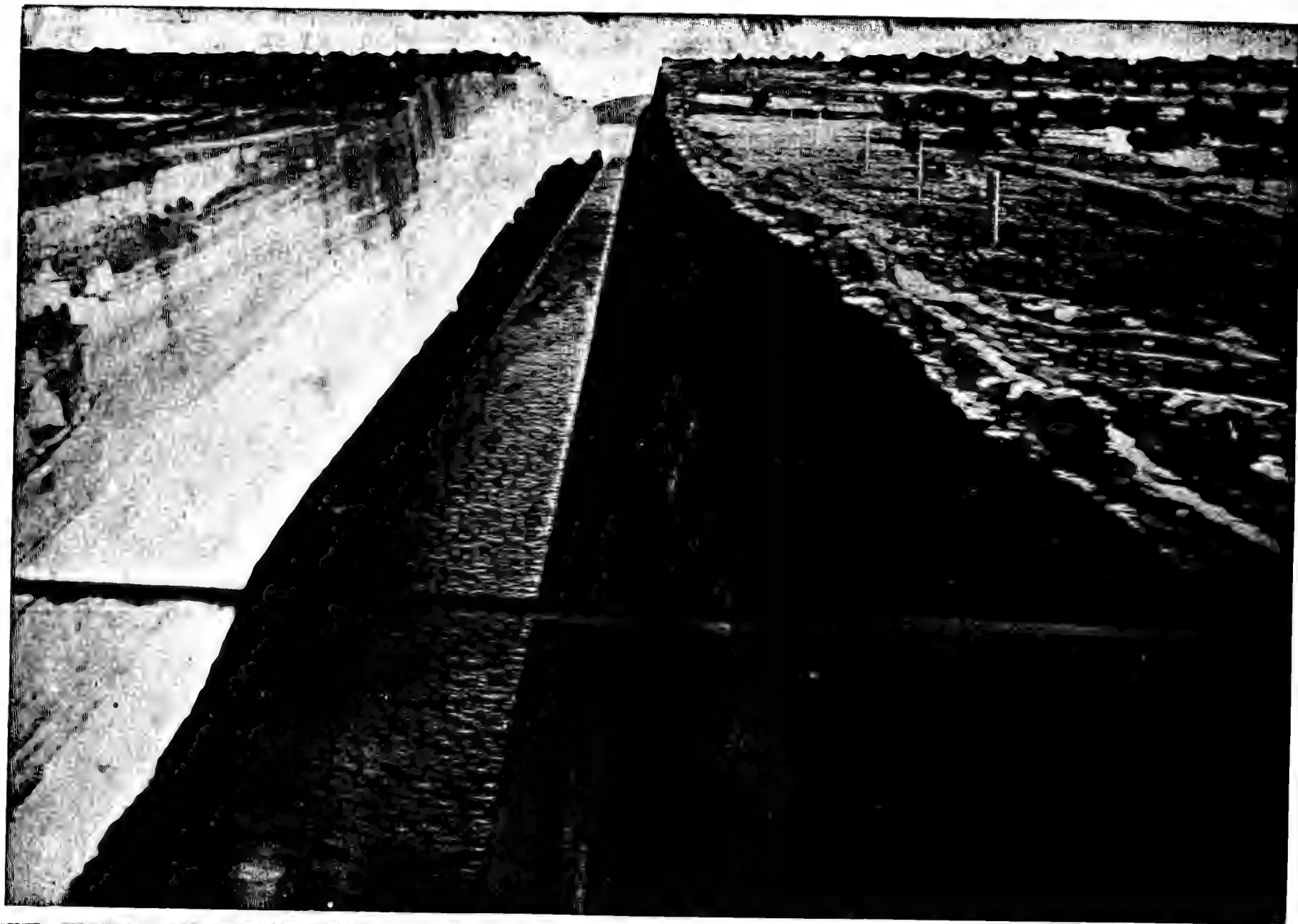
12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, <sup>an hundred twenty and eight</sup>: and their overseer *was* Zabdiel, the son of <sup>8</sup> *one* of the great men.<sup>9</sup>

15 Also <sup>2</sup> of the Levites: Shemaiah the son





THE CORINTHIAN CANAL—CONNECTING THE COUNTRIES OF ATHENS AND SPARTA, THE CITIES WHICH SENT AN EMBASSY TO SUSAN, CAPITAL OF PERSIA, ABOUT THE TIME THE EVENTS RECORDED IN THE ELEVENTH CHAPTER OF NEHEMIAH TOOK PLACE. [NEHEMIAH, xi: 1.]—"And the rulers of the people dwell at Jerusalem." The things recorded in the eleventh chapter of Nehemiah are connected, by the calculation of Archbishop Usher, with B. C. 445. This was the year when the thirty years' peace between Athens and Sparta was completed, and about the time, strange to say, that after the death of Cimon, negotiations for

peace were opened between Athens and Persia, and an Athenian embassy under Callias was sent to Susa, capital of Persia. Thus we have the strange historical relationship of Greece and Palestine to Persia. About this time the Persian empire extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf, the Indian Ocean, and the Arabian desert, and parts of Europe and Africa. We give a picture here of the Corinthian canal. The Isthmus of Corinth separated the ancient nations of Athens and Sparta.

of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight<sup>9</sup> of the outward business<sup>1</sup> of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer;<sup>2</sup> and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates,<sup>3</sup> *were* an hundred seventy and two.

20 ¶ And<sup>4</sup> the residue of Israel, of the priests and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But<sup>5</sup> the Nethinims dwelt in 'Ophel;<sup>5</sup> and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over 'the business of the house of God.<sup>6</sup>

23 For *it was* 'the king's commandment concerning them, that a certain portion<sup>7</sup> should be for the singers, due for every day.<sup>8</sup>

24 And Pethahiah the son of Meshezabeel, of the children of 'Zerah the son of Judah, *was* at<sup>9</sup> the king's hand<sup>9</sup> in all matters concerning the people.<sup>1</sup>

25 And for the villages, with their fields, some of the children of Judah dwelt at 'Kirjath-arba, and *in* the villages thereof, and at Dibon,<sup>6</sup> and *in* the villages thereof, and at Jekabzeel,<sup>4</sup> and *in* the villages thereof,

26 And at Jeshua, and at 'Moladah, and at Beth-phelet,<sup>7</sup>

27 And at 'Hazar-shual, and at 'Beersheba, and *in* the villages thereof,

28 And at 'Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at 'En-rimmon, and at 'Zareah, and at 'Jarmuth,

30 Zanoah,<sup>8</sup> Adullam, and *in* their villages, at 'Lachish, and the fields thereof, at 'Azekah, and *in* the villages thereof. And they dwelt on Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin, of the

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9 Heb. were over.  
9 1 Ch. 26. 29. ch. 10.

30. 1 Providing all that it was necessary to purchase from merchants or husbandmen for the service of the temple; and, probably, for keeping the exterior of the walls, roof, and approaches in order.—C.

2 Zichri, 1 Ch. 9. 15.

2 Precentor, to give the key-note and air in singing the praises of God.—C.

3 1 Kiri. 13. Ezr. 9. 8. 15. 48. 25. 21. Da. 9. 24. Re. 11. 2. ver. 1.

3 Heb. at the gates.

4 1 Ch. 9. 17. 18.

4 ver. 3. 1 Ch. 9. 2. 2.

Ch. 27. 33. 14. ch. 3. 26.

27. 17.

4 Or, the tower.

5 A suburb on the ridge immediate south of the temple.

Two gates led from it by subterranean ascending passages up to the temple court.—P.

x ch. 12. 8. 9.

6 It is a curious fact, that skilful musicians were the persons selected, in the days of Josiah, to oversee the carpenters and masons in the repairs of the temple. See note on 2 Ch. 34. 12. Some similar appointment they seem to have had in the days of Nehemiah also.—C.

7 Ezr. 6. 8. 9. 7. 20-24.

7 Or, a sure ordinance.

8 The king of Persia knowing, most probably from the habits of the Jews (Ps. 137. 1-3), that singing constituted an essential portion of the temple service, had assigned a fixed salary to the choir.—C.

The king here referred to can only be Ahasuerus, the Persian monarch. It is worthy of special note that he paid a fixed salary to the members of the choir who conducted the musical part of the temple worship. Darius had done so for the priests; his object, as stated by Ezra, having been 'that they might offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons, Ezr. 6. 10.—P.

9 Ge. 38. 30. Nu. 26. 20.

a 1 Ch. 18. 17. 23. 28.

A deputy in civil causes, or assistant to the governor.

9 Rather 'by the king's authority, that is, not by appointment of Nehemiah, but by direct commission from the king.—C.

1 He was the royal commissioner, the agent to represent the king in the assemblies of the people, and to represent the people before the king.—P.

b Ge. 23. 2. Jos. 10. 31.

14. 15. 5. 44.

c Dinonah, Jos. 15. 22.

d Kabzeel, Jos. 15. 21.

e Jos. 15. 26. 19. 2.

f Jos. 15. 27.

g Jos. 15. 28. 19. 2. 3.

h Ju. 20. 1. 1 K. 4. 25.

i Jos. 15. 31. 19. 5. 1.

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2 Or, of Geba.

3 Geba, a Levitical city, about 6 miles north of Jerusalem.

Michmash was situated 7 miles north of Jerusalem. It was famous as the scene of the rout of the Philistines by Jonathan, 1 Sa. 13. 5; and the encampment of Sennacherib, Is. 36. 28.—C.

4 Or, to Michmash.

5 Michmash is still a small village, bearing its old name in the Arabic form *Mukhamar*, and situated on the northern brow of a deep ravine which separates it from Geba.

Geba must not be confounded with Gibeah of Saul, which lay to the south-west, nearer Jerusalem.—P.

x ch. 7. 27. Jer. 1. 1.

x 2 Sa. 13. 18.

x 1 Ch. 8. 12. ch. 7. 37.

2 1 Ch. 4. 14.

2 Ge. 47. Jos. xxi. 6.

6 As it had been originally so it was now, the Levites had towns and villages assigned to them in various parts of the country. The arrangement was a wise one. The Levites were the public teachers of the law, and of the various details of the Mosaic ritual. It was important, therefore, that they should be disseminated among the people.—P.

CHAP. XII.

a Ezr. 2. 1.

b 2 K. 12. 12. 8. 4. 7. 9. 4.

5 ver. 12-21.

c Or, Melicu, ver. 14.

d Or, Shebaniah, ver. 14.

e Or, Harim, ver. 15.

f Or, Meraioth, ver. 15.

g Or, Ginnethon, ver. 16.

h Or, Miniamin, ver. 17.

i Or, Moadiah, ver. 17.

1 The dates of the accession of the several high-priests after the time of Nehemiah, cannot be precisely ascertained. E. as Jaddua did not accede till the time of Alexander of Macedon, about 320 years after Nehemiah's commission, this verse has been ascribed to a later writer than Nehemiah. There is, however, no necessity for this conjecture. Nehemiah might well have been cup-bearer to Artaxerxes at 25, and at the age of 125 or upwards have written, or caused to be written, this, as well as the foregoing genealogy. This is said by Josephus (*Antiq.* l. xi. c. 8) to have come out to meet Alexander on his march from the siege of Tyre to the destruction of the Persian empire, whom Alexander declared he had seen in a dream, to whom he did obeisance as a priest of God; whom he accompanied into the temple of Jehovah to offer sacrifices; who showed him the prophecies of Daniel, by which he was encouraged to proceed upon his warlike enterprise.—P.

<sup>2</sup>Geba<sup>3</sup> dwelt at<sup>4</sup> Michmash,<sup>5</sup> and Aija, and Beth-el, and *in* their villages,

32 And at 'Anathoth, Nob, Ananiah,

33 Hazor, Ramah, 'Gittaim,

34 Hadid, 'Zeboim, Neballat,

35 Lod,<sup>2</sup> and Ono, the 'valley of craftsmen.

36 And<sup>2</sup> of the Levites *were* divisions in Judah, and in Benjamin.<sup>6</sup>

## CHAPTER XII.

1 The priests and the Levites which came up with Zerubbabel. 10 The succession of high-priests. 22 Certain chief Levites in the days of Nehemiah and Ezra. 27 The solemnity of the dedication of the wall. 44 The offices of the priests and Levites appointed in the temple.

NOW these *are* the 'priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: 'Seraiah, Jeremiah, Ezra,

2 Amariah, 'Malluch, Hattush,

3 Shechaniah,<sup>2</sup> Rehum,<sup>2</sup> Meremoth,<sup>1</sup>

4 Iddo, 'Ginnetho, Abijah,

5 Miamin,<sup>3</sup> Maadiah,<sup>4</sup> Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu,<sup>4</sup> Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: 'Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which *was* over 'the thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And 'Jeshua begat Joiakim, Joiakim also begat 'Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.<sup>1</sup>

12 And in the days of Joiakim were priests, the chief of the fathers: 'of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, 'Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, 'Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, N-

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian.<sup>2</sup>

23 The sons of Levi, the chief of the fathers, were written in the book of the Chronicles,<sup>3</sup> even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah,<sup>b</sup> and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds<sup>4</sup> of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall<sup>5</sup> of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;<sup>6</sup>

29 Also from the house of Gilgal,<sup>7</sup> and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.<sup>8</sup>

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate.<sup>9</sup>

32 And after them went Hoshai, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattan,

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v. 10, 11.

The last of that monarchy, Da. 8. 21.

22 Darius Codomanus was the monarch overthrown by Alexander; but as the regular course of the book seems to terminate with Darius Nohus, he, in the opinion of Hales, is Darius the Persian.

C.

1 Ch. 9. 14, &amp;c.

8 Some think this refers to 1 Ch. 9. 14, &amp;c. But Clarke remarks that this is not the book of Chronicles which we have now, no such list being found in it.—7.

x ver. 8; ch. 9. 4: 8. 7.

10. 9. 13.

y 1 Ch. xxiv. xxvi.

z Ju. 13. 6. 2 Ch. 8. 14.

a Ezr. 3. 10, 11. 1 Ch. 25. 8.

b ver. 8. 9. 1 Ch. 9. 14.

17.

4 Or treasures, or assemblies.

c De. 22. 5. Ps. 30. title.

d All acts of religion may become either so formal or so superstitious, or so sensualized that they cease to be relished by the spiritually-minded. The abuse of anything is, however, no valid reason against its use, and accordingly the completed wall was considered by Nehemiah a proper subject of solemn dedication to God.—C.

e 1 Ch. 25. 16; 15. 28; 16. 42.

f 1 Ch. 2. 54.

g Netophath was a town or village, and probably also a small district, situated near Bethlehem.

h The latter part of this verse might be rendered thus:—From the circuit round Jerusalem (see next verse), and from the villages of Netophath.—P.

i De. 11. 30. Jos. 4. 19.

j And from Beth-Gilgal; it is no doubt a proper name.

k The town was in the Jordan valley near Jericho, where the Israelites encamped after crossing the Jordan.—P.

l Jos. 21. 17.

m Ezr. 2. 24.

n Ezr. 10. 15. Ge. 35. 2. 2 Ch. 29. 5. 34. Ezr. 6. 20. 21. Nu. 10. 7. 9.

o Purified themselves by washing their clothes and abstinence, and the people, by moulting their own example. They purified the gate and wall by removal of rubbish, and probably by sprinkling the water of purification, Nu. 8. 6. 7. 19. 9.—C.

p 1 Ch. 13. 12. 28. 1. 1 Ch. 5. 2.

q ver. 31. 38. 40. 42.

r ch. 2. 13; 13. 14.

s The religious ceremony at the dedication of the wall appears to have been arranged as follows:—The priests, Levites, and chiefs of the people were divided into two companies, each of which was ranged so as to form a procession. One company went in one direction along the wall, the other in the opposite direction, and they thus proceeded until they met, each having

t The Levites received the tents, and of these they gave a tenth part.

u 1 Ch. xxv. xxvi.

v 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

w ch. 10. 35. 2 Ch. 31. 5. 6. 1. 1 Co. 9. 14.

x That is, set apart.

y Nu. 18. 20. 28. ch. 10. 38. 39.

z The Levites received the tents, and of these they gave a tenth part.

a 1 Ch. xxv. xxvi.

b 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

c ch. 10. 35. 2 Ch. 31. 5. 6. 1. 1 Co. 9. 14.

d That is, set apart.

e Nu. 18. 20. 28. ch. 10. 38. 39.

f The Levites received the tents, and of these they gave a tenth part.

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v. 24. 1 Ch. 16. 45;

23. 5. 2 Ch. 8. 14.

g Ezr. 7. 1. 11. ch. 8. 1-6.

h ch. 2. 14; 15.

i ch. 3. 15. 2 Sa. 5. 7.

j Jerusalem was built upon hills, some parts of which were very precipitous, and consequently to some places the ascent was only by stairs. Some striking examples of this construction occur in the great commercial city of Bristol and the beautiful retreat of Torquay.—C.

k ch. 3. 26. 8. 13. 16.

l ch. 3. 11.

m ch. 3. 8.

n Such walls are generally constructed with a strong front of masonry, mounted by a parapet for purposes of defence; then within is generally a lower wall, and the space between these two being filled up, a road is made with stones and earth, so as to form both a place for soldiers and a passage for footmen, and often for carriages. C.—What part this was is not known. It has been conjectured that it may have been a place designed for assembling the troops or guard of the temple.—J.

o 2 Ki. 14. 13. ch. 8. 16.

p ch. 3. 6.

q ch. 3. 3.

r ch. 3. 1. Je. 32. 38. Ja. 5. 2.

s ch. 3. 31. Je. 32. 2.

t ver. 31. 32.

u Heb. made their voice to be heard. They seem not to have begun their song of praise till they came to the house of God.—J.

v 1 Ch. 20. 21. 2 Ch. 20. 27. 7. 7. Ex. 15. 1-22.

w 2 Ch. 13. 13. Mat. 21. 9. 15. Col. 3. 10. Ep. 5. 19. Ja. 5. 13.

x ch. 10. 37; 13. 5. 12. 2 Ch. 31. 11. 12. 1 Ch. 26. 21. 22. 26.

y That is, appointed by the law, ch. 10. 32-39.

z Heb. for the joy of voices. They rejoiced in this great concourse of Jehovah's appointed servants, and in token of their gratitude, they took the necessary means for securing the provision for the priests and Levites, appointing officers to collect their revenue, &amp;c.—J.

a Heb. that stood.

b Ward signifies a limited district. The word of God seems to signify those who, being ceremonially clean, were to be admitted to ordinances. The word of purification seems to describe those who, being ceremonially unclean, were to be rigorously excluded. The two departments being emblematic of a faithful and godly discipline in the church of Christ.—C.

c 1 Ch. xxv. xxvi.

d 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

e ch. 10. 35. 2 Ch. 31. 5. 6. 1. 1 Co. 9. 14.

f That is, set apart.

g Nu. 18. 20. 28. ch. 10. 38. 39.

h The Levites received the tents, and of these they gave a tenth part.

i 1 Ch. xxv. xxvi.

j 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

k ch. 10. 35. 2 Ch. 31. 5. 6. 1. 1 Co. 9. 14.

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n The Levites received the tents, and of these they gave a tenth part.

o 1 Ch. xxv. xxvi.

p 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

q ch. 10. 35. 2 Ch. 31. 5. 6. 1. 1 Co. 9. 14.

r That is, set apart.

s Nu. 18. 20. 28. ch. 10. 38. 39.

t The Levites received the tents, and of these they gave a tenth part.

u 1 Ch. xxv. xxvi.

v 1 Ch. 25. 1. &amp; c. 2 Ch. 29. 30.

Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs<sup>1</sup> of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall.<sup>2</sup>

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced<sup>4</sup> for the priests and for the Levites that waited.<sup>5</sup>

45 And both the singers and the porters kept the ward of their God,<sup>6</sup> and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the por-

## CHAPTER XIII.

<sup>1</sup> Upon the reading of the law separation is made from the mixed multitude. <sup>4</sup> Nehemiah at his return causeth the chambers to be cleansed. <sup>10</sup> He reformeth the offices in the house of God, 15 the violation of the sabbath, 23 and the marriages with strange wives.

ON that <sup>1</sup>day <sup>4</sup>they read in the book of Moses<sup>2</sup> in the audience<sup>3</sup> of the people; and therein was found written, <sup>b</sup>that the Ammonite and the Moabite should not come into the congregation of God for ever;<sup>4</sup>

<sup>2</sup> Because they <sup>c</sup>met not the children of Israel with bread and with water, but <sup>d</sup>hired Balaam against them, that he should curse them: howbeit our God <sup>e</sup>turned the curse into a blessing.

<sup>3</sup> Now it came to pass, when they <sup>f</sup>had heard the law, that they separated from Israel all the <sup>g</sup>mixed multitude.

<sup>4</sup> ¶ And before this, <sup>h</sup>Eliashib the priest, having the oversight<sup>5</sup> of the chamber of the house of our God, <sup>i</sup>was allied unto <sup>j</sup>Tobiah;<sup>6</sup>

<sup>5</sup> And he had prepared for him <sup>k</sup>a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (<sup>l</sup>which was commanded to be given to the Levites, and the singers, and the porters,) and the offerings of the priests.

<sup>6</sup> But in all this <sup>m</sup>time <sup>n</sup>was not I at Jerusalem: for <sup>o</sup>in the two and thirtieth year of Artaxerxes king of Babylon<sup>7</sup> came I unto the king, and after certain days<sup>8</sup> obtained<sup>9</sup> I leave of the king.

<sup>7</sup> And I came to Jerusalem,<sup>1</sup> and <sup>p</sup>understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the <sup>q</sup>courts of the house of God.

<sup>8</sup> And it grieved me sore; therefore <sup>r</sup>I cast forth all the household-stuff of Tobiah out of the chamber.

<sup>9</sup> Then I commanded, and they <sup>s</sup>cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

<sup>10</sup> ¶ And I perceived that <sup>t</sup>the portions of the Levites had not been given <sup>u</sup>them: for the Levites and the singers, that did the work, were fled every one <sup>v</sup>to his field.<sup>2</sup>

<sup>11</sup> Then <sup>w</sup>contended I with the rulers, and said, <sup>x</sup>Why is the house of God forsaken? And I gathered them<sup>3</sup> together, and set them in their place.<sup>4</sup>

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<sup>1</sup> 'On that day' Nehemiah had governed twelve years: he then went to Babylon, and having reported there to the king, obtained a new commission to return. And, most probably, on the day of his return, this reading and separation took place. Comp. ver. 6; ch. 2.1, 6; 7.2.—C.

<sup>a</sup> Heb. there was read. ch. 8. 1-5; 9. 3. De. 31. 11-13.

<sup>2</sup> 'The Book of Moses' is one of the names given of old by the Jews to the Pentateuch. It is elsewhere called 'The Book of the Law of Moses,' 'The Book of the Law of the Lord,' &c.—P.

<sup>3</sup> Heb. ears.

<sup>4</sup> De. 23. 3, 4. ch. 2. 10. See note on De. 23. 3, 4.—C.

<sup>5</sup> Mat. 5. 42, 43. Nu. 25. 5. Jos. 24. 9. De. 23. 4. Mic. 5. 2. Pe. 2. 15. Jude 11. Re. 2. 14.

<sup>6</sup> Nu. xlii. xxiv. Ge. 32. 6; 31. 4; 50. 20. Phil. 12. 3. 109, 28.

<sup>7</sup> Ps. 10. 7-11; 119. 9. 11. Pr. 6. 23.

<sup>8</sup> ch. 9. 2. Ezr. x. 4. ch. 3. 1, 20; 12. 10; ver. 7, 28.

<sup>9</sup> Heb. being set over. ch. 2. 19, 18; ver. 7. 28.

<sup>10</sup> Tobiah was an Ammonite slave, who by the friendship of Sanballat had risen to great power and influence. Eliashib had married his grandson to the daughter of Sanballat, and he was therefore ready to show attention to Tobiah. He assigned him a splendid residence within the temple court—an arbitrary and unlawful act.—P.

<sup>11</sup> ch. 10. 38; 39; 12. 41.

<sup>12</sup> Heb. the commandment of the Levites. Nu. 18. 8-28.

<sup>13</sup> Ex. 32. 1. 2 Ch. 24. 17. Mat. 13. 25.

<sup>14</sup> ch. 2. 6; 5. 11.

<sup>15</sup> Though king of Persia, it was as king of Babylon that he granted the new commission to Nehemiah.—C.

<sup>16</sup> Heb. at the end of days.

<sup>17</sup> Or, I earnestly requested.

<sup>18</sup> The precise period of Nehemiah's absence is not given; but is calculated by some so low as one year, by others so high as five. The corruptions that had been introduced, and which Nehemiah begins so energetically to reform, seem to require the longer period.—C.

<sup>19</sup> 1 Co. 1. 11. ver. 1, 5. 2 Ki. 6. 36. Ps. 84. 10. ver. 4, 5, 8, 9.

<sup>20</sup> Ps. 69. 9. Jn. 2. 13. 17. Mat. 21. 12, 13.

<sup>21</sup> 2 Ch. 29. 16. ch. 12. 30, 41; ver. 5.

<sup>22</sup> Mal. 3. 8, with ch. 10. 37; 1 Ti. 5. 17, 18.

<sup>23</sup> Nu. 35. 2. Jos. xxi. 2.

<sup>24</sup> Beng. by the covetous rulers (ver. 11) deprived of their legal provision, they were compelled to betake themselves to

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<sup>6</sup> Heb. at their hand.

<sup>7</sup> Heb. it was upon them.

<sup>8</sup> If thou wert strict to mark what is done amiss, even my good deeds must be wiped out; but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!—Clarke.

<sup>9</sup> Heb. kindnesses.

<sup>10</sup> Or, observations.

<sup>11</sup> Some have rashly concluded from this prayer that Nehemiah pleads the merit of his good deeds, whereas he merely pleads their acceptability through mercy. See Ro. 12. 1, 2. Ep. 1. 6. Besides, it is not to be forgotten, that when a believer addresses God, he never approaches him but as a God of mercy; mercy to our unrighteousness being ever in the view.

<sup>12</sup> Ps. 103. 8. He. 8. 12. also Nehemiah's own appeal to mercy, ver. 22.—C.

<sup>13</sup> Ex. 20. 8-10; 31. 21. Je. 17. 21, 22, 24. Is. 58. 13.

<sup>14</sup> Heathens, 1 Ki. 5. 1. Eze. 27. 3.

<sup>15</sup> Je. 17. 23, 27. Eze. 22. 30. 2 Ch. 36. 21. Zec. 1. 4, 5.

<sup>16</sup> Heb. add fierce wrath.

<sup>17</sup> Le. 23. 32. Ex. 20. 10. Je. 17. 20-27.

<sup>18</sup> Nehemiah could place more dependence in this case on his own testimony than on the porters appointed by the nobles and rulers of Judah, who probably countenanced this profanation, in order to indulge their luxury or avarice.—I.

<sup>19</sup> By proclaiming the law of the sabbath, which is God's testimony of his right over our time and employments.—C.

<sup>20</sup> Heb. before the wall.

<sup>21</sup> Ro. 13. 1-4. Is. 49. 23.

<sup>22</sup> ch. 12. 30. 1 Ch. 15. 12. 2 Ch. 29. 5, 34.

<sup>23</sup> ch. 5. 10; ver. 14, 31. Is. 38. 3. Ps. 132. 1-5; 130. 3-8.

<sup>24</sup> Or, multitude.

<sup>25</sup> Heb. had made to dwell with them, ch. 12. 30. Mal. 12. 11, 12. 2 Co. 6. 14. Ezr. 9. 2, 14; 10. 14, 19.

<sup>26</sup> Heb. they discerned not to speak.

<sup>27</sup> Heb. of people and people.

<sup>28</sup> ch. 5. 13; 10. 29, 30.

<sup>29</sup> Not that he uttered an angry and profane oath, but pronounced that judi-

of the Levites, Pedaiah; and next to them<sup>6</sup> was Hanan the son of Zaccur, the son of Mattaniah; for they were counted <sup>a</sup>faithful; and their office <sup>b</sup>was<sup>7</sup> to distribute unto their brethren.

<sup>14</sup> Remember<sup>a</sup> me, O my God, concerning this, and wipe<sup>8</sup> not out my good deeds<sup>9</sup> that I have done for the house of my God, and for the offices<sup>1</sup> thereof.<sup>2</sup>

<sup>15</sup> ¶ In those days saw I in Judah <sup>b</sup>some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all <sup>c</sup>manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified <sup>d</sup>against them in the day wherein they sold victuals.

<sup>16</sup> There dwelt <sup>e</sup>men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

<sup>17</sup> Then I <sup>f</sup>contended with the nobles of Judah, and said unto them, What evil thing <sup>g</sup>is this that ye do, and profane the sabbath-day?

<sup>18</sup> Did<sup>e</sup> not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath<sup>3</sup> upon Israel by profaning the sabbath.

<sup>19</sup> And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, <sup>h</sup>I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and <sup>i</sup>some of my <sup>j</sup>servants set I at the gates, <sup>k</sup>that there should no burden be brought in on the sabbath-day.

<sup>20</sup> So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

<sup>21</sup> Then I testified against them,<sup>5</sup> and said unto them, Why lodge ye about the wall?<sup>6</sup> if ye do <sup>so</sup> again, I will lay hands on you. From that time forth came they no <sup>more</sup> on the sabbath.

<sup>22</sup> And I <sup>g</sup>commanded the Levites, <sup>h</sup>that they should cleanse themselves, and <sup>i</sup>that they should come and keep the gates, to sanctify the sabbath-day. 'Remember me, O my God, <sup>concerning</sup> this also, and spare me according to the greatness<sup>7</sup> of thy mercy.

<sup>23</sup> ¶ In those days also saw I Jews <sup>that</sup> had married wives of Ashdod, of Ammon, and of Moab.

off their hair,<sup>3</sup> and made them \*swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon<sup>4</sup> king of Israel sin by these things? yet \*among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless<sup>5</sup> even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all<sup>6</sup> this great evil, to transgress against our God in marrying strange wives?

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<sup>3</sup> A punishment common in Persia.—C.

<sup>4</sup> De. 6.13; 7.3. ch. 10. 29, 30. Ex. 34.16. Ge. 6. 2.

<sup>5</sup> If even Solomon, who excelled all men in wisdom, was nevertheless undone by such marriages, how shall ye preserve yourselves; and if even he was punished, though beloved of his God, how shall he spare you?—L.

<sup>6</sup> 1 Ki. 1.13. 2 Sa. 12. 24, 25.

<sup>7</sup> 1 Ki. 11.1-8. Ec. 7. 26.

<sup>8</sup> Ge. 6.2; 27.46. Ex. 34.16. De. 7.3. Ezr. ix. x.

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<sup>7</sup> ch. 12.10, 11; 2. 19; ver. 4.5.

<sup>8</sup> Josephus calls him *Manasseh*; but whether the tradition be correct or not, we cannot tell. Nehemiah consigns him to oblivion, Ps. 69.28.—C.

<sup>9</sup> ver. 25. Ro. 13.1-4.

<sup>10</sup> ch. 6.14.2 Ti. 4.14.

<sup>11</sup> Not a denunciation of *anger*, but a prayer of *faith*, in which he intercedes with God, that the progress of evil-doers may be arrested.—C.

<sup>12</sup> Mal. 2.4, 8. 12.1 Sa. 2.30. Le. 8.35. 12.7-7.

<sup>13</sup> 1 Ch. xxiv.-xxvi. ch. 12.2-26.

<sup>14</sup> ch. 10.34.

<sup>15</sup> ch. 5.10; ver. 14, 22. Ps. 106.4; 132.1; 119.132.

28 And *one* of the sons of \*Joiada,<sup>5</sup> the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I \*chased him from me.

29 Remember<sup>6</sup> them,<sup>6</sup> O my God, because they have \*defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the \*wards of the priests and the Levites, every one in his business;

31 And for the \*wood-offering at times appointed, and for the first-fruits. \*Remember me, O my God, for good.

more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages: and yet no commands of God, no warnings of Providence, are

sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which have once become fashionable. And it is a great mercy if, in critical con-

junctures, a magistrate or minister is helped so to behave in his station, as that he may look up to God for a gracious reward.

## THE BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly, (1) How God brought Esther to be queen, and Mordecai to be great at the Persian court, to prepare them to be instruments of the intended deliverance, ch. i. ii. vi. (2) Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews, iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai, iv. (4) The defeating of Haman's particular plot against Mordecai's life, v. vi. vii. (5) The defeating of his general plot against the Jewish nation, viii. ix. (6) The joyful commemoration and happy issue of the deliverance, ix. x. [The authorship of this book is not stated. That it was written by an eye-witness of the events which it records is evident. There is a vividness of description, a minuteness of detail, and an acquaintance with the internal arrangements of the royal palace, which prove that the writer must have lived in the court of the Persian monarch. The only man mentioned in the book itself who could have written it is Mordecai; and it is highly probable he was the author. Independent of its sacred character as a part of the canon of Scripture, Esther is highly valuable as affording a vivid picture of the plots and intrigues, the public policy and domestic economy, of the Persian court. It is singular that in the Septuagint version, and others made from it, this book appears in a different form. It has various interpolations, prefixed, interspersed, and appended; but all so woven in as to form a complete and consistent narrative. The additions to the canonical book must have been made at a comparatively early period. P.]

### CHAPTER I.

<sup>1</sup> Ahasuerus maketh royal feasts. <sup>10</sup> Vashti refuseth to come, when sent for by the king. <sup>13</sup> Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty over their wives.

NOW it came to pass in the days of \*Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, <sup>1</sup>over an hundred and seven and twenty<sup>1</sup> provinces,)

2 That in those days, when the king Ahasuerus \*sat on the throne of his kingdom, which was in \*Shushan the palace,

3 In the third year of his reign, he made a feast<sup>2</sup> unto all his princes and his servants; the power of Persia and Media, the nobles and

A.M. 3485 or 3541. B.C. 519 or 463.

#### CHAP. I.

<sup>1</sup> Not that Ezra 4. 6. Da. 9.1, but Darius Hystaspes or Xerxes or Artaxerxes Long-hand, Ezr. vi. vii.

<sup>2</sup> Ps. 17.14; 37.35. Da. 6.1. ch. 8.9; 9.30.

<sup>3</sup> Since the time of Cyrus seven new provinces had been added.—L.

<sup>4</sup> 2 Sa. 7.1. Pr. 16.16.

<sup>5</sup> Ne. 1.1. Da. 8.2.

<sup>6</sup> Ec. 10.19. 2 Sa. 3. 20. 1 Ki. 3.15. Da. 5.1.

<sup>7</sup> Mar. 6.21. Lu. 14.13.

<sup>8</sup> Is. 39.2. Da. 4.30. 1 Sa. 25.30.

<sup>9</sup> 2 i.e. half a year.

—[We have records

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<sup>3</sup> Heb. *found*.

<sup>4</sup> Or, *violet*.

<sup>5</sup> Palaces consisting merely of pillars, and covered with splendid did awnings, are still found in Persia and India. Some idea of their magnificence may be formed from the famous Bargab of the emperor Akber, which required for its erection the work of 1000 men during a week, and was capable of entertaining 10,000 guests.—C.

<sup>6</sup> Wherein they sat, ch. 7.8. Eze. 23.41. Am. 2.8; 6.4. Jn. 13.23.

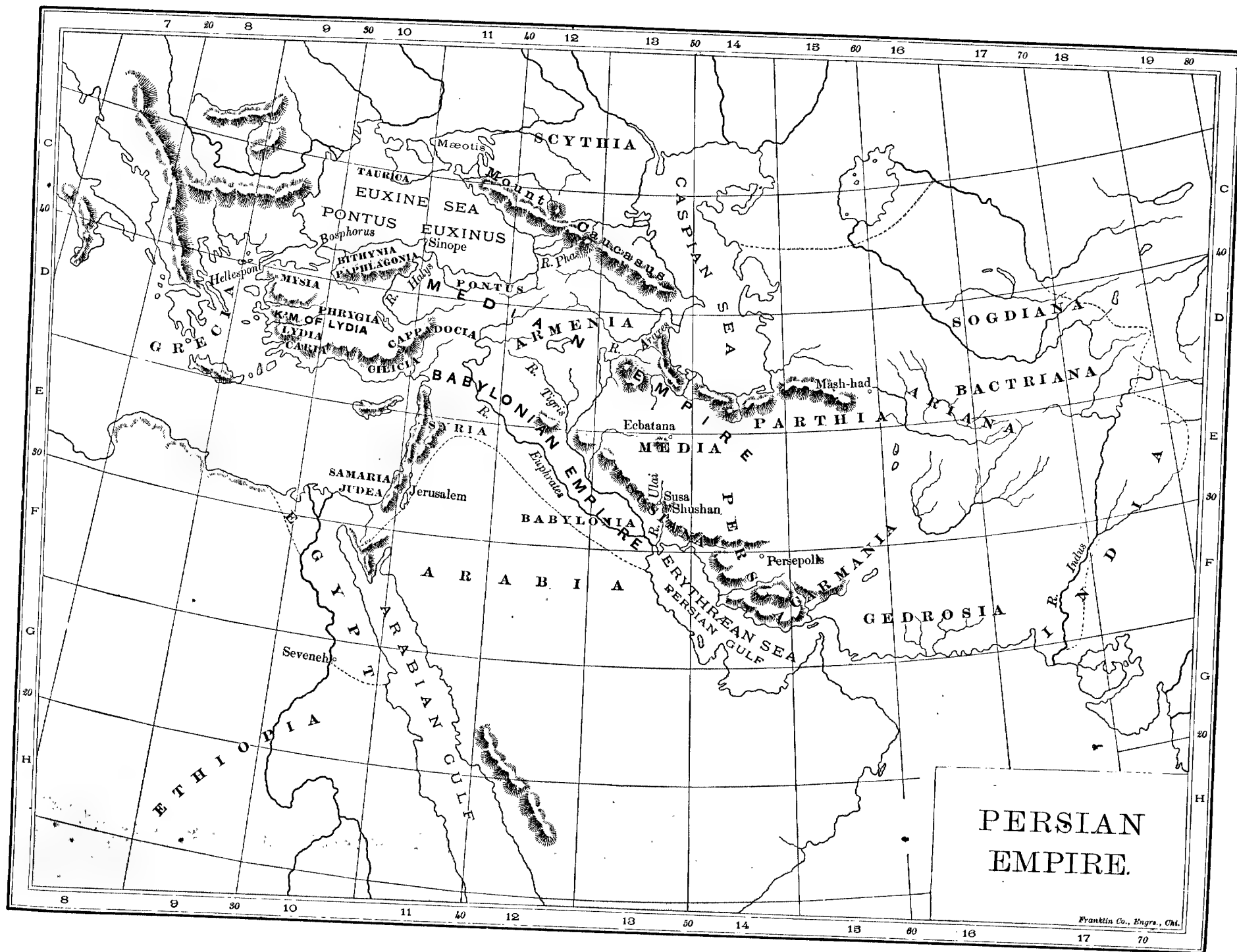
<sup>7</sup> The couches or sofas upon which the Persians reclined while feasting.

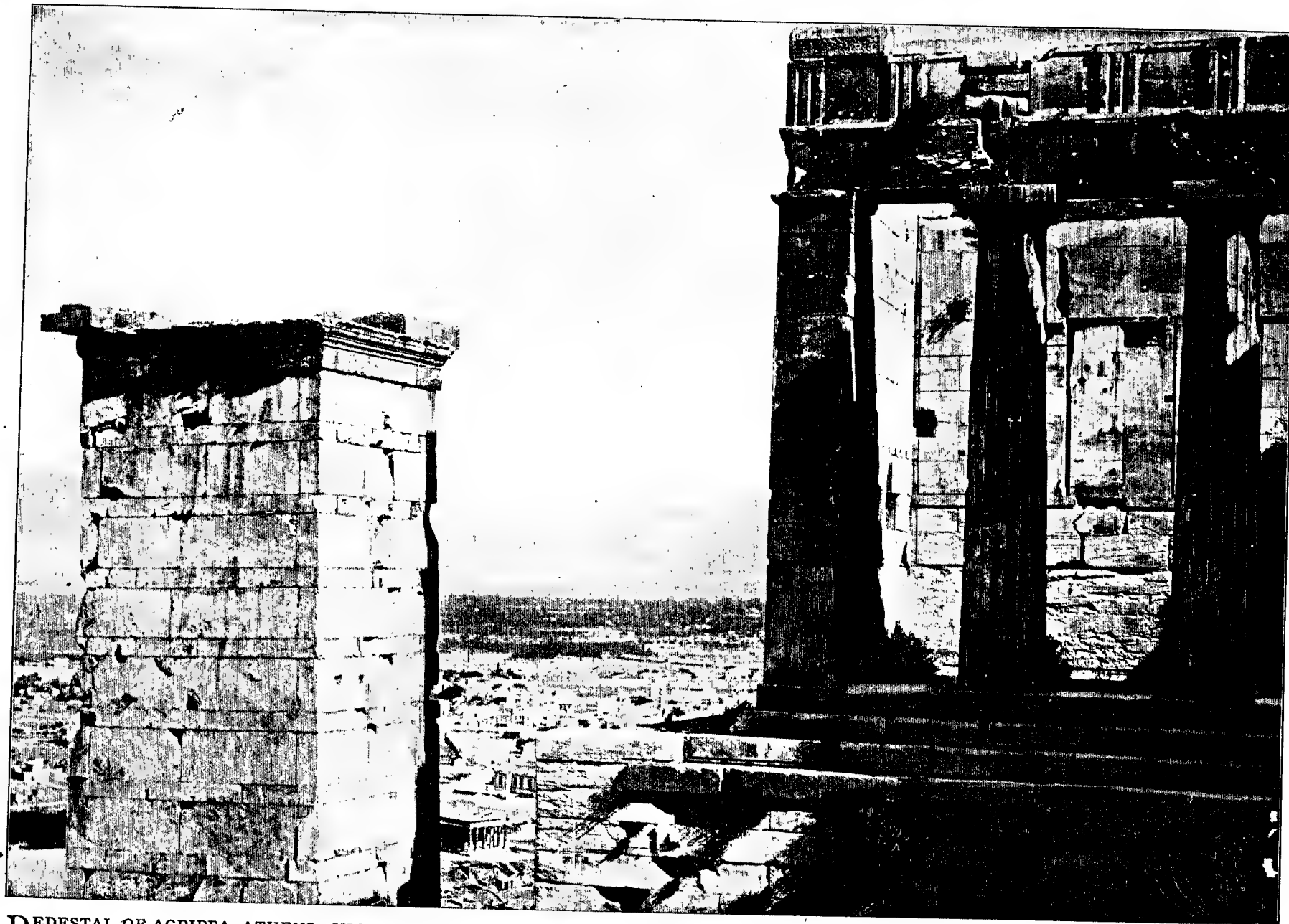
kingdom, and the honour of his excellent majesty, many days, *even* an hundred and four-score days.<sup>2</sup>

5 And when these days were expired, the king made a feast unto all the people that were present<sup>3</sup> in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue<sup>4</sup> hangings, fastened<sup>5</sup> with cords of fine linen and purple to silver rings and pillars of marble: the \*beds<sup>6</sup> were of gold and silver, upon a pavement<sup>7</sup> of red, and blue, and white, and black







**P**EDESTAL OF AGRIPPA, ATHENS—SHOWING ALSO THE TEMPLE OF THESEUS, STANDING WHEN AHASUERUS FOUGHT THE GREEKS IN THE BATTLE OF SALAMIS. [Esther, i:1.]—"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." Ahasuerus is the name of the Persian king the Greeks knew as Xerxes, the latter being the Greek form of the word. The characters of the two kings as described by sacred and profane history corre-

spond. Ahasuerus in the beginning of his reign organized an expedition for the purpose of subjugating Greece. The battle of Salamis, in which the Persians under Ahasuerus fought the Greeks, was in sight of the scene represented by the above picture. The Temple of Theseus which we see between the Pedestal of Agrippa on the left, and the stone wall on the right, was in all probability standing when this battle was fought. This temple was built in the fifth century, B. C., and is to-day the most perfect of the ancient buildings in Athens.

gold, (the vessels being diverse one from another,) and royal<sup>7</sup> wine in 'abundance, according to the state of the king.<sup>8</sup>

8 And the drinking *was* according to the law; none did <sup>9</sup>compel: for so the king had appointed<sup>1</sup> to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women<sup>1</sup> in the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven<sup>2</sup> chamberlains<sup>3</sup> that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown-royal, to show the people and the princes her beauty; for she *was* fair to look on.<sup>4</sup>

12 But the queen Vashti refused<sup>5</sup> to come at the king's commandment by his chamberlains;<sup>6</sup> therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven<sup>7</sup> princes of Persia and Media, which saw the king's face,<sup>7</sup> and which sat the first in the kingdom.)

15 What<sup>8</sup> shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan<sup>8</sup> answered before the king and the princes, Vashti the queen hath not done wrong<sup>9</sup> to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise<sup>10</sup> their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes

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7 which the king used to drink.

1 Jn. 2. 6-10.

8 Heb. according to the hand of the king.

4 Or, trouble, Da.

4.9.

9 The contrary was the custom even of the polished Athenians, whose barbarous law of the table was 'drunk or begone'.

This is the first historical note of any public law in favour of temperance.—C.

1 Jn. 2. 8.

1 Oriental etiquette still prohibits the promiscuous meeting of males and females at table. Ahasuerus and his nobles accordingly feast in the garden (ver. 5), Vashti and her ladies in the royal house.—C.

2 Sa. 1. 28. Ec. 10. 19; 2. 3. Jude 12.

3 ch. 7. 9.

3 Or, eunuchs.

8 See note on Ezr. 7. 14.—C.

4 Heb. good of countenance.

8 It is generally stated that Vashti refused to obey the command of the king because her appearance unveiled would have been accounted a degradation; but though such an opinion may have become prevalent in some parts of the East, Herodotus assures us that it was customary for the ancient Persians to exhibit the beauty of their women at feasts; but there is no need of his testimony to establish the fact of the custom, for in ver. 15 the trial of Vashti's refusal is 'according to law'—C.

6 Heb. which was by the hand of his eunuchs.

2 Ezr. 7. 14. Pr. 11. 14.

2 Ki. 25. 19.

7 This is not a mere figure for intimacy, but a literal fact, for during some periods of the Persian history none but a few were ever permitted to speak to the king.—C.

8 Heb. If that do, Mal. 2. 14. Col. 3. 19.

8 The youngest answers first according to a custom that prevails even in European law-courts. It affords the more experienced time to think on what is proposed, and it removes the delicacy of a young judge contravening the opinion of his seniors.—C.

9 1 Co. 6. 7, 8.

10 Sa. 6. 16, with Ep. 5. 33.

9 Wives will condemn their husbands, and husbands will deal outrageously with their wives.

1 Wherever there is an unnatural law or custom, it sooner or later punishes the enactor or observer. Such was the custom amongst the Persians of exposing their wives to the gaze of Bacchanalian revelers, and such the law of polygamy, which invariably establishes domestic tyranny, introduces jealousies and feuds, and slowly yet finally exterminates those classes whose riches enable them most to resist.

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speak to (their husbands) the king's princes, with too much contempt and petulance.—P.

2 Heb. If it be good with the king.

3 Heb. from before him.

4 Heb. that it pass not away.

5 Pr. 12. 13; 27. 4.

6 Heb. unto her companion.

7 Ep. 5. 22, 23, 33; 1 Pe. 3. 1-7; Col. 3. 18.

8 Heb. was good in the eyes of the king.

9 Heb. that one should publish it, according to the language of his people, Ch. 3. 12. 8. 9. Lu. 16. 6.

7 The latter part of this verse ought to be translated as follows:—'That every man should be ruler in his own house, and should speak in the tongue of his people.' The Targum gives this interpretation:—'Every man shall rule in his own house and compel his wife to speak in the language of her husband and in the language of his people.' It appears that the Persians, when they married foreign wives permitted them to speak in the harem as they thought proper, and to use in it their own language. The decree of Ahasuerus was intended to put a stop to this practice.—P.

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing him, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

CHAP. II.

B.C. 515 or 459.

a Da. 6. 18. Ch. 6. 1.

1 Not that he had forgotten her, for if he had, his wrath had no object; but he now remembers her with returning tenderness, and the judges who had pronounced sentence against her are anxious to prevent her restoration, lest it might lead to their dismissal or punishment.—C.

2 ch. 1. 16. 6. 5.

3 This proposal was perhaps intended to divert the king's thoughts. It was, however, the usual way in which the harem or seraglio was furnished; the finest women in the land, whether of high or low degree, were sought out, and brought to the harem. They all became the king's concubines; but one was raised as chief wife or sultana to the throne, and her issue was specially entitled to inherit.—J.

3 Heb. unto the hand.

4 Or, Hegai, ver. 8.

4 There is still an officer in the Persian court called *Ezragi*, and his authority over the harem is next to that of the king.—C.

5 Or, ornaments, ver. 12-14. Is. 3. 18-23.

6 Baths, unguents, and in modern language all the necessaries of an eastern toilette.—C.

7 1 Sa. 2. 8. Ps. 75. 6; 117. 7. 8. Lze. 22. 12.

8 ver. 15; ch. 3. 8. 2: 10. 3.

9 2 Ki. 24. 6. 15. 2 Ch. 32. 10. Je. 41. 1.

6 That is, not Mordecai.

19 If it please the king,<sup>2</sup> let there go a royal commandment from him,<sup>3</sup> and let it be written among the laws of the Persians and the Medes, that it be not altered,<sup>4</sup> That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto<sup>5</sup> another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king<sup>6</sup> and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and <sup>7</sup>that it should be published according to the language of every people.<sup>7</sup>

## CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing him, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti,<sup>1</sup> and what she had done, and what was decreed against her.

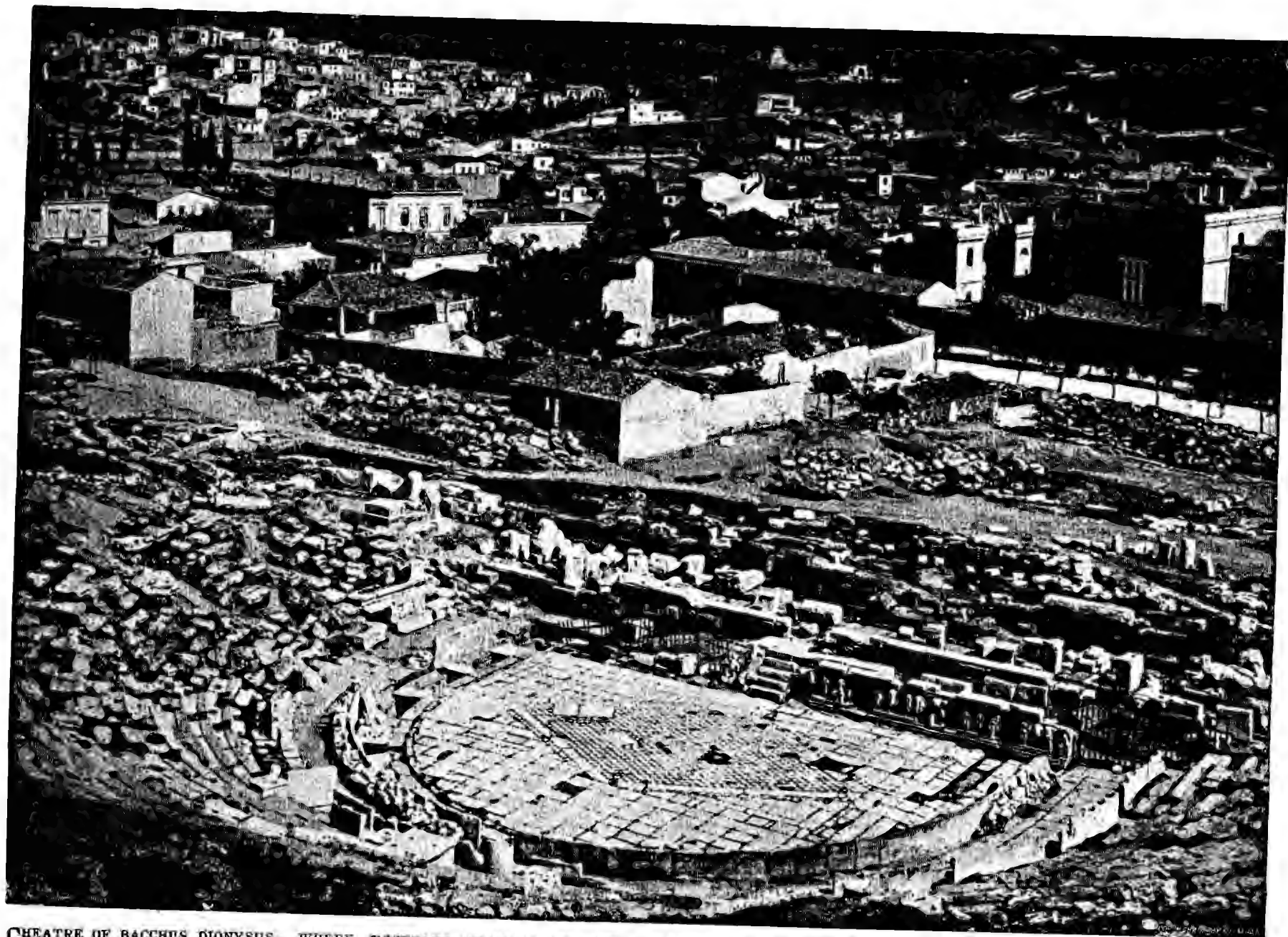
2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather<sup>2</sup> together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody<sup>3</sup> of Hegai the king's chamberlain, keeper of the women;<sup>4</sup> and let their things for purification<sup>5</sup> be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who<sup>6</sup> had been carried away from Jerusalem<sup>6</sup> with the captivity which had been carried



THEATRE OF BACCHUS DIONYSUS—WHERE ÆSCHYLUS BROUGHT OUT HIS PLAY REPRESENTING THE DEFEAT OF THE PERSIANS LED BY AHASUERUS, EIGHT YEARS AFTER THE BATTLE OF SALAMIS. [ÆSTHER, ii:1.]—"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done and what had been decreed against her." The theatre of Bacchus Dionysus is called the cradle of the dramatic art of Greece. Here is where the masterpieces of Æschylus, Sophocles, Euripides and Aristophanes were first brought before the Greeks. This theatre was frequently altered during its history, but when we see the above view we may know that we are

looking at the very spot where the theatre always stood. Æschylus whose plays were acted here, fought against the Persian army led by Ahasuerus in the battle of Salamis. Eight years after this battle, his play, the "Persians," was performed in the theatre of Dionysus at Athens. The foundations of two sanctuaries of Dionysus have been excavated here, one of them dating from the time of the Persian wars. To the north and rising directly above this theatre is the Acropolis, and if one could have been standing on the top of the Acropolis when the battle of Salamis was fought he would have had a view of this decisive conflict between the Greeks and the Persians.

Esther,<sup>1</sup>) his uncle's daughter; for she had neither father nor mother, and the maid *was* fair and beautiful:<sup>2</sup> whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,<sup>3</sup> that Esther was brought also unto the king's house,<sup>4</sup> to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained<sup>5</sup> kindness of him; and he speedily gave her her things for purification, with such things as belonged to her,<sup>1</sup> and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred<sup>2</sup> her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people, nor her kindred:<sup>3</sup> for Mordecai had charged her that she *should not show it*.

11 And Mordecai *walked* every day before the court of the women's house, to know<sup>4</sup> how Esther did, and what should become of her.<sup>5</sup>

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house<sup>6</sup> of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines:

A.M. 3489 of 3545.  
B.C. 515 of 459.

<sup>1</sup> Da. 1. vi. 8. 15-17.  
ch. iv. viii.

<sup>2</sup> Heb. *fair of form, and good of countenance.*  
m ver. 3.

<sup>3</sup> Some have accused Mordecai of permitting Esther to be taken; the Jews, in extenuation, say he hid her, but she was discovered. But, whatever may have been Mordecai's wishes, he had no power to resist an absolute monarch. — *Note.* How grateful should we feel for a government where the law is above the king, as well as the subjects, and God and Scripture above every human law! — *C.*

<sup>4</sup> Ge. 30. 27. 1 Ki. 8. 50. Ne. 2. 8. Ps. 106. 40. Pr. 16. 7. Da. 1. 9. ver. 15.

<sup>5</sup> Heb. *her portions.*

<sup>6</sup> Heb. *he changed her.* [In the Persian harem the chief eunuch or keeper is a person of great importance. Next to that of the king himself, it is the interest of the women to endeavour to secure his favour, as their comfort is very much in his power. — *I.*]

<sup>7</sup> It was prudent in the meantime to conceal her kindred, the discovery of which might have operated to her prejudice. — *I.*

<sup>8</sup> Because the Jews were so much contemned, ch. 2. 5. ver. 20. Mat. 10. 16. Ps. 112. 5. Ep. 5. 15. 1. 1.

<sup>9</sup> Jo. 10. 23.

<sup>10</sup> Heb. *to know the peace of.*

<sup>11</sup> There can be no difficulty in understanding how Esther might communicate with Mordecai, when the kindness of Hegai is recollected, ver. 9. — *C.*

<sup>12</sup> The house of the concubines. The Persian monarch seems to have had but one wife, at least but one in chief favour and esteem with him, though he must have had many secondary wives or concubines. This was the name of every one that was taken from among the virgins (who had a separate house for themselves), and conducted to the king's bed-chamber, having passed a night, she returned no more to the virgins' apartments, but was the next morning received into the house of the concubines, and there treated in the state and port of one of the king's wives; for such they were.

A.M. 3490 of 3546.  
B.C. 514 of 458.

accounted. No man was permitted to marry them as long as the king lived; and upon his demise they generally fell to his successor. Of these Darius Nothus is reckoned to have had no less than 300. — *Psalm.*

<sup>1</sup> ver. 12. Ps. 105. 20.

<sup>2</sup> ver. 7.

<sup>3</sup> Ps. 131. 1. He. 13. 5.

<sup>4</sup> Pe. 5. 5.

<sup>5</sup> Ca. 6. 6. Pr. 16. 7. Lu. 14. 11. ver. 9. 17.

<sup>6</sup> With ch. 1. 7. 8. 9.

<sup>7</sup> The divorce of Vashti took place in the third year of Ahasuerus, and Esther's accession four years after. — *C.* It was in the seventh year of his reign Xerxes returned from his unsuccessful and disastrous expedition against Greece. Humiliated as a soldier, it was quite characteristic of an eastern despot to drown his cares in revelry and licentiousness. In the third year of his reign he dethroned and divorced Vashti from that time till the seventh year he had been immersed in war, and had no time to think of domestic matters. — *F.*

<sup>8</sup> Or, *business.*

<sup>9</sup> Heb. *before his eyes.* Pr. 5. 17. 20. 21. 1.

<sup>10</sup> Lu. 1. 48. Ps. 75. 5. 6. 11. 3. 8. 1 Sa. 2. 8. Eze. 17. 22.

<sup>11</sup> ch. 1. 3. 5. Ge. 29. 22.

<sup>12</sup> Ju. 14. 10. 12.

<sup>13</sup> Heb. *rest.*

<sup>14</sup> A remission of taxes, or release of prisoners. — *C.*

<sup>15</sup> A Ne. 12. ch. 9. 22.

<sup>16</sup> They had first been collected when Vashti was made queen; now, the second time, at the selection of Esther. — *C.*

<sup>17</sup> Had some office there.

<sup>18</sup> Hence some think he was one of the porters; but this does not follow from his sitting in the gate; it rather conveys the idea of some judicial dignity, or official appointment about the court and person of the king, probably obtained through the influence of Esther with Hegai, through whose kindness, as is evident from ver. 22, Mordecai kept up a correspondence, or obtained an interview with his lovely and obedient relative. — *C.*

<sup>19</sup> ver. 10.

<sup>20</sup> Or, *Bigthana*, ch. 6. 2.

<sup>21</sup> Heb. *the three-hold.*

<sup>22</sup> 1 Sa. 24. 6. 26. 9. Ps. 144. 10.

<sup>23</sup> Ec. 10. 20. Pr. 8. 12. Ro. 11. 33. ch. 1. x.

<sup>24</sup> Ro. 13. 7. Phil. 2. 4.

she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the *turn* of Esther, the daughter of Abihail, *the* uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she *required* nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther *obtained* favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the *tenth* month, (which *is* the month Tebeth,) in the seventh year of his reign.<sup>6</sup>

17 And the king loved Esther above all the women, and she obtained grace and *favour* *in* his sight more than all the virgins; so that he *set* the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king *made* a great feast unto all his princes and his servants, *even* Esther's feast; and he made a *release* to the provinces, and *gave* gifts, according to the state of the king.

19 And when the virgins were gathered together the second time,<sup>1</sup> then Mordecai sat in the king's<sup>2</sup> gate.<sup>3</sup>

20 Esther had *not yet* showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, *Bigthan* and *Teresh*, of those which kept the door,<sup>4</sup> were *wroth*, and sought to lay hand on the king Ahasuerus.

22 And the thing was *known* to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in *Mordecai's* name.

23 And when inquisition was made of the matter, it was found out; therefore they were

drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The

to avoid, coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature; and at the same time we discern the wisdom of God in carrying on his wise and holy designs by means of the most simple methods. What care he takes of orphans and fatherless! And great is the care which men ought to take of them. Yea, it is comely when near relations have a tender and fixed regard for one another. (Gen. 31. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

and the more conspicuous and dreadful. Often the cringing complaisance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazard of all that is dear to us in this world. But no consideration must influence us to that which is evil. Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy to the people of God are some men possessed! And often courtiers mark out the worst of the subjects as the objects of their resentments. The people of God are ordinarily loaded with the vilest calumnies in order to encompass their ruin. And





**P**RISON OF SOCRATES, ATHENS—WHERE SOCRATES, BORN FIVE YEARS AFTER THE BATTLE OF SALAMIS, WAS POISONED BY HIS COUNTRYMEN. [Esther, 10:1.]—Socrates was born about five years after the battle of Salamis. He is regarded as the greatest spirit of the pagan world. He was born at the time when Grecian civilization had reached its highest point of splendor. The high civilization to which the Greeks attained at the time Socrates was born is thought to have been due to the triumph which the Greeks, as repre-

senting western civilization, won over the Persians, representing the civilization of the east. The armies of the east that aroused and regenerated the Greeks were led by Ahasuerus, the king mentioned in the first verse of the third chapter of Esther. We give above a picture of the prison of Socrates, in sight of the Acropolis and the Pnyx, and of the neighborhood of the battle where the Greeks fought the Persians under Ahasuerus. The poet, Shelly, called Socrates the Jesus Christ of Greece.

both <sup>a</sup>hanged on a tree:<sup>5</sup> and it was <sup>b</sup>written in the book of the Chronicles before the king.

## CHAPTER III.

<sup>1</sup> *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews: 7 He casteth lots. 8 He obtaineth by calumny a decree of the king to put the Jews to death.*

**A**FTER these things did king Ahasuerus promote<sup>a</sup> Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did *him* reverence.<sup>1</sup>

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.<sup>2</sup>

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews<sup>3</sup> that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, they cast <sup>b</sup>Pur, that *is*, the lot,<sup>4</sup> before Haman from day to day, and from month to month, to the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not<sup>5</sup> for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed;<sup>6</sup> and I will pay<sup>7</sup> ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.<sup>8</sup>

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jew's enemy.

A.M. 3493 or 3549.  
B.C. 511 or 455.

<sup>g</sup> Ge. 40. 19. De. 21. 22. Jos. 8. 29.  
<sup>5</sup> Josephus says they were crucified; and Grotius observes that hanging was a punishment frequent among the Persians.

—C.  
<sup>h</sup> ch. 6. 1, 2. Mal. 3. 16.

## CHAP. III.

<sup>a</sup> Ps. 12. 8. Mal. 3. 15. Pr. 20. 2.

1 The most probable explanation of this is, that Haman was an Amalekite, and Mordecai scorned to do homage to him, show respect in any way to one of that hated nation. Possibly also Mordecai saw the wily and traitorous heart of the powerful but unscrupulous adviser. The sequel shows that Haman's boasted loyalty and devotion to the king was assumed for purposes of personal aggrandizement.—P.

2 Agag was the common name of the kings of Amalek, with whom Israel was commanded to have no peace. Nothing can account for the refusal of Mordecai to do an act of ordinary courtesy to his superior, but the idea that he judged himself thereby contravening a commandment of God. He recollected how Saul his kinsman had suffered for sparing the wicked Agag—he dreaded he might suffer for bowing to his equally wicked descendant.—C.

3 Every single evil passion passes immediately into another when temptation offers. Ham in a peevishness to have been merely proud, instantly he becomes immeasurably cruel—he was offended by the neglect of one man, whom his pride disdains to punish; but in revenge of the imaginary insult his cruelty enacts the destruction of a whole nation.—C.

<sup>4</sup> ch. 9. 24. Eze. 21. 21. He tried to fix upon a lucky day for his project.

4 The casting of lots to find out fortunate months and days, and even hours, is still all-prevalent in Persia. The king maintains an astrologer for this superstitious purpose. European almanacs were formerly filled with such vain but too successful impositions upon credulity, and even yet there are those who prefer one month or one day of the week to another for special undertakings. All this is a departure from God that, rightly considered, amounts to idolatry. The word and spirit of God, and a conscience void of offence, are the only oracles a true believer dares or requires to consult.—C.

<sup>5</sup> Heb. meet or equal.

<sup>6</sup> Heb. to destroy them.

<sup>7</sup> Heb. weigh. Perhaps coining of money was not then begun. It is 418 cart loads.

<sup>8</sup> Or, oppressor, ch. 7. 6.

<sup>9</sup> Jn. 10. 10. Ps. 73. 7.

A.M. 3495 or 3551.  
B.C. 509 or 453.

a lure to the king's covetousness by extirpation. The offer amounts to above two millions of our money, but was not to come out of Haman's private property, as appears from ver. 11, but from the product of the plunder and confiscation arising from the execution of the decree.—C.

<sup>7</sup> ch. 8. 9. 1 Ki. 21. 8. Da. 6. 5, 12, 15.

9 Several signet-rings, of very high antiquity, may be seen in the British Museum. The engraved part revolves upon a pivot, and was used as a signet manual in modern times. Many private and public documents still continue to be so authenticated, and the keeper of the great seal is in Britain an officer of the very highest rank. C.—The Persians have stones in their rings, with answer the purpose of seals. On these their names are frequently engraved, and the impression serves for their signature. It was probably for the purpose of sealing this writing that the king had previously given Haman his ring, by the use of which the sanction of the royal authority would be given to his bloody mandate.—C.

<sup>g</sup> 2 Ch. 30. 6. ch. 8. 10. 14 Ro. 3. 15. Pr. 1. 16; 4. 10. 15, 17.

<sup>h</sup> 1 Sa. 22. 18 Ps. 83. 4. 5. Mat. 2. 16. Ex. 1. 16, 12.

<sup>i</sup> Job 39. 30. Ps. 36. 4. Ja. 2. 13.

<sup>k</sup> ch. 8. 11, 12, 15, 16, 17. 2 Ro. 3. 15. Pr. 4. 16; 1. 16, 15. 57.

<sup>m</sup> Ge. 37. 25. Mat. 14. 6. Jn. 16. 20. Re. 11. 10.

There are few things more awful than this simple statement. An easy-mind monarch is deceived by a crafty and cruel minister—the letters of murderous extermination are despatched, and this accomplished, the king and Haman 'sat down to drink!'

—C.

<sup>n</sup> ch. 4. 16, 8. 15.

2 Because, no doubt, the Jews being numerous in the capital, much resistance and retaliation were apprehended.—C.

CHAP. IV.

1 Different countries have different modes of expressing the same thing, or attempting the same object. Any obnoxious proclamation in a free country would instantly be met by public assemblies and petitions, but under an eastern despotism the effort must be personal. Loud cries are so common in the streets of Asiatic towns that the efforts of Mordecai would not be considered more than the ordinary mode of attracting public attention.—C.

2 Heb. eunuchs.

3 This is a lovely trait in Esther's character. She despises her unhappy relative, whom probably she believes denuded, but 'exceedingly grieved.'

the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; <sup>5</sup>in the name of king Ahasuerus was it written, and sealed with the king's ring.<sup>9</sup>

13 And the letters were sent by <sup>a</sup>posts into all the king's provinces, to destroy, <sup>b</sup>to kill, and to cause to perish, all Jews, both young and old, little children and women, in <sup>c</sup>one day, *even* upon the <sup>d</sup>thirteenth day of the twelfth month, (which *is* the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, <sup>e</sup>being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman <sup>f</sup>sat down to drink;<sup>1</sup> but the <sup>g</sup>city Shushan was perplexed.<sup>2</sup>

## CHAPTER IV.

<sup>1</sup> *The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to intercede with the king for the nation. 10 She excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the suit.*

**W**HEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;<sup>1</sup>

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her <sup>2</sup>chamberlains came and told *it* her. Then was the queen exceedingly grieved;<sup>3</sup> and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but <sup>e</sup>he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her;<sup>4</sup> and gave him a command-

7 And Mordecai told him <sup>4</sup>of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews,<sup>5</sup> to destroy them.

8 Also he gave him the copy of the writing<sup>6</sup> of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to <sup>7</sup>charge her that she should go in unto the king, to make <sup>8</sup>supplication unto him, and to make request before him for her people.

9 And Hatach came and <sup>1</sup>told Esther the words of Mordecai.

10 ¶ Again<sup>1</sup> Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into <sup>2</sup>the inner court, who is not called, *there is* <sup>3</sup>'one law of his to put *him* to death,<sup>7</sup> except such to <sup>4</sup>whom the king shall hold out the golden sceptre,<sup>8</sup> that he may live: but I have <sup>5</sup>'not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think <sup>1</sup>'not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* <sup>2</sup>'shall there enlargement<sup>9</sup> and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether <sup>3</sup>'thou art come to the kingdom for *such* a time as this?<sup>1</sup>

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are present*<sup>2</sup> in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens<sup>3</sup> will fast likewise; and so will I go in unto the king, which *is* not according to the law; and if I perish, *I* perish.<sup>4</sup>

17 So Mordecai went<sup>5</sup> his way, and did according to all that Esther had commanded him.

## CHAPTER V.

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and writeth the king and Haman to a banquet. 6 She, being encouraged by the king to name her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the advice of his wife and friends he prepareth for him a gallows.

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d ch. 3. 9-13.  
e Though ch. 3. 11 gives Haman the silver as well as the people, it seems probable from this statement that some return to the royal treasury was expected from the plunder and confiscation of an industrious and mercantile people.—C.

6 In the Septuagint version a copy of this letter or decree is inserted, but its genuineness is very doubtful. The writer of this book did not think the decree worth inserting. It forms no part of the canon of Scripture.—P.

7 Is. 1. 24. Na. 3. 1. 1 Th. 5. 27. 2 Ti. 4. 3. 1 Ti. 6. 17. Ec. 10. 4. Pr. 15. 1. 18. 23. 16. 14. 15. A. Je. 23. 28. Ac. 20. 27. 1 Co. 4. 2. 1 Th. 12. 3. Pr. 24. 10. Is. 40. 29-31. ch. 5. 1. Da. 2. 6. 7.

8 Such laws still exist in several eastern courts. They originated, no doubt, in the necessity of preventing unreasonable intrusions upon domestic privacy; they were advocated by courtiers on the plea of protecting the royal dignity; but they were enforced for the real purpose of transferring from indolent and luxurious monarchs the whole administration into the hands of their attendants.—C.

9 That such a golden sceptre was used by the Persian kings is stated in Xenophon (Cyrus. 1. 8); but while such authorities are introduced, it is not for establishing the Scripture truth, which is totally independent of such aid, but for illustration of the homage that faithful history pays to divine revelation.—C.

10 1 Co. 7. 4. 5. 1 Pe. 3. 7. Phil. 2. 4. Mat. 10. 24. 25. Pr. 29. 25. 24. 10-12. 2 Co. 2. 14. Le. 26. 42. De. 32. 36. Je. 4. 27. 30. 1 Ti. 4. 28.

11 Heb. *respiration*. 7 Is. 40. 23. Ob. 21. 2. Ki. 13. 5. 24. 27. Agents and occasions are alike in the hand of God. Poor short-sighted humanity can absolutely judge of neither, but when agents and occasions seem suited for each other, it becomes us carefully to watch the leadings of Providence, convinced that God will order all things well.—C.

12 Heb. *found*. 3 Who, no doubt, were Jews, chosen at her request, and as deeply interested as herself in the decision.—C.

13 Noble-minded woman devoted to thy God in fasting, and prayer its inseparable companion, and ready to die for thy religion and thy kindred, and asking no epitaph beyond the record of perishing in so glorious a cause!—A. 14 One only has surpassed this self-devotedness. Esther could have died for her friends! But oh! who died for his enemies? Ro. 5. 10.—C.

14 A.M. 3495 or 3551.  
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residence of the king. The circumstance that Esther is seen by the king, she being in the court, while he was seated in the hall, is explained by the fact that, in the Persian palaces, the principal apartment is open in front, so that the king, from the upper end of the hall, commands a view of the whole court.—J.

2 It was customary with the Persian kings to give particular cities and provinces to their queens and favourites, not in absolute possession, but to furnish various necessities. Historians tell us of one city which was assigned to a Persian queen for sandals, a second for a girdle, a third for her head-dress; of one to furnish a favourite with *flesh*, another with *bread*, and a third with *wine*.—C.

3 Pr. 20. 11. Ep. 5. 15. Mat. 10. 10. Ps. 112. 5. A. Mat. 9. 10. 10. 16. 1 Th. 5. 21. Ja. 3. 13. 1 ver. 3. ch. 7. 29. 12. A. Ja. 3. 13. Pr. 20. 11. Mat. 10. 16. Ep. 5. 15. Ps. 112. 5.

4 Heb. *to do*. 1 Pr. 16. 9. ch. vi.

4 No one can certainly discover the motive of Esther in this postponement. It may have been fear shrinking from a present difficulty in hope of a better opportunity; or, *wisdom* seeking more ingratiation, in hope of greater influence; or *pride* waiting upon a providential opening, and concluding, by the Spirit of God, that her time was not come. The event leads us to adopt this last view of Esther's decision.—C.

5 Lu. 6. 25. Am. 6. 13. Job 20. 5. n ch. 3. 2. Mat. 10. 28. Ps. 15. 4. o ch. 3. 5. Job 5. 2. Ec. 4. 4. Pr. 27. 34. p 2 Sa. 13. 22. q Heb. *caused to come*. r ch. 6. 13. s Da. 4. 30. ch. 9. 7-10; 3. 1. Ps. 49. 6. 16. 73. 4. 8. 12. 37. 35. 17. 14. Job 21. 7. 8. 11. 12. t Pr. 27. 1. 1 Th. 5. 3. Is. 13. 8. Lu. 21. 34. 35. u Job 5. 2. 1 Ki. 21. 4. Ps. 52. 1. 2. Ec. 10. 1. v What a picture does this give of poor degraded human nature! Here was a man, according to his own account, enjoying everything his heart could wish for—wealth, honour, domestic prosperity; and yet the bitter hatred he entertained to another troubled and distracted his mind! Haman was essentially a bad man. He was vain,

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upon his royal throne in the royal house, over against the gate of the house.

2 And it was <sup>1</sup>so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king <sup>2</sup>'held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, <sup>1</sup>'What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.<sup>2</sup>

4 And Esther <sup>1</sup>'answered, If *it seem* good unto the king, let the king and Haman come this day unto the <sup>2</sup>'banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, <sup>1</sup>'What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then <sup>1</sup>'answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform<sup>3</sup> my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do <sup>4</sup>'to-morrow as the king hath said.<sup>4</sup>

9 ¶ Then went Haman forth that day <sup>1</sup>'joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he <sup>2</sup>'stood not up, nor moved for him, he was <sup>3</sup>'full of indignation against Mordecai.

10 Nevertheless Haman <sup>1</sup>'refrained himself: and when he came home, he sent and <sup>2</sup>'called for his friends, and <sup>3</sup>'Zeresh his wife.

11 And <sup>1</sup>'Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and <sup>2</sup>'to-morrow am I invited unto her

upon his royal throne in the royal house, over against the gate of the house.

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12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and <sup>2</sup>'to-morrow am I invited unto her

14 ¶ Then said "Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then "go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

# CHAPTER VI.

1 Ahasuerus, hearing read in the chronicles the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to one that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friend foretells him of his fall.

ON that night could not the king sleep;<sup>1</sup> and he commanded to bring the book of records of the chronicles;<sup>2</sup> and they were read before the king.<sup>3</sup>

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)<sup>4</sup>

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman "thought in his heart, To whom would the king delight to do honour more than to myself?)

A.M. 3495 OF 3551.  
B.C. 509 OF 453.  
u Mar. 6.24. 2 Sa. 13.  
2, 3. 1 Ki. 21.25. 2 Ch. 22.  
34.  
x ch. 3.15 Re. 11.10.  
Ps. 52.4-7.  
y Pr. 4.16. 16. 15. 59.  
7. Ro. 3.15. ch. 7.10.

## CHAP. VI.

1 Heb. the king's sleep fled away.

2 These chronicles were written in verse, and would therefore form an embellished narrative, well suited to amuse the sleepless king. The famous Persian poem of Ferdowsy is nothing but such a chronicle of events from the creation till the tenth century. Similar poetic records may be found in all countries emerging from barbarism; and, in Persia, they continue down till the present day.—C.

3 We have here a key to Esther's postponement of her request. She was guided from first to last by divine wisdom. She may not herself have been fully conscious of it; yet still she was an instrument in God's hands. Matters were not yet ripe for action. The gallows had not been erected. Mordecai's loyalty and devotion had not been fully developed.—P.

4 What a blessing is a government where liberty, and life, and death stand not in the will of any man, but solely in the law openly administered; and deciding upon public evidence, not upon private insinuation! Haman, without a proof of crime, and obtained sentence of death against a nation, and now by a single writ expects the annihilation of the enemy. The date execution of Mordecai! Yet, in lands of law and liberty, let it never be forgotten, that every nation was at one period of its history despotically governed, and that to the light of Christianity is due all the real liberties that any nation has established and enjoyed.—C.

a Ps. 10.13. Is. 10. 7.  
14. Ob. 3. Pr. 18. 12; 16. 18.

A.M. 3495 OF 3551.  
B.C. 509 OF 453.  
b Job 5.11-13.  
5 Heb. in whose honour the king delighteth.  
6 Heb. Let them bring the royal apparel.  
7 Heb. wherewith the king clotheth himself.  
8 Xenophon relates that the robe of Cyrus was half purple, half white, and that any one to wear such a robe was a great offence. The proposal of Haman was therefore high presumption, and indicates a mind abandoned to vanity, and ruined by success.—C.

c 1 Ki. 1.33.

9 This 'crown-royal' was most probably some regal ornament for the head of a horse, as of the man. To put the crown upon his own head, even Haman, in all his pride, would scarcely have dared to propose. This custom of crowning a horse led in state still prevails in Ethiopia.—C.

1 Heb. cause him to ride.

d Ge. 41.43.

f Job 5. 11-13. Mi. 7. 8. Lu. 14.11.

2 Heb. suffer not a whit to fail.

g Ezr. 6.13. Lu. 1. 51. 52. Ps. 30. 5; 31. 20; 33. 18. 19; 37. 39; 102. 11.

h Pitts relates a nearly similar provision in Algiers, in honour of a proselyte to Mohammedanism. See Harmer, vol. ii. c. 6.—C.

i Ps. 131. 1, 2.

k 2 Sa. 15. 30. Je. 14. 4. Job 2. 6. Pr. 11. 8; 13. 1; 21. 18. Ps. 9. 15, 16.

l ch. 5. 10-14.

m ch. 1. 13. Ge. 41. 8. Da. 2. 12. Mat. 2. 1.

n Da. 6. 4-24. 1 Sa. 5. 3. Am. 8. 14. Zec. 12. 2-9.

4 Fully aware of Haman's evil purposes against the Jewish nation, they conclude that Mordecai will show little mercy to the fallen Agagite. In this they judged Mordecai by themselves, or in Jewish dread that righteous retribution which their own consciences told them they deserved.—C.

o Je. 22. 7. De. 32. 35.

7 And Haman answered the king, For the man whom the king delighteth to honour,<sup>5</sup>

8 Let the royal apparel be brought<sup>6</sup> which the king useth<sup>7</sup> to wear,<sup>8</sup> and the horse that the king rideth upon, and the crown-royal which is set upon his head;<sup>9</sup>

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback<sup>1</sup> through the street of the city, and "proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail<sup>2</sup> of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.<sup>3</sup>

12 ¶ And Mordecai came again to the king's gate: but Haman hastened to his house mourning, and "having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.<sup>4</sup>

14 And while they were yet talking with him, came the king's chamberlains, and "hasted to bring Haman unto the banquet that Esther had prepared.

CHAPTER V. REFLECTIONS.—Prudence and courage must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy shall they reap who sow in the tears and mourning of faith. They who venture all for God shall find him able to do for them unspeakably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, he can dispose the spirits of the haughtiest princes to whatever he pleases. But in our dealing with great men, it is best first to conciliate their affection before we ask important favours: and to watch the favourable moment is the best way to insure success. They who are careful to please God need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create

those who have the sleep of his beloved granted to them: or if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of redeeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the conscience. But how little notice earthly princes take of their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits and best services are least rewarded at courts. That modesty and self-denial which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into honours. The longer we have neglected to recompense favours done us we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of the opinion of others.

CHAPTER VII. REFLECTIONS.—God often strangely animates his enemies in power to encourage his people's requests for favour. And a tender regard for natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And though persecution of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who over-

CHAPTER VII.

<sup>1</sup> Esther, entertaining the king and Haman, maketh suit for her own life and her people's. <sup>5</sup> She accuseth Haman. <sup>7</sup> The king in his anger, being told of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came to banquet<sup>1</sup> with Esther the queen.

<sup>2</sup> And the king said again unto Esther on the second day, at the banquet of wine, <sup>a</sup>What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even to the half of the kingdom.*

<sup>3</sup> Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, <sup>b</sup>let my life be given me at my petition, and my people at my request.

<sup>4</sup> For we are <sup>c</sup>sold, I and my people, to be destroyed, to be slain, and to perish:<sup>2</sup> but if we had been sold for <sup>d</sup>bond-men and bond-women, I had held my tongue, although the enemy could not <sup>e</sup>intervail the king's <sup>f</sup>damage.<sup>3</sup>

<sup>5</sup> ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart<sup>4</sup> to do so?

<sup>6</sup> And Esther <sup>g</sup>said, The adversary<sup>5</sup> and enemy <sup>h</sup>is this wicked Haman. Then Haman was <sup>i</sup>afraid before the king and the queen.

<sup>7</sup> ¶ And the king, arising from the banquet of wine in his <sup>j</sup>wrath, *went* into the palace-garden: and Haman <sup>k</sup>stood up to make request for his life to Esther the queen; <sup>l</sup>for he saw that there was evil determined against him by the king.<sup>6</sup>

<sup>8</sup> Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was <sup>m</sup>fallen upon the bed whereon Esther *was*.<sup>7</sup> Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered<sup>n</sup> Haman's face.<sup>8</sup>

<sup>9</sup> And <sup>o</sup>Harbonah, one of the chamberlains, said before the king, Behold also, the gallows<sup>9</sup> fifty cubits high, which Haman had made for Mordecai, who <sup>p</sup>had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

<sup>10</sup> So they <sup>q</sup>hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath <sup>r</sup>pacified.

CHAPTER VIII.

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CHAP. VII.

<sup>1</sup> Heb. *to drink*.  
<sup>a</sup> ch. 5. 6. 12.

<sup>b</sup> Job 2. 4. 2 Sa. 20. 19.  
<sup>c</sup> ch. 3. 9. 13. 4. 7. 8.

<sup>2</sup> Heb. *that they should destroy, and kill, and cause to perish*.

<sup>d</sup> Jos. 9. 23. Ne. 5. 5.

<sup>e</sup> ch. 3. 9. Ezr. 6. 16.

<sup>f</sup> Tit. 3. 8. 14. 15. 6. 13. Pr. 12. 26.

<sup>3</sup> The damage arising from the loss of subjects, and of the revenue arising from their manufactures and commerce. The revocation of the edict of Nantes, by which so many thousands of French Protestants were destroyed or banished, affords a striking example of the commercial damage.

<sup>4</sup> Heb. *whose heart had filled him*.

<sup>5</sup> Ec. 5. 8. Ps. 139. 21.

<sup>6</sup> Heb. *the man adversary*.

<sup>7</sup> Job 39. 22. 15. 21. 22. 18. 5. 12. Ps. 52. 9.

<sup>8</sup> ch. 1. 12. Pr. 19. 12. 16. 14.

<sup>9</sup> Pr. 14. 10. 28. 17.

<sup>10</sup> Pr. 19. 12. 16. 14.

<sup>11</sup> He had so thoroughly studied his sovereign's temper and manner that he read in his countenance the fixed purpose of his heart. He had wickedly fostered the violence of his passions, and now, as he deserved, becomes their victim.

<sup>12</sup> It is said to be still the custom in Persia, that if the king rises abruptly and retires from a trial, it is immediately taken as a signal of death to the accused.—C.

<sup>13</sup> ch. 1. 6. 8. 3. Is. 40. 14. 49. 23.

<sup>14</sup> Some think he had fallen down on the couch where Esther sat, to beg for his life: it seems much more probable he had fallen in a fainting fit, through fear: for the cruel lives sport with the woes of others, are often the greatest cowards when their own are endangered.

<sup>15</sup> Job 9. 24. Is. 22. 17.

<sup>16</sup> Quintus Curtius relates of Alexander, that when he pronounced sentence on Philotas, his face was immediately covered with a veil. And in several eastern countries criminals are still carried to judgment or execution with their faces covered.—C.

<sup>17</sup> A criminal was thought unworthy to behold the face of the king. This action was equivalent to placing him before the king as a malefactor to receive his doom. Many illustrative cases might be quoted from ancient historians; and the custom still prevails.—J.

<sup>18</sup> ch. 1. 10. 14.

<sup>19</sup> Heb. *tree*.

<sup>20</sup> ch. 2. 21. 23. 5. 2.

<sup>21</sup> ch. 2. 25. Ps. 7. 15. 16.

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CHAP. VIII.

<sup>1</sup> ch. 1. 14. with 2. 7.

<sup>2</sup> ch. 3. 10.

<sup>3</sup> Job 27. 16. 17. Pr. 3. 22. 20. 21.

<sup>4</sup> 1 Sa. 25. 24. 2 Ki. 4. 37. He. 5. 7. Ne. 1. 4. 15. 38. 1.

<sup>5</sup> Heb. *and she wept and besought him*.—(On another occasion she again ventured uninvited into the royal presence, and was graciously received, the king, as before, holding the golden sceptre to her.)

<sup>6</sup> Object was, if possible, to obtain a reversal of the bloody decree: for though she and Mordecai were now safe, the edict against her nation was still unrevoked and in force.

<sup>7</sup> ch. 3. 8. 15. 7. 4. Job 5. 11. 15.

<sup>8</sup> In peaceful and settled times such a cruel device as that of Haman against the Jews seems scarcely credible, or at least an attempt, without parallel. The plot against the Huguenots, and the massacre of St. Bartholomew's, in France, can, however, furnish an example of similar devising and cruelty, where the victims were taken totally unawares, and where the king, so far from repenting, like Ahasuerus, of his rash decree, himself took part in the murder of his subjects.—C.

<sup>9</sup> ch. 4. 11. 5. 2.

<sup>10</sup> Pr. 19. ch. 2. 17.

<sup>11</sup> Heb. *the advice*, ch. 3. 12. 13.

<sup>12</sup> Or, *who wrote*.

<sup>13</sup> Heb. *be able that I may do*.—Ne. 2. 3. Am. 6. 6. Je. 9. 1. 4. 19. Lu. 19. 41. 42. 2. 35. Mi. 1. 8. 9.

<sup>14</sup> ver. 1. ch. 7. 10.

<sup>15</sup> ch. 3. 12.

<sup>16</sup> ch. 1. 19. Da. 6. 8. 12.

<sup>17</sup> It seems that according to the principles of Median and Persian jurisprudence, a decree, once signed, could not be reversed: full power, however, is given to Esther and Mordecai to devise any means by which Haman's decree may be counteracted. C.—What ever had passed the royal sanction could never be revoked; and this was the reason why the king was obliged not to reverse, but to give a contradictory decree—that if the Jews, pursuant to the first decree, were assaulted, they might legitimately, by virtue of the second, defend themselves, slay their enemies, and even take the spoil. The maxim in our government that no act can be so framed but that the same authority which enacted it may repeal it, is better suited to the state of human nature; for no human wisdom can foresee all the effects of any regulation till experience has evinced them. Nothing, indeed, could more strikingly shew the absurdity of this law of the Persians than that the king should

unto Esther the queen: and Mordecai <sup>b</sup>came before the king; for Esther had told what he *was* unto her.

<sup>2</sup> And the king took off <sup>c</sup>his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther <sup>d</sup>set Mordecai over the house of Haman.

<sup>3</sup> ¶ And Esther spake yet again before the king, and <sup>e</sup>fell down at his feet, and besought him with tears<sup>1</sup> to put away the <sup>f</sup>mischief of Haman the Agagite, and his device that he had devised against the Jews.<sup>2</sup>

<sup>4</sup> Then the king <sup>g</sup>held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

<sup>5</sup> And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I <sup>h</sup>be <sup>i</sup>pleasing in his eyes, let it be written to reverse <sup>j</sup>the letters devised by Haman the son of Hammedatha the Agagite, which he wrote<sup>3</sup> to destroy the Jews which *are* in all the king's provinces:

<sup>6</sup> For how can I <sup>k</sup>endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

<sup>7</sup> ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, <sup>l</sup>I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

<sup>8</sup> Write ye also for the Jews, as it liketh you, <sup>m</sup>in the king's name, and seal <sup>n</sup>it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, <sup>o</sup>may no man reverse.<sup>4</sup>

<sup>9</sup> Then were the king's scribes called at that time in the <sup>p</sup>third month, (that *is*, the month Sivan,) on the three and twentieth <sup>q</sup>day thereof, and it was written (according to all that Mordecai commanded) <sup>r</sup>unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

<sup>10</sup> And he wrote <sup>s</sup>in the king Ahasuerus' name, and sealed <sup>t</sup>it with the king's ring; and sent letters by post on <sup>u</sup>horseback, and with



people and province that would assault them,<sup>5</sup> both little ones and women, and to <sup>take</sup> the spoil of them for a prey,

12 Upon <sup>one</sup> day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* published<sup>6</sup> unto all people, and that the Jews should be ready against that day to <sup>avenge</sup> themselves on their enemies.

14 So the post<sup>s</sup> that rode upon mules and camels went out, being <sup>hastened</sup> and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in <sup>royal</sup> apparel of blue<sup>8</sup> and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan <sup>rejoiced</sup> and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.<sup>9</sup>

## CHAPTER IX.

<sup>1</sup> The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and causeth Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW, in the <sup>twelfth</sup> month, (that *is*, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it <sup>was</sup> turned to the contrary, that the Jews had rule over them that hated them),

2 The Jews <sup>gathered</sup> themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt:<sup>1</sup> and no man could withstand them; for <sup>the</sup> fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, <sup>helped</sup> the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all

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<sup>5</sup> Could not the Jews have stood upon the defensive without this royal decree? No doubt they could. But then they would have become rebels, and so would have been prosecuted for a new crime. This decree of Ahasuerus rendered their self-defence lawful, while it must greatly have abated the courage of their enemies. A more unnatural mode of government cannot well be conceived, nor can we wonder that the empire was soon afterwards dismembered by a handful of Macedonians.

<sup>6</sup> Ch. 9.10, 15, 16. De. 2.35. Jos. 11.14.

<sup>7</sup> Ch. 3.13. 1. Ex. 15.9.10. Ju. 1.6, 7. Mat. 7.2.

<sup>8</sup> Heb. *resplendent*.

<sup>9</sup> Ps. 37.14. 15.92. 7.9. 11.68. 23. Pr. 11.8. 21.18.

<sup>10</sup> To Cyrus is attributed the origination of posts and couriers.

He is said by the Greek writers to have established post-houses with relays of horses at proper distances; and that by causing them to travel both night and day, he astonished the ancient world by the rapidity of communication with all parts of his vast empire.

Early European travellers were astonished to find similar posting establishments in the Mongol empire, having 10,000 post-houses, and 200,000 horses, and expediting despatches at the rate of 200 or 250 miles in a day.

The origin of posting in Europe is generally ascribed to the university of Paris. (See Marco Polo, 2. 90).—C.

<sup>11</sup> Ch. 3.15. 1 Sa. 21.8. Ec. 9.10.

<sup>12</sup> Mat. 11. 8. Ge. 41.42. 1 Sa. 2.30.

<sup>13</sup> Or. *violet*.

<sup>14</sup> Ch. 3.15. Ps. 30.5, 11. Pr. 29.2.

<sup>15</sup> This is not surprising, for the Jews, though few, were a brave people, and being concentrated into Jewish quarters, as is still the custom in the cities of the East, they could consequently have acted with terrible and combined effect upon their enemies.—C.

CHAP. IX.

<sup>1</sup> Ch. 3.7, 13. Job 11.20.

<sup>2</sup> Ps. 7.163. 15.1630. 11.166. 15. De. 35.35. 36. Ge. 22.14. Ec. 9.12.

<sup>3</sup> Ch. 8.11. ver. 15, 16. Jos. 11.20. Pr. 11.8. 21.18.

<sup>4</sup> Da. 6.7. 24. Ch. 8.17. Ge. 35.5. 21.22. Ex. 23.27. De. 11.2. Jos. 2.9.

<sup>5</sup> Heb. *those which did the business that belonged to the king*.

<sup>6</sup> 2 Sa. 3.1. Ps. 1.3. 41. 37. 38. 92. 7. 12. Pr. 4.18.

<sup>7</sup> To the honour of the Jews it is recorded that they injured none but their assailants, in strict accordance with the terms of the decree, ch. 8. 11. C.—As the Jews were not charged with exceeding the limits assigned them in the king's edict, it may be concluded that they assaulted none except such as appeared in arms against them.

had a great party throughout the empire who, enraged at his fall, would be unable to suppress their hatred against those who had been the occasion of it.—

<sup>2</sup> 2 Th. 1.6. De. 32.35. 36. Ps. 18.31-48.

<sup>3</sup> Heb. *according to their will*.

<sup>4</sup> Ex. 17.14. De. 25.17, 19. 1 Sa. 15.3. Job 27.14. Ps. 21.10.

<sup>5</sup> ver. 15, 16. Col. 4.5. 1 Co. 10.32. Ro. 12.17. Phi. 4.8. Ge. 14.23, with ch. 8.11.

<sup>6</sup> In this they forbore to act up to the terms of the decree, which commissioned them not only to repel their assailants, but to take their spoil, ch. 8.11.—C.

<sup>7</sup> Heb. *came*.

<sup>8</sup> Shushan the palace, i.e. Shushan the royal city, in which the palace was.

The total number slain there was 800. These are generally supposed to have been Amalekites, of Haman's faction, who, enraged at his disgrace and death, and headed by his sons, had taken advantage of the decree to avenge him.—

<sup>9</sup> Ch. 5.6, 7, 2.

<sup>10</sup> Ch. 5.4, 8, 7, 3, 8, 5.

<sup>11</sup> Heb. *let men hang*, 2 Sa. 21.6. ch. 5.11, 13; ver. 10. Ps. 46.8; 66.23, 28. Ex. 20.5. Is. 10.20-22.

<sup>12</sup> How could this be, seeing they were already slain? ver. 10. Their dead bodies were hanged up, according to a custom of the Jews (Jos. 10. 26), and a practice still found in Persia and other countries.

—They had been slain on the previous day, and the request was that their dead bodies should be hung up for the greater infamy, and for the purpose of deterring others.—

<sup>13</sup> He. 11.33. Ps. 118.7-13.

<sup>14</sup> ver. 10, 16. He. 13.5. 1 Co. 6.12. 1 Th. 5.22.

<sup>15</sup> They gathered themselves, not into an army, but into local bands. And as none of them all laid their hands on the prey, there can be little question that Mordecai had given them warning to manifest, by this universal abstinence, that they sought protection and not plunder. The previous exercises of fasting and prayer in which they had been engaged would render their minds peculiarly accessible to such admonition.—C.

<sup>16</sup> Ch. 8.11. Le. 26.7, 8. Ps. 18.34-48.

<sup>17</sup> Heb. *on it*.

<sup>18</sup> Ne. 8.10. Ec. 10.19. Ge. 21.6. Ps. 118.11-29. Ex. 15.1-22. De. 16.11, 14.

<sup>19</sup> History is found in books, the evidence of history generally in institutions. Independently, therefore, of the higher evidence of Scripture, it is always accompanied by such institutional evidence as no other history can furnish. This yearly festival, which the Jews still celebrate, gives witness to the

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5 Thus the <sup>2</sup>Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would<sup>3</sup> unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The<sup>4</sup> ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but <sup>on</sup> the spoil laid they not their <sup>4</sup>hand.

11 On that day the number of those that were slain in Shushan the palace was <sup>5</sup>brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan<sup>6</sup> the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, <sup>what</sup> is thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, <sup>If</sup> it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and <sup>let</sup> Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.<sup>7</sup>

15 For the <sup>8</sup>Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but <sup>on</sup> the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves <sup>together</sup>, and <sup>stood</sup> for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar: and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

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and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

19 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

20 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

21 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

22 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

23 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

and on the fourteenth day of the <sup>same</sup> rested they, and made it a day <sup>of</sup> feasting and gladness.

24 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof,

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot,) to consume them, and to destroy them:

25 But when Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur: therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail,

A.M. 3495 or 3551.  
B.C. 509 or 453.

¶ Ne. 8.10, 12. ver. 22;  
ch. 8.17.

¶ The history of this memorable deliverance, 1 Ch. 16.12. Ps. 145. 4-12; 124. 1-5. 2 Co. 1. 10, 11. Col. 1.10.

¶ Mordecai wrote these things, that is, this book or history, and not merely the letters that accompanied it.—C.

¶ Ro. 12.15. Ex. 13.3.

¶ See note on ver. 18.

¶ ch. 3. 12, 13, with ver. 2-16. Ps. 9. 1, 2; 34. 1, 4; 103. 2; 116. 13-18.

¶ Ne. 3. 10-12. ver. 17-19; ch. 6. 17.

¶ The Orientals not only invite their friends to feasts, but usually send a portion of the banquet to those that cannot conveniently come, especially their relatives and those in a state of mourning.—I.

¶ ch. 3. 5-13.

¶ ch. 3. 7. ver. 26, 28.

¶ Heb. crush.

¶ Heb. when she came, ch. 7. 5-10; 8. 1-14; 9. 1-14.

¶ Nu. 16. 40. Eze. 39. 11.

¶ The way in which the feast of Purim is now kept by the Jews is as follows:—The 13th of Adar is kept as a fast, and is called the fast of Esther. It is a time of humiliation and prayer. At sunset the festival commences by a public service in the synagogue, after which the whole book of Esther is read from a special roll containing it alone. The passage containing the names of Haman and his sons (9. 7-9) is read very rapidly, to indicate that they were hanged at once. In the M.S. roll the names are placed underneath each other, each one occupying an entire line, and the whole ten being on a page by themselves. On the morning of the 14th there is another public service in the synagogue, after which the roll of Esther is again read through as before. The rest of the festival is spent in feasting and rejoicing—often in revelry and drunkenness.—P.

¶ Supposed to be a word of Persian origin, and signifying lot.—C.

¶ De. 5. 3; 29. 14, 15. Jos. 9. 15, with 2 Sa. 21. 12.

¶ Heb. pass.

A.M. 3495 or 3551.  
B.C. 509 or 453.

¶ Ex. 12. 17. Le. 23. 43. Ju. 5. 11. Job 19. 23.

¶ Ps. 103. 2.

¶ Heb. pass.

¶ Heb. be ended.

¶ Accordingly this book is twice read by the Jews in the synagogue during the feast of Purim; once on the evening of the first day of the feast, and again the next morning. At every mention of the name of Haman the congregation make a noise, by stamping on the floor and beating on the seats, and exclaiming, 'Cursed be Haman! let his memory rot,' &c. In some countries the feast is a species of carnival, on which the bounds of temperance are entirely overpast; and even where these boundaries are more respected, an extraordinary degree of indulgence is still conceded. So little, alas! can humane nature call up the joy of the feast, without laying up in store some sorrow for the future. See Allen's *Modern Judaism*, p. 419.—C.

¶ Heb. all strength.

¶ ch. 1. 1. 8. 9.

¶ Is. 39. 8. Zec. 8. 19.

¶ Ro. 15. 5. Ep. 4. 3. 15. 1.

¶ Th. 2. 10. He. 12. 14. Ja. 3. 7.

¶ That the Jews scattered through so many provinces should have so universally concurred in adopting the feast, furnishes an additional evidence to the history. The rabbins, however, say that thirty-five elders protested against the institution (*Lightfoot* on Jn. 20. 22), as an unauthorized addition to the law of Moses.—C.

¶ Heb. for their souls.

¶ ch. 4. 16. Jonah 2. 9, with 3. 8.

CHAP. X.

¶ Lu. 2. 1. ch. 1. 1; 8. 9.

¶ Ro. 12. 7. 9.

¶ Lesser Asia and its isles, Da. 1. 18. Ge. 10. 8.

¶ Ki. 11. 4; 14. 19, 29; 15. 7, 23.

¶ Heb. made him great, Ps. 18. 35. Job 29. 8. 9.

¶ The Persian empire extended from the Hellespont to the Indus, 2500 miles; and from Pontus to the Arabian Sea, about 3000 miles; including several isles of the Mediterranean and Aegean Seas.—C.

¶ Ge. 40. 40-44. 2 Ch. 28. 7. 1 Sa. 23. 17.

¶ ch. 3. 1. Lu. 2. 52.

¶ Ne. 2. 10. Ps. 137. 5.

¶ Ro. 9. 2, 3; 10. 1.

that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.<sup>2</sup>

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,<sup>3</sup> to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim<sup>4</sup> in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves,<sup>5</sup> and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

## CHAPTER X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?<sup>1</sup>

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

of God appear selfish, worldly, or covetous. And if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances and their circumstances ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well in-

tended at first should by degrees become an occasion of wickedness. Nothing more purifies the heart and adorns religion than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

CHAPTER X. REFLECTIONS.—It is a great

mercy in an arbitrary government, when the weakness or wickedness of the monarch is balanced by the good qualities of the minister of state. They only are truly great whose power and dignity are employed for the public good. But, alas! how unsubstantial the whole pomp, grandeur, and wealth of this world, which soon pass away!

## GENERAL REMARKS ON THE HISTORICAL BOOKS.

[It has been well observed by a recent writer that 'the Old Testament may be regarded from two points of view—the religious and the literary. It is needless here to enlarge on the disproportion between the value of the two, or to re-assert the truism of the uselessness for the highest ends of the most accurate knowledge of the literary history of the Holy Scriptures, and the most minute acquaintance with their criticism, unless we also employ the Scriptures for the purpose for which they were given by divine inspiration, and make them 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' But while we endeavour to keep both in their places, and especially not to exalt the lower at the expense of the higher, we must recognize the existence of the two characters borne by the Old Testament. We must not be afraid to acknowledge the undoubted fact that it is not merely a revelation of God—his being, his attributes, his will, his works, his ways; but also a national literature, and a collection of books of different characters—historical, prophetic, poetic, and didactic; of widely different dates, some perhaps misdated, by very diverse authors, and some perhaps wrongly assigned.' The notes and reflections attached to the text in this Bible have been written almost exclusively from the religious point of view. The divine origin and sacred character of the book has never been lost sight of. It has been treated, in fact, as a revelation from God rather than a work of human authorship. I now think it well to append a very few observations, from a purely literary stand-point, upon the origin, history, and character of the historical books, which, as arranged in our English version, conclude with Esther.

It is important, at the outset, to know exactly what is the meaning of the word *canonical* as applied to books of Scripture. The meaning of the term *canon* was primarily a 'canon;' then, technically, a 'measuring cane;' then, metaphorically, 'anything which serves to regulate other things.' Hence *canonical books* are those which form the divine rule of faith and practice—by which men determine what they are to believe, and what they are to do. In the primitive church, however, the word was not always employed in the same definite sense. By some it was used to designate those books which were publicly read in the churches; and as in some churches apocryphal books were permitted to be read, the term *canonical* was given to them. Thus originated the admission by the Church of Rome, and the Greek church, of certain uninspired writings into the canon of Scripture. But while the term *canonical* was thus somewhat vaguely used in the early church, and by the early fathers, it is most important to bear in mind that, during the first four centuries of our era, there existed no doubt or uncertainty as to the books which were inspired and of divine authority, as contradistinguished from those which were uninspired. The books of Maccabees, and a few others, are classed by some churches among the historical books of the Old Testament; but their inspiration was never admitted by the Jews, or by any Christian writer or church during the first three centuries. The Jewish canon of the Old Testament, which received the sanction of our Lord and his apostles, was identical with that of our present authorized version.

It is well to observe, however, that the arrangement of the books in the Jewish canon was different from ours. The Jews divided the Old Testament into three parts—the *Law*, the *Prophets*, and the *Psalms*.

1. *The Law* included the five books of Moses—our Pentateuch in fact—and was usually written continuously upon one parchment roll, and called either 'The Law,' or 'The Book of the Law.'

2. *The Prophets*. Under this general name were comprehended two distinct classes of writings, which were again distinguished from each other by specific titles—(1) *The Earlier Prophets*, including only the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; (2) *The Later Prophets*, including all those books of the Old Testament, with one exception, which are strictly prophetic, and which were classed under two heads, namely, (a) *The Greater Prophets*, Isaiah, Jeremiah, and Ezekiel; (b) *The Twelve Minor Prophets*, from Hosea to Malachi. The general name *Prophets* was given to them because they contained a large portion of prophetic matter, and were written by men gifted with prophetic power.

3. *The Psalms*, or *Writings*, comprehended the remaining books which

were included in the Jewish canon as in ours. The *Talmud*, for example, makes the total number of books in the Old Testament *twenty-four*; Josephus makes it *twenty-two*; we make *thirty-nine*. The *Talmud* arranges them as follows: *Law*, 5; *Prophets*, 8; *Psalms*, 11. This is done by counting 1 and 2 Samuel one, 1 and 2 Kings one, the twelve minor prophets one, 1 and 2 Chronicles one, Ezra and Nehemiah one. Josephus has the same plan, only he unites Ruth with Judges, and Lamentations with Jeremiah.

The arrangement of the books in our Bibles is widely different from that followed by the Jews, and is more in accordance with their character and subject-matter. Our arrangement is not modern. We find it in the Septuagint version, which was made in Egypt in the third century B.C. It was followed by Jerome in his translation, which is now well known as the Latin Vulgate. It was adopted by Luther and the Reformers. The general plan is a threefold division into historical, poetical, and prophetic. The *first* division embraces *seventeen* books, terminating with Esther; the *second* division *five*, terminating with Canticles; and the *third* division *seventeen*. Each of the two first divisions is arranged chronologically, and this is very important to the student who wishes to read them systematically. In the third division, however, the chronology is not adhered to; and the reader is apt to become confused when passing suddenly from Daniel, one of the latest, to Hosea, one of the earliest of the prophets; and again from Zephaniah, who prophesied during the reign of Josiah, to Haggai, who lived after the exile. It will be well to remember that in our Bibles the prophets are divided into two groups, the *greater* and the *minor*. The former group includes Daniel, and is arranged chronologically; the latter includes the *twelve*, and is also arranged with a near approach to chronological order.

After these general observations on the whole of the Old Testament canon, I shall now direct special attention to the first great division of our English Bible, which comprehends the Historical Books.

1. *THE PENTATEUCH* contains an outline of the history of the world from the creation till the death of Moses. History forms its groundwork. Wherever doctrines or moral precepts are introduced, they are connected with historic facts. As a history we may inquire, Who was its author? When was it written? and What were its sources; or, in other words, whence did its author derive his information?

The Pentateuch professes to have been written by Moses during the last forty years of his life. Such at least is the impression which a thoughtful perusal would leave on any unprejudiced mind. In Ex. 17. 14, it is recorded that the Lord commanded Moses to write an account of the war with Amalek '*in this Book*.' The Hebrew words indicate a *book* well known to Moses—a book intended to be handed down to posterity, at once for the future guidance of rulers, and to show that God would execute his prophetic judgments. Of this book Moses was the author; and we find him from time to time receiving divine instructions to record in it the great events of Jewish history, Ex. 24. 1-7; 34. 27; Nu. 33. 1, 2. The account of its completion and solemn delivery into the custody of the priests is most important: 'And Moses wrote this law, and delivered it unto the priests, the sons of Levi, . . . and unto all the elders of Israel. . . . And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing,' De. 31. 9-11.

We have thus an indication of the *way* in which the Pentateuch originated. It was not written at once. Genesis was first compiled by Moses, apparently from authentic and inspired documents, written by the patriarchs, and handed down through successive generations. Genesis formed the groundwork of the Bible. When it was compiled it was called *The Book*. The rest of the

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ancient peoples and tribes. The writer must therefore have been personally acquainted with Egypt and the whole desert of Arabia; and he must have possessed besides most extensive learning. All these things point to one man, and one only. Moses, who was brought up at the court of Pharaoh, who was learned in all the wisdom of the Egyptians, who spent forty years in Egypt, and forty in the peninsula of Sinai—Moses is the only man on whom the scholar could fix his attention as the author of the Pentateuch.

What is indicated in the Pentateuch itself is fully stated by subsequent writers. In a literary point of view, the testimony of antiquity to the authorship and credibility of the Pentateuch is most interesting. The first evidence is that of a contemporary—a man who had fuller opportunity of knowing the whole truth than any other. When Joshua entered on his office as Moses' successor, he thus records the charges given to him by Jehovah: 'Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night,' &c., Jos. 1. 6, 8. Again, at the close of his life he himself gave this last solemn admonition to the Israelites: 'Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,' Jos. 23. 6. This book of the law is quoted or referred to by a line of illustrious authors extending from the time of Joshua down to the commencement of our era. A close inspection proves that every book of the Old Testament, with the exception of Job, indicates in one way or another the previous existence of the Pentateuch. In many of them it is mentioned by name, Ju. 3. 4; 1 Sa. 2. 13; 1 Ki. 2. 3, sq.; 2 Ki. 23. 25; 2 Ch. 23. 18; Ps. 119. 7-11; Dan. 9. 11, 13; Ezra 3. 2; in others it is quoted; in others simply referred to. The testimony of Nehemiah, the last of the historical writers in the Old Testament, is especially worthy of note. He speaks of Moses as its author, Ne. 8. 14; he calls it the 'book of the law of God,' Ne. 8. 18; he says it was read throughout at the feast of tabernacles; and he gives a summary of its contents, Ne. 9. 1, sq. And the last of the prophetic books is equally clear in its testimony. Malachi says, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel,' Mal. 4. 4.

I have now brought down the testimony for the authorship and authenticity of the Pentateuch to the close of the Old Testament period. I have shown it to be clear and uniform from Joshua to Malachi. The Pentateuch was known to the whole Jewish nation. It contained the code of national law, the directory for national worship, the confession of the national faith. Many of its enactments were felt to be burdensome; but no attempt was ever made to dispute their divine authority. The unanimous and continuous testimony of the Jews regarding the Pentateuch was that Moses wrote it by divine inspiration. That testimony is embodied in the authentic records of national history, in the odes and hymns of poets, and in the writings of prophets. In fact it pervades the whole national literature. We may therefore conclude that 'at no time from the days of Joshua would it have been possible for any man, or any body of men, to introduce among the Jewish sacred records a modern work, or a modern compilation of ancient fragments and traditions, and to gain for it the confidence and respect of the nation. The imposition would have been at once detected and exposed.'

The chain of evidence does not end here. It extends unbroken down to the time of the New Testament, and from that period to our own day. In the apocryphal books of Ecclesiasticus (ch. 24. 23), Esdras (1 Esd. 1. 6), Baruch (ch. 1. 20), and Maccabees (2 Mac. 7. 30), the law of Moses is distinctly mentioned and quoted as authoritative. Philo, the distinguished Jewish philosopher of Alexandria, wrote a life of Moses, and gives a detailed account of his great work, the Pentateuch. Josephus, the representative of the Jewish literati in Palestine, as Philo was in Egypt, is equally full and clear in his testimony.

I have hitherto cited Jewish testimony alone. Some may perhaps affirm that the Jews were not impartial witnesses. I do not admit this. I affirm, on the contrary, that they were the best and safest witnesses. But to take away all ground of objection, I shall quote a few heathen testimonies. Hecataeus of Abdera, a contemporary of Alexander the Great, and a man famed for learning and wisdom, wrote a history of the Jews, in which he has described the exodus, and attributed the Pentateuch to the great lawgiver. Eupolemus, a Greek historian, who lived a century and a half later, states that Moses was the author of the book of the Law. Manetho, a learned Egyptian of the age of Hecataeus, ascribes to Moses the formation of the Jewish code. To these might be added Tacitus, Juvenal, Longinus, and many other classic writers, all of whom ascribe to Moses the institution of that code of laws which we find in the Pentateuch. 'These authors cover a period extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the emperor Aurelian, when the literature of the Jews had been thoroughly sifted by the acute and learned Alexandrians. They constitute not the full voice of heathenism, but only an indication of what that voice was. Here then we have a mass of sound historical evidence for the genuineness and authenticity of the Pentateuch such as no other ancient writings can supply.'

portions, composed in the spirit, or with the design, of mere secular history. There are indeed notices of the origin of the arts, of the founding of cities, of the wars of some ancient tribes, but all these are referred to in a way which plainly shows their entire subordination to the sacred object of the narrative. The whole history of the Cainites, for instance, is disposed of in ten verses (Ge. 4. 16-26), while the particulars referred to are adduced as indications of the character of this rejected family, and of the sources whence they looked for happiness. The wars of the eastern kings, too, are only noticed on account of the part Abraham took in rescuing Lot; and to introduce the interview of the patriarch with Melchizedec. The object, then, of the Pentateuch was not to give a full or systematic history either of the physical or political world, but simply to notice such facts in connection with both as tended to show in what relation the universe and man stand to God; what duties God requires of man; and what provision God has made for man's temporal and eternal welfare. Whatever is calculated to throw light on these subjects is narrated—all else is excluded. This I take to be the key to the narratives in the Pentateuch. This shows why incidents in the personal and family histories of the patriarchs are minutely related, why conversations, dreams, and visions are recorded with great fulness of detail; while the rise of dynasties and kingdoms is barely mentioned. This shows, too, why the account of the creation of man occupies such a large space, while the most stupendous creations and arrangements of the material universe—the countless orbs of heaven, the strata of the earth's crust, the air, the ocean, the trees, the grass, the flowers, the multitudinous forms of animal life—are either passed over or despatched in a word or two. In fact the Pentateuch looks at, and speaks of, the whole of this world, and the whole material universe, merely in its relation to a creating and governing God, and to man as a moral and immortal being. The opening words of the Pentateuch may be regarded as intended to show the relation of God to the physical universe. The next part his relation to the whole human race—that in him they live, and move, and have their being; that to him they are responsible; that by him they will finally be judged. All that follows—the great body of the Pentateuch, and indeed of the Bible—was designed to show the special and peculiar relation of God to his church and covenant people. They are his by a double ownership. He watches over them with a double interest and care.

The grand design, therefore, of the Pentateuch is to show God as the Creator and Ruler of the universe; to show when, and for what purpose, the present terrestrial economy was instituted; to show that mankind is one fraternal tribe, protected, guided, and provided for by the care of a Father, the only and omnipotent Creator; to show the object for which man was created, and the destiny in store for him; to show the provision made for man's spiritual as well as his temporal wants, in the promise of a MESSIAH; and to show the way in which God selects, governs, and redeems his church. All the historic facts, all the incidental allusions, all the scientific notices, are subservient to one or other of these objects. The Pentateuch is a system of divine truth grafted on a series of physical and historical events. It is this characteristic which makes it so infinitely superior to all the so-called sacred books in the world. The Pentateuch is not a collection of poems more or less beautiful; it is not a philosophical speculation on the origin of the universe; it is not an unintelligible jumble which expositors can twist at pleasure from a cosmological essay into a treatise on ethics. It is a sacred history; but a history designed to show God's relation to the universe as Creator and Sustainer; and especially God's dealings with man, and man's duty to God. It is only when viewed in this light we can understand why the history of the fall is given with such minuteness; and why the biographies of three patriarchs occupy whole chapters, while the histories of the mightiest nations and potentates are dismissed in a single sentence. It was to the patriarchs God revealed himself; to them the promise of the Messiah was given; and hence to those wandering chiefs attaches a grandeur and an interest greater far than that of the Babels and the Nimrods of the world.

In the remaining historical books the history of the people of Israel, which was begun in the Pentateuch, is carried on continuously from the death of Moses to the re-establishment of the Jews in Palestine after the captivity, under the leadership of Ezra and Nehemiah. They thus cover a period of a little more than a thousand years. They may be divided into two groups. The *first group* begins with Joshua and ends with 2 Kings. The history is continuous. The book of Joshua closes with his death, after narrating the partition of Palestine among the tribes, and the overthrow of the most formidable of the Canaanitish kings. Judges embraces the history of Israel from the death of Joshua to the death of Samson. The books of Samuel continue it down to the close of David's reign; and the two books of Kings narrate the history of the Jews to the Babylonish captivity. The *second group* begins with Chronicles and ends with Nehemiah. The history here is also continuous, but to a large extent it overlaps the former group. The books of Chronicles begin with genealogical tables which extend back to Adam, and reach onward to David, where the narrative is taken up, and a history of the kingdom of Judah given down to the captivity. Malachi closes the history of the Jews in the Old Testament.

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ascertained. Joshua doubtless wrote the greater part of the book which bears his name; and Samuel may have been the author of Judges and a part of the books of Samuel. Ezra and Nehemiah probably composed those books which have been called after them; but more than this we cannot say. Another and much more interesting question presents itself to the thoughtful reader. Whence did the authors obtain their information? It could not have been in all cases from personal knowledge, for the book of Judges embraces the history of about five hundred years; Samuel of more than a hundred years; Kings of four hundred and fifty years; and Chronicles of a still longer period. Direct revelation from God was, of course, possible. Some of the facts and truths recorded were confessedly obtained from that source; but we have no evidence that ever ordinary history was revealed. The analogy of Scripture is altogether opposed to such a theory. Whatever came within the sphere of ordinary observation was recorded in the ordinary way. There was no new revelation of it to the mind of the historian; and there was no supernatural power exerted farther than was necessary to enable fallible man to write observed facts with infallible accuracy.

In the book of Genesis we have some incidental evidence of the source from which Moses obtained his information. Close observation shows to even the ordinary reader traces of distinct narratives, or documents; sometimes overlapping each other, and recording events from different points of view, and with different details. These documents generally begin with some set phrase, such as, 'These are the generations of the heavens and the earth,' Ge. 2. 4; 'This is the book [or writing] of the generations of Adam,' ch. 5. 1; 'These are the generations of Shem,' ch. 11. 10; 'Now these are the generations of Esau,' ch. 36. 1. The details of facts, of genealogies and lists of names, and of long conversations, are given with a minuteness and circumstantiality which indicate an actor or eye-witness. The words and phrases used, and the general style, show distinctive individuality. My belief is that the leading personages in primeval history—Adam, Seth, Enoch, Abraham, Jacob, Joseph—each recorded the events which transpired in his own times; and that the records thus prepared were handed down from generation to generation, until at length they were embodied by Moses, under the infallible guidance of the Holy Spirit, in one continuous history.

In addition to the documents which Moses appears to have used in the preparation of the book of Genesis, he mentions and quotes from a separate work, 'The Book of the Wars of the Lord,' Nu. 21. 14, 15. The title and the quotation show that this must have been a collection of odes, composed at different periods, to celebrate the wars waged by Israel, under the guidance of Jehovah. They may have been so connected by brief annals as to form a continuous history, comp. Nu. 21. 17, 18; 27. 3. The authors of the succeeding historical books of the Old Testament seem to have made full use of national records and contemporary annals. Joshua (ch. 10. 13) and the author of 2 Samuel (ch. 1. 18) quote from the *Book of Jasher*, which appears to have contained a collection of odes on some of the most remarkable events of Israelitish history. At the close of the reign of Solomon, the sacred writer refers for a fuller history of the events of that important period to the *Book of the Acts of Solomon*, 1 Ki. 11. 41; and the character of the reference implies that the writer was himself largely indebted to that book. In regard to the history of King David the author of 1 Chronicles says:—'Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries,' ch. 29. 29, 30. In one or other of the historical books, reference is made to the following works: 'The Prophecy of Ahijah the Shilonite,' 2 Ch. 9. 29; 'The Visions of Iddo the Seer against Jeroboam the Son of Nebat,' 2 Ch. 9. 29; 'The Book of the Chronicles of the Kings of Judah,' 1 Ki. 14. 19; 'The Book of the Kings of Israel and Judah,' 2 Ch. 27. 7. The two last are probably identical, and are referred to very often both by the writers of Kings and Chronicles. The work must have been large, and was perhaps an official or

national record of the leading events which occurred both in the northern and southern kingdom. Mention is likewise made of histories or annals written by Jehu the son of Hanani, 2 Ch. 20. 34; by Isaiah the prophet, 2 Ch. 26. 22; by Hosai (rendered in the English version 'the Sayings of the Seers,' 2 Ch. 33. 19); and of 'The Chronicles of King David,' 1 Ch. 27. 24. All these were probably contemporary works, from which the sacred writers extracted, under divine guidance, the facts which they wove into Bible history.

It has been objected to the view given above with regard to the original sources of the book of Genesis, that the art of writing was unknown in those primeval times. If this can be proved, the theory of written documents is untenable. But recent discoveries have dissolved this argument, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses. A number of Egyptian *papyri*, written in the hieratic character, are now in the British Museum, all of which are of the age of Moses or anterior to it. There is one in the Bibliothèque Impériale at Paris, which appears to have been written two centuries before Abraham migrated to Palestine. Recent discovery has achieved still greater triumphs on behalf of divine revelation. Away in the midst of a parched desert, near the banks of the Euphrates, are great mounds covered with dust and sand. They mark the site of Abraham's native city, Ur of the Chaldees. Some of them have been excavated, and bricks, cylinders, and other monuments have been dug up, bearing inscriptions dating back from the time of Abraham to the period of the confusion of tongues. Thus it is that some of the very earliest monuments in the world bear inscriptions which are still legible; and this fact, taken in connection with incidental allusions in the book of Genesis, seems to indicate that He who first taught the human tongue to articulate intelligible sounds, taught at the same time the human hand to trace intelligible characters.

The foregoing considerations give an additional antiquarian interest to the historical books of the Old Testament. We recognize in them not merely the earliest specimens of literature, but venerable records handed down from periods when most of us have been accustomed to think the means for forming a literature did not exist. It seems to me highly probable that to Adam the revelation of God's creative work was first made, and by him it was recorded; and that to him we are indebted for the striking narrative of his converse with God in Eden, and for the whole account of the fall. Noah was the natural historian of the deluge. Abraham was his own biographer, and we find in his life just such simple and graphic details of facts, incidents, and conversations as an eye-witness would record. Jacob alone could have written so fully the story of the dream at Bethel, the romantic incidents of Padan-aram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memorials Moses embodied in his history.

To some this view may appear strange; it may perhaps run counter to their early impressions, or to what may be called traditional theory. But does it detract one iota from the authenticity of the sacred history? Does it contradict one single passage in God's Word? Does it tend in the least to contravene the truth of the Mosaic authorship or plenary inspiration of the Pentateuch? It seems to me that it tends to encircle this venerable book with a yet brighter halo of glory, and to give it if possible a yet higher claim upon the attention of the Christian scholar and antiquary. We can see in it not merely a connected history drawn up by Moses; but we can recognize, embodied in that history, the sublime story of creation written by Adam in Eden; we can recognize there Noah's own account of the deluge, perhaps composed in the ark; we can recognize fragments of the autobiographies of Abraham, Jacob, and Joseph. We can see besides the infinite wisdom of God pervading each fragment as well as the combined history—giving life-like reality to its characters, giving perfect accuracy to its details, giving infallible certainty to scientific developments, and investing with absolute historic truth its wondrous and cheering prophecies and promises. P.]



# THE BOOK OF JOB.

By whom the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as really existent as Noah or Daniel, Eze. 14. 14, 20; and as a patient sufferer who obtained a joyful deliverance, Ja. 5. 11. It is an ancient history. The length of Job's life; the rare use of the divine name of JEHOVAH, and frequent use of SHADDAI, or Almighty and All-sufficient; the remarkable remains of religion in the land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion to the dividing of the Red Sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly tempt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps a hundred years before. We have here, (1) The history of Job's sufferings and his remarkable patience under them, issuing in a sad mixture of human weakness in his cursing the day of his birth, ch. i. ii. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, *Whether remarkable judgments be certain tokens of the wickedness of those upon whom they are inflicted?* The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and prove that wicked men often prosper in this world while the godly are exposed to manifold calamities. The scope of his friends is to prove that no good man is subjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as a hypocrite, because of his uncommon troubles, iv.-xxxi. (3) A decision of the dispute; by Elihu, then by JEHOVAH. The aim of Elihu is to leave Job's state undetermined, or even to admit it to be good; and only to charge him with his misbehaviour under his trouble, as too arrogant and self-justifying, especially when he had to do with a God of infinite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, greatness, and extensive influence; and thereby lead him into a sense of his iniquity in insisting so much upon his own justification, and complaining so unguardedly of the providence of God:— and at last he justifies him, in opposition to his three friends, in his character and sentiments, xxxii.-xlii. (4) The whole issues in Job's great honour and redoubled prosperity, xlii. In this book we have at once a most noted encouragement to patience, and a system of the most ancient believers' apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty of God; and concerning his works of creation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ and the usefulness of good works; and, in fine, concerning the resurrection of the dead and eternal life.

[The age of the book of Job is a subject of deep interest to the biblical scholar. We have no direct evidence bearing upon it. Jewish tradition assigns to it a very high antiquity. The critic, however, must depend for his arguments mainly on the character of the book itself—on its language and style; on the manners and customs it portrays; and on its reference to, or silence regarding, the great facts and personages of sacred history. All are agreed that the language of the book is of the oldest type found in the Bible. It has certain peculiarities. It has a closer affinity to the Arabic than any other of the inspired writings, arising from the close connection of Job with the nomads of the Arabian desert. There are besides many Aramaic words and phrases in it; but these are of an archaic form, entirely different from those found in the later Hebrew writings. The style of the book—its terse, rugged, and highly poetic language—resembles portions of the book of Genesis, the song of Deborah, and the Proverbs of Solomon, and is characteristic of a primitive and imaginative people. 'The language,' says a recent writer, 'belongs altogether to a period when thought was slow, but profound and intensely concentrated; when the weighty and oracular sayings of the wise were wont to be engraved upon rocks with a pen of iron and in characters of molten lead. It is truly a lapidary style, such as was natural only in an age when writing, though known, was rarely used, before language had acquired clearness, fluency, and flexibility, but lost much of its freshness and native force.' The manners and customs so clearly developed are those of a simple and primitive people. The vast flocks and herds, the semi-nomad, semi-agricultural mode of life, the profuse hospitality, the sudden and sweeping reverses of fortune, are all characteristic of the earliest patriarchal age. The nearest approaches to them are in the histories of Abraham at Beersheba and Laban in Mesopotamia. This book affords a very graphic and full picture of the manners and customs, domestic, social, and political, of the period. Yet there is no straining in it—no aiming at effect; all is easy, natural, simple, affording clear proof that the writer was personally familiar with the scenes he depicted. The free, vigorous, and wild simplicity of the life portrayed in the book of Job bears the stamp of a hoar antiquity; and the style of the narrative shows that the author must have been contemporary with the events. Another consideration leads to the same conclusion. The book is silent regarding the Mosaic law. Its peculiar enactments and institutions, which gave a tone and distinctive character to all the subsequent literature of the Jewish nation, were manifestly unknown to the author of this book, as well as to all the actors introduced into it. The book is silent too regarding the Egyptian bondage, the exodus, the wilderness journey, and the entrance into Canaan. This silence can only be accounted for by the supposition that the date of the book was anterior to those events. 'The sanctions and penalties of the law, if known, could scarcely have been passed over by the opponents of Job, while the deliverance of Israel and the overthrow of the Egyptians supplied exactly the examples which they required to silence the complaints and answer the arguments of Job.' The forms of law, the system of worship, the illustrations and allusions of the book are those of the patriarchal age. Everything therefore in this book tends to show that it 'stands apart from all other productions of the Hebrews, belongs to a different epoch, and, in accordance with the surest canons of criticism, to an earlier age.' P.]

## CHAPTER I.

<sup>1</sup> The holiness, riches, and religious care of Job for his children.  
<sup>2</sup> Satan, appearing before God, by calumniation obtaineth leave to tempt Job. <sup>13</sup> Understanding of the loss of his goods and children, in his mourning he bleseth God.

THERE was a man in the land of Uz whose name was Job; and that man was perfect<sup>1</sup> and upright and one that feared God.

A.M. cir. 2484.  
B.C. cir. 1530.

### CHAP. I.

a Ge. 10. 23; 22. 21. La. 4. 21. 1. Ch. 1. 17. 42.  
b Ge. 10. 29; 36. 33; 34. Eze. 14. 14, 20. Ja. 5. 11.  
c Ge. 6. 9. Lu. 1. 6. ch. 23. Ps. 119. 6. 7. 1 Th. 2. 10. Pt. 16. 6. See ver. 8.  
d Col. 1. 12. Tit. 2. 11, 12.  
1 Not a. 1672.

A.M. cir. 2484.  
B.C. cir. 1530.

plete, see Jn. 17. 23. Col. 2. 10.—  
2 Avoided evil as one avoids something dangerous and venomous.—  
d Ps. 127. 3. 4; 128. 3.  
e Mat. 6. 33. 1 Ti. 4. 8.  
3 Or, cattle.  
f Ge. 13. 5-7; 36. 6, 7.

3 His 'substance' also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household;<sup>4</sup> so that this man was the greatest of all the men of the east.



**C**COURT-YARD OF SHIEK ISLAM, DAMASCUS—NEAR WHICH, ACCORD-  
ING TO THE HISTORIAN IBN ER RABI, JOB WAS BURIED. [Job, i:1.]

—“There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.” Ibn er Rabi, as quoted by Lawrence Oliphant in his *Land of Gilead*, says: “To the prophets buried in the region of Damascus belong Job, and his tomb is near Nawa in the district of Hauran.” Mohammed el Makdeshi, on page 81 of

his *Geography*, as also quoted by Oliphant, says: “And in Hauran and Batanæa lie the villages of Job and his home. The chief place is Nawa, rich in wheat and other cereals.” The Hauran is the store-house of Damascus. It is a highly productive and thickly populated region. The artist who took these pictures and the writer were in Damascus when the first train went out from Damascus seventy miles into the Hauran. We give as illustrating this the court-yard of Shiek Islam in Damascus.

12 And the LORD said unto Satan, Behold, all<sup>r</sup> that he hath *is* in thy power;<sup>3</sup> only <sup>r</sup>upon himself put not forth thine hand. So Satan went<sup>h</sup> forth from the presence of the LORD.<sup>4</sup>

od—the Word

mitted Satan  
tempt him verba  
lat 4. 3. II). the

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ality of the invi  
and not any

otherwise min  
still let it be r  
mbered, that

narrative, however interpreted, represents the reality

ver.4. Pr.27.1. L.

Probably the descendants of Sheba  
grandson

6), where Job is the greatest c

ably either  
e of the Cushit  
acans (Ge. 10. 7)

8). I believe the  
of Job to be too  
y to admit of the

er. 16, 17, 19. 1 Pe.

3.38. Nu. II. I. Re.  
with Ep 22

2. Ps 34.19  
3a.7.2. Je. 4.11,12.

lat. 7. 27; 24. 42, 44.  
1, 2. Jn. 9. 3. Lu. 13.  
c. 38. 3. De. 22. 20.

Pe. 5. 6. Mat. 26.

messenger  
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Job was a g

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n Job would

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20 Then Job <sup>a</sup>arose, and rent his <sup>b</sup>mantle, and shaved his head, and <sup>c</sup>fell down upon the ground, and worshipped,

our mistakes in it. How closely Satan attends saints, ministers, and angels, particularly when they present

21 And said, 'Naked came I out of my mother's womb, and naked shall I "return thither:" the LORD "gave, and the LORD hath taken" away; blessed "be the name of the LORD.

22 In<sup>a</sup> all this Job sinned not, nor charged God foolishly.<sup>1</sup>

## CHAPTER II.

<sup>1</sup> Satan appearing again before God, obtaineth further leave to tempt Job. <sup>7</sup> He smiteth him with sore boils from head to foot. <sup>9</sup> Job reproveth his wife, moving him to curse God. <sup>11</sup> His three friends console with him in silence.

AGAIN there<sup>a</sup> was a day when the sons<sup>1</sup> of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou?<sup>2</sup> And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.<sup>3</sup>

3 And the LORD said unto Satan, Hast thou considered "my servant Job, that *there is none like him in the earth, a perfect<sup>4</sup> and an upright man, one that feareth God, and escheweth evil?* and "still he holdeth fast his integrity, although thou movedst me against him, to destroy<sup>5</sup> him without<sup>6</sup> cause.

4 And Satan answered the LORD, and said, Skin<sup>7</sup> for skin,<sup>6</sup> yea, all that a man hath will he give for his life.

5 But "put forth thine hand now, and touch his bone and his flesh, and he will "curse thee to thy face.

6 And the LORD said unto Satan, "Behold, he is in thine hand; but<sup>7</sup> save his life.

7 ¶ So "went Satan forth from the presence

A.M. cir. 2484.  
B.C. cir. 1520.

1 Ec. 5.15. Ps. 49. 17.  
1 Ti. 6. 7.  
2 Ge. 3.19. ch. 30.23.  
Ec. 12.7. He. 9.27.  
3 The body shall return to its mother earth, from whence it was taken.—C.

4 Ge. 33.11. Jos. 24. 3.4. Ro. 11.36. 1 Ch. 29. 14.15. La. 3.38.  
5 Is. 42.24. Ge. 45.5. Am. 3.6. 2 Sa. 16. 10. Mat. 20.15. 1 Ki. 12.15.  
6 Is. 24.15. Ps. 34. 11. 89.38. 52.1 Th. 5.18.  
7 ch. 10. Ja. 1.4.12. 1 Pe. 1.7.

1 Or, attributed folly to God.

## CHAPTER II.

a ch. 1.6. Is. 6.1. Mat. 18.10. 1 Ki. 22.19-22.  
1 Angels, ministers, or saints.

2 Not a question proceeding from ignorance, but demanding an account.—C.

3 ch. 1.7. 1 Pe. 5.8. Mat. 12.43. Lu. 10.18. Ju. 14.30.

4 This will recall the words of St. Peter:—Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pe. 5.8.—P.

5 See ch. 1.1, 8.

6 See note on ch. 1.1.

7 Heb. to swallow up.

8 ch. 9.17. Jn. 9.2. Ge. 22.1. Mat. 20.15.

9 Es. 7.3. 4. with ch. 1.3. Ge. 25.32; 32.20. Mat. 6.25.

10 That is, Job has readily given the skins (bodies), both of beasts and children, to save himself.—C.

11 ch. 1.11. Ps. 6.2. 2 ch. 1.5. 11. ver. 9. Is. 8.21. Re. 16.11.21.

12 ch. 1.12. 2 Co. 12. 7. 1.12. 22. 1 Co. 10. 13. Is. 27.8.

13 Or, only.

14 ch. 1.12. 1 Ki. 22.22. Ro. 3.15. 1 Pe. 5.8.

A.M. cir. 2484.  
B.C. cir. 1520.

1 Ex. 9.9. De. 28. 27. Is. 1.6. ch. 19.20.  
2 ch. 19. 14. 17. Ps. 124.4.

3 ch. 42.6. Is. 61. 3. Jonah 3.6. Mat. 11.21. 2 ch. 3.6. 1 Ki. 21.25. with ch. 11.15-17.19.

4 ch. 11.21. 21.15. Mal. 3.14. see ver. 5.

5 Job had: "tely (ch. 1. 21) "blessed the name of Jehovah, nor had he in his affliction "charged God foolishly. His wife now questions him, "Dost thou still retain thine integrity (thy confidence in Jehovah's power, protection, and mercy), blessing God and dying?"—C.

6 Is. 13.13. Mat. 16. 23.18.19.

7 Not as some inconsiderately imagine, a charge against women generally, but against those "foolish women," the idolatrous worshippers of Ashtaroth or other false deities, who, when they did not obtain their wishes, maltreated or cast away the images of their deities. A practice found in all countries where idolatry prevailed—even in those countries where image worship still, alas! disfigures and degrades Christianity.—C.

8 ch. 2.1, 3.10. Jn. 18. 11. He. 12.16. 9. 10. 11. Re. 3.19. Ja. 3.10.11.

9 ch. 1.15. 12.14. 7.9. Ge. 36.11.34.42. Je. 49.7.

10 ch. 8.1. 18. 1. 25. 1. 42.9. Ge. 25.2.

11 ch. 11.12. 14.2.9. 10. Ps. 3.13. 14. Na. 3.7. Is. 51.19. Ro. 12.15. He. 13.3. ch. 16.2.

12 La. 4.7.8.

13 Ge. 50.10. 11. 2 Sa. 18.33.

14 ch. 1.20. Ge. 37.29. 34. Jos. 7.6. Ne. 9.1. La. 2.10. Eze. 27.30. 1 Sa. 4. 12. 2 Sa. 1.2.

15 Is. 47.1. La. 2. 16. Ne. 1.4. Ezr. 9.3-5.

16 Ge. 50.10.

17 Ge. 77.4.

## CHAPTER III.

a ch. 1.22. 2.10. b Je. 20.14. Ps. 106.33.

of the LORD, and smote Job "with sore boils from the sole of his foot unto his crown.

8 And he "took him a potsherd to scrape himself withal; and he "sat down among the ashes.

9 ¶ Then said "his wife unto him, Dost thou still retain thine integrity? "curse God, and die.<sup>8</sup>

10 But he said unto her, Thou speakest as one of the "foolish women<sup>9</sup> speaketh. What! shall we "receive good at the hand of God, and shall we not receive evil? "In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; "Eliphaz the Temanite, and "Bildad the Shuhite, and "Zophar the Naamathite: for they had made an appointment together "to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, "and knew him not, they "lifted up their voice, and wept; and "they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they "sat down with him upon the ground "seven days and seven nights, and none "spake a word unto him: for they saw that his grief was very great.

## CHAPTER III.

<sup>1</sup> Job curses the day and services of his birth. <sup>13</sup> The ease of death. <sup>20</sup> He complaineth of life, because of his anguish.

AFTER this "opened Job his mouth, and "cursed<sup>b</sup> his day.

cations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the utmost extent of his permission! There is need then in our happiest estate to rejoice with trembling. How heavy are sore troubles when they come from every quarter and on everything, one upon the neck of another; and the last the most dreadful. Happy is it when we are graciously weaned from created comforts, of which we may be so quickly and in so awful a manner deprived. But no affliction should indispose us for God's worship. The more trouble we feel the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift, lent or given to us: and whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed and heartily resigned to his will under the sharpest trials! In all my troubles let me view God's hand and acquiesce in his will: and let them all drive me into the arms, the bosom of my God.

sets bounds to their malice they are unable to pass, Ps. 76. 10. C.]

Ver. 8. [Sitting in ashes is a sign of deepest humiliation and sorrow. It is still practised in the East. I have witnessed it on more than one occasion. Any sudden and heavy calamity often drives the afflicted one not only to sit down on the heap of dust and ashes, but to sprinkle them over the whole person. P.]

REFLECTIONS.—How restless, impudent, steady, and active is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and though proved a liar he persists in his accusations. It is honourable and necessary to resist him steadfast in the faith. But above all, great is the mercy that we have Jesus as our advocate to repel his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial when those who ought to be our sympathizing directors in trouble become our tempters to the most horrid sins;—to rage and disquiet; to blaspheme; to curse God and his saints; to curse the day of their birth, and to wish themselves dead. Let then no health but what Christ is, no friend but God in him, be the trust, the boast of my soul! In the time of need all others take to themselves the wings of the morning and fly away. Miserable comforters, nay ensnaring tormentors, are they all.

proof that they are unmindful of and unprepared for death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast of my soul! In the time of need all others take to themselves the wings of the morning and fly away. Miserable comforters, nay ensnaring tormentors, are they all.

CHAPTER III. Ver. 1, 2. After these seven days were finished, Job gave vent to that grief which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and birth. 3. Let, said he, the day of my birth, and the night of my conception, be utterly forgotten as if they had never been. 4. Let that unhappy day be covered with horrible darkness, and turned into night. And never let one ray of daylight appear thereon. 5. Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning vapours, and the most fearful disasters, render it terrible to men. 6. Let gross darkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of everything comfortable as a flinty rock: and let men never meet together on it for feasting or mirth: nor let

Job curseth the day of his birth.

## JOB III.

He complaineth of life.

- 2 And Job <sup>c</sup>spake, and said,  
3 Let<sup>d</sup> the day perish wherein I was born,  
and the night *in which* it was said, There is a  
man-child conceived.  
4 Let that day be <sup>e</sup>darkness; let not <sup>f</sup>God  
regard it from above, neither let the light shine  
upon it.  
5 Let darkness and the <sup>g</sup>shadow of death  
stain it;<sup>1</sup> let a cloud dwell upon it; <sup>h</sup>let the  
blackness of the day terrify it.<sup>2</sup>  
6 *As for* that night, let darkness seize upon  
it; let it not be joined unto the days<sup>3</sup> of the  
year; let it not come into the number of the  
months.  
7 Lo, let that night be <sup>i</sup>solitary; let no joy-  
ful voice come therein.  
8 Let them curse it <sup>j</sup>that curse the day, who  
are ready to raise up <sup>k</sup>their mourning.<sup>4</sup>  
9 Let the stars of the twilight thereof be  
dark; let it <sup>l</sup>look for light, but *have* none;  
neither let it see <sup>m</sup>the dawning of the day:  
10 Because it <sup>n</sup>shut not up the doors of my  
*mother's* womb, nor hid <sup>o</sup>sorrow from mine  
eyes.  
11 Why <sup>p</sup>died I not from the womb? *why*  
did I *not* give up the ghost when I came out  
of the belly?  
12 Why <sup>q</sup>did the knees prevent me?<sup>5</sup> or why  
the breasts that I should suck?

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>c</sup> Heb. answered, ch. 4. 15; 11. 11; 15. 1; 16. 1.  
<sup>d</sup> ch. 10. 18, 19. Je. 20. 14; 15. 10.  
<sup>e</sup> Ex. 10. 22, 23. Am. 5. 8. Ac. 27. 20.  
<sup>f</sup> Job. 11. 12. Ps. 74. 16.  
<sup>g</sup> ch. 10. 21, 22; 24. 17; 38. 17. Ps. 23. 4; 144. 19. Is. 9. 2.  
<sup>h</sup> Or, challenge it.  
<sup>i</sup> Or, let them terrify it, as those who have a bitter day, Am. 8. 10.  
<sup>j</sup> Let thunder-clouds render it terrible.—Boothroyd and Hewlett.  
<sup>k</sup> Or, let it not rejoice among the days.  
<sup>l</sup> Is. 13. 21; 24. 8. Re. 18. 23, 24. Je. 7. 34.  
<sup>m</sup> Ch. 35. 25. Je. 9. 17. Am. 5. 16.  
<sup>n</sup> Or, a leviathan, ch. 41. 1. Ps. 74. 14; 104. 26.  
<sup>o</sup> The margin and best authorities render it *leviathan*. To stir him up is represented as inevitable destruction, ch. 41. 8.  
<sup>p</sup> The meaning therefore is, 'Let them curse it who are in such anguish and despair that, to escape their torments, they court any danger in order to obtain a speedy death.'—C.  
<sup>q</sup> ch. 30. 26. Je. 8. 15; 13. 16. Mi. 1. 12.  
<sup>r</sup> Heb. the eyelids of the morning, ch. 38. 12.  
<sup>s</sup> Ge. 20. 17, 18; 29. 31, 32; 30. 22.  
<sup>t</sup> ver. 24; ch. 6. 2, 3; 10. 1; 23. 2.  
<sup>u</sup> ch. 10. 8. Je. 15. 10; 20. 17, 18. Ec. 6. 3-5.  
<sup>v</sup> Ge. 30. 3. Eze. 16. 5. Is. 66. 17.  
<sup>w</sup> 'Why did the lap anticipate me?'—M. Good. 'Why did a mother ever long to nurse me?'—C.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>x</sup> 15. 57, 2. 1 Ki. 2. 10.  
<sup>y</sup> Ps. 49. 9-10, 14; 89. 48. ch. 20. 23.  
<sup>z</sup> Tombs, ch. 15. 28. Eze. 26. 20.  
<sup>aa</sup> ch. 22. 25; 27. 16. Nu. 22. 18. Pr. 8. 21; 10. 22.  
<sup>ab</sup> Ps. 58. 8. Re. 6. 13. Ec. 6. 3-5.  
<sup>ac</sup> 15. 57, 20. Pr. 4. 16.  
<sup>ad</sup> Heb. wearied in strength, ch. 14. 1, with He. 4. 9. Re. 14. 13. Is. 57. 2.  
<sup>ae</sup> Ex. 5. 6. Ju. 4. 3. Es. 7. 6.  
<sup>af</sup> Je. 5. 4, 5. Ps. 49. 2, 10; 48. ch. 30. 23.  
<sup>ag</sup> Ps. 56. 13. ch. 7. 15. 16; 14. 13; 9.  
<sup>ah</sup> Twice is testimony borne to Job (ch. 1. 22; 2. 10), that he sinned not (sinned not with his lips), nor charged God foolishly. But after he begins this unparalleled wailing, and proceeds with his argument against his friends, this favourable testimony is never repeated. On the contrary (ch. 42. 6), he accuses himself heavily, and proclaims his deep abasement and repentance. It will be evident when Elihu appears (ch. xxxiii.) that both Job and his friends are in some degree in error, and their several statements are therefore to be received under the correction of those principles by which Elihu expounds and defends the principles of the divine government.—C.  
<sup>ai</sup> Re. 9. 6. ch. 6. 8; 9. 7. 15. 16. Nu. 11. 15. 1 Ki. 19. 4. Job. 4. 5. 8.  
<sup>aj</sup> 15. 40. 27.  
<sup>ak</sup> ch. 10. 8; 12. 14. La. 3. 7, 9. Ho. 2. 6.  
<sup>al</sup> ch. 7. 19. Ps. 102. 9.  
<sup>am</sup> Heb. before my meat.  
<sup>an</sup> 1 Ps. 22. 1, 2; 14. 119. 136. He. 5. 7.  
<sup>ao</sup> Heb. 'I feared a fear, and it came upon me.'

- 13 For now should <sup>a</sup>I have lain still and been  
quiet, I should have slept: then had I been at  
rest,  
14 With<sup>b</sup> kings and counsellors of the earth,  
which built <sup>c</sup>desolate places for themselves;  
15 Or with princes that had gold, who <sup>d</sup>filled  
their houses with silver:  
16 Or <sup>e</sup>as an hidden untimely birth I had  
not been; as infants *which* never saw light.  
17 There the <sup>f</sup>wicked cease *from* troubling;  
and there the <sup>g</sup>weary be at rest.  
18 *There* the prisoners rest together; they  
hear not the voice of the <sup>h</sup>oppressor.  
19 The <sup>i</sup>small and great are there; and the  
servant *is* free from his master.  
20 Wherefore is <sup>j</sup>light given to him that is  
in misery, and life unto the bitter *in* soul;<sup>6</sup>  
21 Which<sup>k</sup> long for death, but it *cometh* not;  
and dig for it more than for hid treasures;  
22 Which rejoice exceedingly, *and* are glad  
when they can find the grave?  
23 *Why is light given* to a man <sup>l</sup>whose way  
is hid, and whom God hath <sup>m</sup>hedged in?  
24 For <sup>n</sup>my sighing cometh before I <sup>o</sup>eat,  
and <sup>p</sup>my roarings are poured out like the  
waters,  
25 For the thing which I greatly feared is  
come upon me,<sup>8</sup> and that which I was afraid of  
is come unto me.

did not refuse to give me suck! 13. For thus should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they who had been restlessly tossed and worried with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslaved captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exacter of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed and shut up with God's indignation that he knows no other way to turn himself? 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs and loud roarings, on account of my troubles. 25. For whatever dreadful things I fear they immediately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease; yet that has not preserved me from being miser-

The loud lamentations, the rending of their garments, the throwing of dust on their heads, and the seven days and nights of blank silence, were all, by the wasted and heart-broken sufferer, interpreted, and, as the sequel shows, rightly interpreted, in the light of insults rather than sympathy. The visit of the three friends was probably a part of Satan's work; and if so, it was surely his masterpiece. To assail the isolated, exhausted, agonized man with hypocritical professions of sympathy, with illogical arguments, and finally with coarse and cruel invective, was enough to drive him to despair. We can scarcely wonder that, under such circumstances, even the patience of Job was exhausted, and that he broke forth into those passionate utterances, of which an example is given in this third chapter. P.]

Ver. 14. [*Desolate places*. No country is more remarkable for its splendid and desolate tomb-palaces than the land of Edom, where Job resided. See Laborde or any other descriptions of Idumæa, especially of the city of Petra. C.]

Ver. 26. [This sublime and pathetic, and yet humiliating speech, must be regarded as the commencement of Job's 'sin with his lips.' Hitherto his outward conduct and language had been pure and perfect; now under unparalleled trial and temptation he bursts forth into passionate exclamations. What a sad comment is this on his noble declaration: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' P.]

REFLECTIONS.—How dreadful are the days, the

bid it welcome. To quarrel with the life which God bestows, is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our happiness that our time is in God's hand. The more irksome this life is we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live, and, satisfied under every burden, wait cheerfully the Lord's pleasure.

CHAPTER IV. Then Eliphaz, a descendant of Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many under trouble and corrected their mistakes; and by thy kind and pertinent advices hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest and art struck with consternation. 6. Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason thou hast to suspect thyself a hypocrite: for think if thou canst remember



26 I<sup>k</sup> was not in safety, neither had I rest, neither was I quiet, yet trouble came.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religious trust. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.*

THEN<sup>a</sup> Eliphaz<sup>1</sup> the Temanite<sup>b</sup> answered and said,

2 If we assay to commune<sup>2</sup> with thee, wilt thou<sup>c</sup> be grieved? but who can withhold himself from speaking?<sup>3</sup>

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.<sup>4</sup>

5 But now 'it is come upon thee, and thou faintest;<sup>5</sup> it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, thy confidence, thy hope,<sup>6</sup> and the uprightness of thy ways?

7 Remember,<sup>7</sup> I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

A.M. cir. 2484.  
B.C. cir. 1520.

A Ga. 6. 1  
1 That is, by *anger*. Is. 30. 33; 11. 4.  
Ex. 15. 8. ch. 1. 19; 15. 30.  
Ps. 18; 68. 1, 2; 37. 20. 2.  
Th. 2. 8.

f Ps. 58. 6; 3. 7. ch. 99.  
17.

4 Ps. 34. 10; 57. 4. 2. Th. 4. 17. 22. xix. 1. 6. powerful oppressors.

7 Ps. 62. 11. 1 Co. 13. 12.

7 Heb. *by stealth*.

8 Mine ear received a whisper along with it, as the 'still small voice' that spake to Elijah. 1 Ki. 19. 12.—C.

m ch. 33. 15. 16. Da. 2. 19, 20. 4. 5. Nu. 22. 19, 20; 23. 5. 6. 24. 18.

n Ge. 2. 21. Jonah 1. 5. 1 Sa. 26. 12.

o ch. 14. 15. 6. 5. Da. 10. 8. Hab. 3. 16. Re. 1. 17.

9 Heb. *met me*.

1 Heb. *the multitude of my bones*.

p Ps. 104. 4. He. 1. 14.

q Or, I heard a still voice, 1 Ki. 19. 12.

2 This seems to have been a real vision, and not a dream, and the communication was worthy of God, however erroneous the use to which Eliphaz applies it.—C.

r ch. 14. 12. 2. Ps. 130. 3; 143. 2. Ec. 7. 20. Ja. 3. 2.

8 Or, *before*.

CHAP. IV.

a See ch. 2. 11.

1 The name 'Eliphaz,' and his residence 'Teman,' compared with Ge. 26. 11, cannot leave a doubt that Job lived long posterior to the days of Abraham, and that consequently he was well acquainted with the Abrahamic covenant of promise.

c ch. 3. 1. 2; 6. 1; 8. 1, &c.

2 Heb. *a word*.

3 1. 14. 3.

4 Heb. *who can refrain from words*?

d Ge. 18. 19. Is. 35. 3. 4. He. 12. 19. 1 Th. 5. 14.

4 Heb. *the bowing knees*.

e ch. 3. 25; 26. 11. 11—19; 25. 7.

5 The same trial in which you instructed and comforted others is come upon yourself: and lo! you 'faint' when rebuked of the Lord.—C.

f ch. 1. 1; 17. 15. Pr. 3. 26. 2. Ki. 20. 3.

6 Is not this fainting sufficient proof of the weakness of thy principles, the insincerity of thy professions?—C.

g 2 Sa. 16. 8. Ac. 28. 4. Ps. 2. 14. 1e. 2. 17. 19; 4. 18. Ga. 6. 7. 8. Is. 3. 10, 11. Ro. 2. 7—10.

8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now<sup>1</sup> a thing was secretly<sup>7</sup> brought to me, and mine ear received a little thereof.<sup>8</sup>

13 In <sup>m</sup>thoughts from the visions of the night, when <sup>n</sup>deep sleep falleth on men,

14 Fear<sup>o</sup> came upon me,<sup>9</sup> and trembling, which made all my bones<sup>1</sup> to shake.

15 Then a <sup>p</sup>spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there* <sup>q</sup>was silence, and I heard a <sup>r</sup>voice, saying,

17 Shall <sup>s</sup>mortal man be more just <sup>t</sup>than

prehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God, or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide. 19. How then can he perceive perfection in mortal and sinful men, whom he can crush as easily as, or before the face of, a moth? 20. They are pricked and bruised in a mortar of trouble through their whole life and quickly perish for ever, without any oppressing them or regarding their fall. 21. Is not all their power and excellency *a plucked-up nothing*, is it not destroyed together? They pine and melt away for want of, and without ever attaining, wisdom, or any solid and well-connected good. And though their dignity be ever so great, and their posterity ever so numerous, they die like so many beasts which have no understanding of their latter end.

Ver. 1. [*Teman* is closely connected with Edom, and must have been a province of it, or have bordered upon it, Je. 49. 7, 20. In one passage it is included in the same curse with the capital of Edom, Am. 1. 12. Habakkuk joins it with Mount Paran, and this may indicate that it embraced that section of Edom which lay opposite to Kadesh, Hab. 3. 3. Probably as the northern section of Edom was called Gebal, the southern may have been called Teman. P.]

Ver. 6. [Delitzsch's translation brings out what appears to be the true meaning:—'Is not thy piety thy confidence, thy hope? and the uprightness of thy ways?' That is, Dost thou not rely on thy presumed innocence before God? P.]

Ver. 9. [The argument is this: What a man sows, that shall he reap—if he sow wickedness, by the blast of God he will perish; but you, Job, are suffering by that blast, therefore it is evident you have been secretly wicked. So dark is the understanding, so uncharitable the judgment of man! But to the believer 'it is a small thing to be judged of man's judgment—he that judgeth is the Lord,' 1 Co. 4. 3, 4. C.]

Ver. 17. [How blessed the truth that notwithstanding

ruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints' godly friends to make them raise their hopes and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit. We must never judge of a man's state from a particular failing or from his outward lot. Though tyrannical oppressors and other sinners be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness, and equity of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death if driven away in their sins. But for senseless, sinful, dying worms to impeach the wisdom, goodness, or equity of JEHOVAH's dispensations of providence, or to plead their own wealth and excellency in his presence, is the boldest presumption. How strange is it that amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle which Eliphaz heard gave ground to rebuke Job for his murmuring, but none to condemn him as a hypocrite.

CHAPTER V. Call now if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just judgment and holy jealousy of God shall destroy foolish and wicked men: and their own rage at Providence and envy of other men's happiness shall render them miserable. 3. Even when I have seen

in iniquity, and abandoned to gross impiety, shall not long flourish on the earth; but if, as born in it, a man be obstinate in gross wickedness, the flaming thunderbolts of God's judgment shall fly aloft to destroy him.

3. Truly, therefore, were I in thy place, I would humbly address myself unto God and refer myself to his disposal. 9. I would refer myself to God, who works so many things, the nature, causes, and immediate ends of which we do not understand, and so is able to help or punish as he pleases: 10. To God, who waters the earth with rain, and who causes the fountains to spring, and rivulets to run along the streets and fields; 11. That by plentiful crops he may enrich and dignify men of low condition, and exalt those that mourn in sordid baseness and misery to an extended happiness and safety: 12. To God, who defeats the craftiest designs of subtle men to raise or enrich themselves, that it is not in their power to execute the schemes which they have most cunningly contrived: 13. Who makes their own devices to produce what they studied to avoid, and to hurry them, contrary to their expectation, into dreadful ruin. 14. So that when everything seems plain and prosperous, they suddenly stumble into mistakes and misery; and in the very midst of their wisdom and felicity unexpected danger seizes upon them. 15. By which means God delivers those who fear his name from the open fury and from the treacherous flatteries and calumnies of these powerful oppressors. 16. That by observation and experience of this the poor and oppressed may be encouraged to hope in God for help and deliverance, and wicked men may be confounded and silenced.—17. And, moreover, God makes all the afflictions of his people to work remarkably for their good; therefore never complain of his corrections, but esteem them as a distinguished favour. 18. For he not only makes us grieved and pained with trouble for our good, but quickly removes his rod and bestows his comforts. 19. When manifold troubles are inflicted on others thou shalt escape if thou refer thyself to God's disposal. Nay, be thy own troubles as many as they will, they shall do thee no real hurt. 20. God shall supply thee with food in times of famine, and protect

God?<sup>4</sup> shall a man be more pure than his Maker?

18 Behold, <sup>he</sup> put no trust in his servants,<sup>5</sup> and his angels<sup>6</sup> he charged with folly:<sup>7</sup>

19 How much less <sup>in</sup> them that dwell in houses<sup>4</sup> of clay, whose foundation <sup>is</sup> in the dust, which are crushed before the moth:<sup>8</sup>

20 They are <sup>destroyed</sup> from morning to evening: they <sup>perish</sup> for ever without any regarding <sup>it</sup>.

21 Doth not <sup>their excellency</sup> which <sup>is</sup> in them go away? they die, even <sup>without wisdom</sup>.

## CHAPTER V.

<sup>1</sup> The harm of inconsideration. <sup>3</sup> The end of the wicked is misery. <sup>6</sup> God is to be regarded in affliction. <sup>17</sup> The happy end of God's correction.

**C**ALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?<sup>1</sup>

2 For <sup>wrath</sup> killeth the <sup>foolish</sup> man, and envy<sup>2</sup> slayeth the silly one.

3 I <sup>have</sup> seen the foolish taking root: but suddenly I cursed<sup>3</sup> his habitation.

4 His children are <sup>far</sup> from safety, and they are crushed in the gate,<sup>4</sup> neither <sup>is there</sup> any to deliver <sup>them</sup>.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the <sup>robber</sup> swalloweth up their substance.

6 Although affliction<sup>5</sup> cometh <sup>not</sup> forth of the dust, neither doth trouble spring out of the ground,

7 Yet<sup>9</sup> man is born unto trouble,<sup>6</sup> as the <sup>sparks</sup> fly upward.

8 I <sup>would seek</sup> unto God, and unto God would I commit my cause:

9 Which <sup>doeth</sup> great things and unsearchable; marvellous things without number:

10 Who<sup>4</sup> giveth rain upon the earth, and sendeth waters upon the fields:<sup>1</sup>

11 To<sup>m</sup> set up on high those that be low; that those which mourn may be exalted to safety.

A.M. cir. 2484.  
B.C. cir. 1500.A.M. cir. 2484.  
B.C. cir. 1500.

<sup>4</sup> Shall mortal man be just before God?—*Al. Good.*  
s ch. 15. 15; 25. 5. Ps. 103. 21; 104. 4. 2 Pe. 2. 4.

<sup>8</sup> He did not put stability in his servants. *Patobius*—*Nor ascribeth glory to his angels. Boothroyd.* In other words, all created beings are liable to defect, and the angels that excel in power have no glory in themselves, but must ascribe it all to God. Is. 6. 3.—C.

<sup>6</sup> Or, nor in his angels, in whom he put light.

<sup>7</sup> Readiness to slip. 1 2 Co. 5. 1. ch. 10. 9; 13. 12; 33. 6. Ec. 12. 7. Ge. 3. 17.

<sup>8</sup> No one sees the moth while it frets and destroys the garment, so man falls before hidden and unsuspected diseases and injuries.—C.

<sup>10</sup> Heb. *beaters in pieces*, Ps. 90. 5, 6. Is. 38. 12.

<sup>9</sup> Beaten down, as insects, by idle and unthinking boys. They are ever perishing in succession, yet no one takes warning.—C.

<sup>1</sup> ch. 14. 11; 16. 22. Ps. 39. 13.

<sup>2</sup> Ps. 49. 3. Ps. 39. 11; 49. 14; 146. 3. 4. Ps. 49. 20. ch. 36. 12. Is. 2. 22. Lu. 12. 20.

## CHAP. V.

1 Or, look. 1 Ro. 2. 8. De. 29. 20; 32. 22.

<sup>6</sup> Ps. 107. 17. Pr. 1. 32; 5. 10; 13. 14. 30.

<sup>2</sup> Or, indignation. Ps. 37. 35; 39. 7; 3. 18—20. Je. 12. 1—3. Ec. 5. 3. 4. Pr. 3. 33.

<sup>3</sup> Not the curse of unholiness, but the doom of prophetic foresight.—C. d Ps. 119. 155; 109. 7. 12; 135. 21; 22. Ex. 20. 5.

<sup>4</sup> Sooner or later, punished in the gate, the seat of judgment.—C. e ch. 18. 9; 12. 13.

<sup>5</sup> Or, inquiry. 1 Am. 3. 6. La. 3. 39. Is. 45. 7. with Mat. 15. 19.

<sup>6</sup> ch. 14. 11 Co. 10. 13.

<sup>8</sup> Or, labour. h Heb. *the sons of the burning coal* 1st up to 1st. Is. 24. 15; 43. 2. 1 Pe. 4. 12.

<sup>1</sup> Ps. 50. 15; 10; 34. 4. 6; 37. 5; 115. 1.

<sup>2</sup> ch. 9. 16. Ps. 72. 18; 86. 10; 145. 37. 40. 5; 104. 24. Ro. 11. 33.

<sup>3</sup> ch. 38. 26. Je. 5. 24; 10. 13. 14. 22. Am. 5. 8. Ac. 14. 17. Ps. 65. 8; 11.

<sup>4</sup> Heb. *out-placed*. 1 Sa. 2. 7. Ps. 113. 7. Ec. 17. 24. 1 Co. 1. 20—29.

<sup>5</sup> Sparks, and neither birds nor arrows, seems the true rendering. Sparks ascend by no power of their own, but merely by atmospheric pressure; so

man is born unto trouble, being immersed, as it were, in an atmosphere of sin, of which the consequence is inevitable misery. And as the sparks are ever exhausted so long as the fire burns, so trouble and sorrow continue to be the only sure inheritance to which man is born, to which he is guilty of sin.—C.

<sup>10</sup> Ne. 4. 15. Ps. 33. 10; 70. 5. Es. 9. 24. 25. Is. 8. 10; 14. 24. 25. Ex. 18. 11.

<sup>8</sup> Or, cannot perform anything. 1 Co. 3. 10. Ps. 7. 15; 169. 15; 161. 35; 7. 8; 141. 10; 17. 3.

<sup>9</sup> Or, run into. 1 Is. 10. 3. 13. 14; 59. 9. To Am. 8. 9. ch. 12. 25. De. 28. 29. Ac. 17. 27. 2. Co. 4. 4.

<sup>6</sup> Ps. 72. 4. 13. 14; 34. 6; 107. 110; 31.

<sup>7</sup> Ps. 9. 15; 10. 14; 107. 41. 42. Is. 14. 32. Mi. 7. 9. 10.

<sup>8</sup> Pr. 3. 11. 12. Ec. 12. 5, 6, 10. Ja. 1. 12; 12. 11. Ke. 3. 10. Ps. 119. 67; 71; 94. 12. Je. 31. 18—20.

<sup>1</sup> Eliphaz utters here a most blessed truth, yet not the whole truth; for though there be many afflictions corrective of sins past, yet others are merely preventive of sins that might arise; while others are sent for the production of brighter graces (Ja. 1. 3. 4), or higher glory (2 Co. 4. 15—17).—C.

<sup>2</sup> De. 32. 39. 1 Sa. 2. 6. Ps. 147. 7. 30. 26. Ec. 34. 16. Ho. 6. 1.

<sup>3</sup> Ps. 34. 19; 91. 3. 7. Pr. 24. 16. 2 Pe. 2. 7. 9. Re. 3. 10. 1 Co. 10. 13. 2 Co. 1. 10.

<sup>4</sup> From six troubles in worldly affairs, so many being the days of labour from seven, adding the day of rest, that is, from all the religious troubles of a broken and contrite spirit.—C.

<sup>5</sup> Ps. 33. 10; 34. 10; 37. 19. Pr. 10. 3. Hab. 3. 17; 18.

<sup>6</sup> Ps. 31. 20; 77. 9; 91. 1. 10. Je. 18. 18. Pr. 14. 3. De. 32. 27—29.

<sup>8</sup> Either by making thine enemies be at peace with thee, or hiding thee under the shield of a good conscience, Pr. 10. 7. 1 Co. 4. 3.—C.

<sup>1</sup> Ja. 1. 2. Ps. 34. 8—10. Ro. 5. 1. Phi. 4. 19. Hab. 3. 17; 18.

<sup>2</sup> Ps. 91. 12. Is. 11. 6—7; 65. 25. Ec. 34. 25. Ho. 2. 18. Mar. 16. 18. Ac. 28. 3. 4. 16. 7.

<sup>3</sup> Or, that peace is thy tabernacle, Pr. 3. 17. 33. Ps. 119. 105. Is. 66. 12.

<sup>4</sup> Or, be disappointed. c Ps. 128. 3. 6. Ec. 12. 21; 15; 22. 10, 17. Pr. 9. 12.

<sup>5</sup> much. d Ec. 12. 5. ch. 17. 13; 37. 23.

12 He<sup>n</sup> disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.<sup>8</sup>

13 He<sup>o</sup> taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

14 They <sup>meet</sup> with darkness in the daytime, and grope in the noon-day as in the night.

15 But <sup>he</sup> saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So<sup>r</sup> the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, <sup>happy</sup> is the man whom God correcteth;<sup>1</sup> therefore despise not thou the chastening of the Almighty:

18 For<sup>t</sup> he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He <sup>shall</sup> deliver thee in six troubles; yea, in seven<sup>2</sup> there shall no evil touch thee.

20 In<sup>e</sup> famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou<sup>y</sup> shalt be hid from the scourge of the tongue;<sup>3</sup> neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

23 For<sup>a</sup> thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know <sup>that</sup> thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.<sup>4</sup>

25 Thou shalt know also <sup>that</sup> thy seed shall be great,<sup>5</sup> and thine offspring as the grass of the earth.

26 Thou shalt <sup>come</sup> to thy grave <sup>in</sup> a full age, like as a shock of corn cometh in his season.

27 Lo this, we have <sup>sought</sup> it, so it <sup>is</sup>; hear it, and know thou <sup>it</sup> for thy good.

<sup>1</sup> Pr. 10. 27. Ge. 15. 15; 25. 8. De. 34. 8. Ps. 102. 24; 91. 16. Ep. 6. 2. 3. / Jn. 12. 24. Mat. 13. 30.

<sup>2</sup> Ps. 121. 2; 81. 11, 13. Is. 55. 3. Pr. 2. 3; 519. 12.

<sup>3</sup> We know that all things work together for good to them that love God. <sup>4</sup> Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. <sup>5</sup> P.]

REFLECTIONS.—The best of men quickly grow confident in their own mistakes. And it is the greatest discouragement to one in sore trouble to find no saint in his case or sentiment. But how foolish and silly are the greatest of sinners! Their own wickedness fearfully corrects them, and their backslidings ruin themselves, their families, or property. It is

posterity very numerous, prosperous, and beautifully connected. 26. And when thou hast arrived at an uncommon age, thou shalt enter into thy grave with an easy smile and shouts of joy, as one fully ripened for the glories of heaven. 27. Doubt not of this; for we have thoroughly examined the point, and find it as I have said. Hear, consider, and practise it, for thy present and everlasting advantage.

Ver. 1. [These are the words of Eliphaz. 'Call now'—which of these can give assistance? 'Saints' (holy angels), to whom amongst these wilt thou turn for help in thy murmuring against De-

ascription of all chastisements to his will and power, ver. 11—14. C.]

Ver. 7. [Misfortune does not grow like weeds out of the ground; it is rather established in the divine order of the world, as it is established in the order of nature that sparks of fire should ascend.] It is a beautiful sentiment, and characteristic of an age of piety and thoughtfulness. P.]

Ver. 23. [Stones of the field. Literally, sons of the field, the verse intimating a mutual peace; the whole animal creation in league with man.]

CHAPTER VI.

Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

**B**UT Job answered and said,  
2 Oh that my grief were thoroughly weighed, and my calamity laid<sup>1</sup> in the balances together!

3 For now it would be heavier than the sand of the sea:<sup>2</sup> therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up<sup>3</sup> my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass<sup>4</sup> bray when he hath grass?<sup>5</sup> or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me the thing that I long for!<sup>6</sup>

9 Even<sup>7</sup> that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden<sup>8</sup> myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.<sup>9</sup>

11 What<sup>10</sup> is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is<sup>11</sup> my strength the strength of stones? or is my flesh of brass?<sup>12</sup>

13 Is not my help<sup>13</sup> in me?<sup>14</sup> and is wisdom driven quite from me?

A.M. cir. 2484.  
B.C. cir. 1520.

CHAP. VI.

a ch. 3. 14. 2.

b ch. 23. 2. 3.

c Heb. lifted up.

d Heb. 15. 4. 2.

e Which though

f composed of such

g minute particles that

h each seems nothing

i in the balance, is yet

j by successive addi-

k tions from its inex-

l haustible stores in

m the sea often found

n to overwhelm both

o the shore and threat-

p en kingdoms.—C.

q Or, I want words

r to express my grief.

s Ex. 69. Ps. 77. 4.

t Ps. 38. 2; 83. 5. 15.

u 16; 7. 12. 13. De. 32. 23.

v ch. 7. 14. 15.

w The poisoning of

x arrows, has been

y often practised; and

z the effect of a wound

aa from such a missile

ab would be instan-

ac taneous fever and in-

ad tolerable thirst.—C.

ae 4 The ostrich, a

af beautiful animal of

ag the desert.—C.

ah Ps. 104. 14. Je. 14. 6.

ai Job. 18. 20.

aj Heb. at grass.

ak La. 4. 4. 5. c. 6. Ho.

al 2. 4. Dan. 10. 3. Ps. 102. 9.

am Pr. 12. 12.

an Heb. my expecta-

ao tion.

ap 1 Ki. 19. 4. Jonah 4.

aq 1. 8. 9. Re. 9. 6. ch. 7. 15.

ar 16. Ge. 30. 1.

as ch. 19. 25-27. Is. 57.

at 1. Re. 14. 13. Ps. 16. 10.

au 11.

av Or, though I

aw should be burnt with

ax pain.

ay 8 Harden myself

az in sorrow, by expect-

ba ing death as a deliv-

bb erance.—C.

bc 2 Ps. 40. 9. 10; 119. 13.

bd Ac. 20. 27. Ro. 1. 3.

be 1 Sa. 2. 2. Ho. 11. 9.

bf Hab. 1. 12; 3. Ex. 15.

bg 11. 5. 6. 35. 15.

bh 9 I would not re-

bi sist the commands or

bj decree of the Holy

bk One.—Heath. Good.

bl m ch. 7. 17. 18. 1 Ki.

bm 19. 4. Nu. 11. 14. 15.

bn n Ps. 103. 14. 15; 39. 5.

bo 1 Heb. drawn.

bp o ch. 19. 28. Col. 1. 27.

bq 2 Co. 1. 12. Gal. 6. 4.

br 2 These words have

bs been translated.

bt Alas! there is no

bu help in me! but the

bv construction requires

bw the interrogative

bx form, and also that

by the first member of

bz the sentence be in-

ca dependent of any

cb word borrowed from

cc the second. The

cd meaning therefore

ce appears to be—'Is

cf not my help in me?

cg that is, have I not

ch a right, as my help

ci to ask of God

cd to let loose his hand

ce and cut me off? See

cf ver. 8. 9.—C.

A.M. cir. 2484.  
B.C. cir. 1520.

CHAP. VI.

a 2 Co. 11. 29. He. 13.

b 3. Ro. 12. 15. Ja. 1. 26.

c Ps. 36. 1. Ge. 20. 10.

d 11. 1. Ju. 3. 17.

e 8 Shame to the man

f who hath despised

g his friend. He indeed

h hath departed from

i the fear of the Al-

j mighty.—M. Good.

k 1 Je. 15. 18. Ps. 38. 11;

l 88. 15. 1. Lu. 10. 30-32.

m 4 Or mourn.

n 5 Heb. they are cut

o off.

p 6 Heb. in the heat

q thereof.

r Heb. extinguish-

s ed.

t 2 Ge. 25. 15. Is. 21. 13.

u 14. Je. 25. 23.

v 7 Je. 14. 3; 33. 25.

w Or, For now ye

x are like to them.

y 11 ver. 15. Ps. 62. 9.

z 9 Heb. not.

aa 1 Even as the de-

ab ceitful have to the

ac Temanite (ver. 18, 19),

ad ye furnish me no

ae water of comfort, ye

af are nothing.—C.

ag 2 ch. 12. 13. Ps. 38.

ah 11; 88. 18.

ai 3 Smitten with fear,

aj either of the infec-

ak tion of his disease, or

al with horror at his ca-

am lamities, instead of

an being moved with

ap sympathy for his af-

aq flictions.—C.

ar 12 1 Sa. 12. 3. Ac. 20. 33.

as 2 Ge. 16. 14. 16. Jos.

at 10. 6. 1. Sa. 30. 18. 19.

au 11. 1. 1. Sa. 19. 19; 5. 19. 20.

av Ps. 39. 11; 119. 12.

aw 16 Ec. 10. 10. 11. Is. 41.

ax 21. Pr. 8. 6. 9.

ay 8 ch. 13. 4. 5. 1 Ti. 1. 7.

az 8 Is it right merely

ba to watch for my

bb words? have you no

bc facts to lay to my

bd charge?—C.

be 2 Ho. 12. 1. Ep. 4. 14.

bf 4 Do you treat my

bg desperate lamenta-

bh tions as mere idle

bi wind?—C.

bj 5 Heb. ye cause to

bk fail upon.

bl 6 Ps. 82. 3. Ex. 22. 22.

bm Pr. 23. 10.

bn 6 The bereaved be-

bo reaved both of chil-

bp dren and property.—

bq C.

br 7 Je. 18. 20. Ps. 5. 6;

bs 7-15; 44. 5; 142. 5.

bt 7 Heb. before your

bu face.

bv 8 Is. 63. 8. Col. 3. 9.

bw 8 ch. 17. 10; 27. 4-6.

bx 8 That is, in this

by matter.

bz 9 Look upon me

ca (ver. 28) again and

cb again, and in my

cc countenance you will

cd perceive the con-

ce sciousness of my in-

cf nocence of the

cg charges you have

ch laid against me.—C.

ci 1 Ja. 3. 13. He. 5. 12. 1

co 2. 15.

1 Heb. my palate.

14 To<sup>1</sup> him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.<sup>2</sup>

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away;

16 Which are blackish<sup>3</sup> by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot,<sup>4</sup> they are consumed<sup>5</sup> out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: they came thither, and were ashamed.

21 For<sup>6</sup> now ye are nothing;<sup>7</sup> ye see my casting down, and are afraid.<sup>8</sup>

22 Did<sup>9</sup> I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are bright words! but what doth your arguing reprove?

26 Do ye imagine to reprove words,<sup>3</sup> and the speeches of one that is desperate, which are as wind?<sup>4</sup>

27 Yea, ye overwhelm<sup>5</sup> the fatherless,<sup>6</sup> and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you<sup>7</sup> if I lie.

29 Return,<sup>8</sup> I pray you, let it not be iniquity; yea, return again, my righteousness is in<sup>9</sup> it.<sup>9</sup>

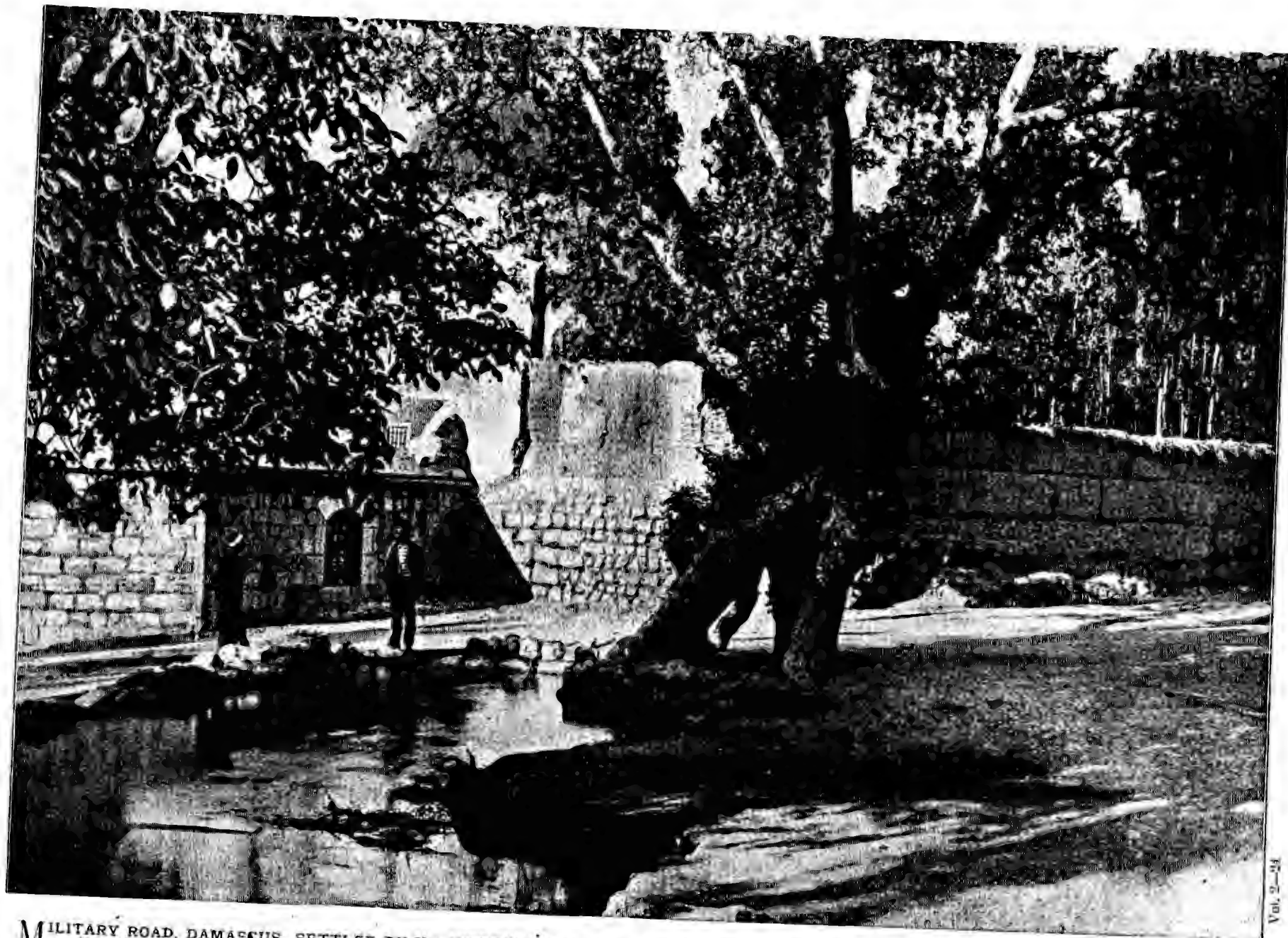
30 Is there iniquity in my tongue? cannot my taste discern perverse things?

death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to and profit by every truth we hear.

CHAPTER VI. But Job replied to Eliphaz: 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder and far surpass complaints: therefore are my words full of burning rage and tossing disquiet.

afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. 10. The near views of this would comfort my spirit and strengthen me to endure the severest pains; to obtain this I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed his truths. 11. My strength is so spent that I can neither hold out nor expect recovery. I neither have nor hope for comfort in this life that I should desire it; nor do I apprehend any hurt in death that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And though I cannot deliver myself, am I therefore destitute of solid

the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that one can scarcely tell where they ran: and the Arabian travellers who expected to refresh themselves with the water find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But since I never asked aught of you either my subsistence or deliverance, can you not afford me a few comfortable words! 24. If you can convince me of any mistake, I shall submit, cease my complaints, and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes. 26. To what purpose rail ye at words, or critically cen-



**MILITARY ROAD, DAMASCUS—SETTLED BY UZ, THE SON OF ARALI, AND SAID BY THE ARABIAN HISTORIAN, MUGIR-ED-DIN-EL-HAMBELI, TO HAVE ONCE BEEN THE PROPERTY OF JOB.** [Job, viii. 1.]—Wetzstein, Oliphant thinks, clearly shows that the land of Uz, mentioned in Jeremiah, xxxv. 20, "And all the mingled people, and all the kings of the land of Uz," cannot refer to Edom, but must have reference to a region near Damascus. While Josephus, in his Antiquities (i:3-4), states that the Arameans, whom the Greeks called

the Syrians, were descended from Aram. Uz, who was a son of Aram settled Trachonitis and Damascus. The historian, Mugir-ed-din-el-Hambeli, in the chapter on the legends of the prophet, says: "Job came from El-Es Uz (?), and the Damascene province of Batanzza, which included Hauran, was his property." And Dr. Porter, one of the contributors to this Self-Interpreting Bible, says that he visited a town in the Hauran whose people claimed that Job was king of Batanzza. We give as illustrating this a view of the Military Road in Damascus.

## CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

**I**S there<sup>a</sup> not<sup>b</sup> an appointed time to man<sup>1</sup> upon earth? are not his days also like the days of an hireling?<sup>2</sup>

2 As a servant earnestly desireth<sup>3</sup> the shadow,<sup>4</sup> and as an hireling looketh for the reward of his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, 'When shall I arise, and the night be gone?'<sup>5</sup> and I am full of tossings to and fro unto the dawning of the day.

5 My<sup>6</sup> flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My<sup>7</sup> days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is<sup>8</sup> wind: mine eye shall no more<sup>9</sup> see good.<sup>6</sup>

8 The eye of him that hath seen me shall see me no more: 'thine eyes are upon me,' and I am not.<sup>8</sup>

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.<sup>9</sup>

10 He shall return no more to his house, neither shall his place know him any more.

A.M. cir. 2484.  
B.C. cir. 1520.

## CHAP. VII.

a ch. 14.5, 14. Ps. 39.4.  
Ec. 3.1, 2.

b Or, a warfare, 1s. 40.2.

1 A set time, task, or place, a military station.—M. Good.

c ch. 14.6, 1s. 16.3, 25.4, 32.6, 1s. 17.7.

2 Heb. gapeth after.

d ch. 14.6, 1s. 16.3, 25.4, 32.6, 1s. 17.7.

3 Any shade in the heat of the day is an inconceivable luxury in a burning climate. See 1s. 4.6, 32.2. Jonah 4. 5, 6. C.—'The shadow,' that is the long shadow of evening, which tells of the approach of sunset, and his release from toil. In the East during the heat of day, there is scarcely any perceptible shadow.—P.

e Le. 19.13. De. 24.15. Mat. 20.1, 2.8.

f Ps. 39.5, ch. 20.2, 14.1. Ec. 1.14. Ge. 31.40, 47.9.

g De. 28.67. Ps. 6.6; 77.7.

h Heb. the evening be measured.

i ch. 17.14, 19.26. ch. 9.25, 16.22, 17.21. Ps. 90.6; 102.11; 109.15; 144.4. 1s. 38.12, 40.6. Ja. 4.14; 11.1.

j ch. 6.11, 12; 19.10, with 5.16, 24.

k Ps. 78.39; 89.47. Ja. 4.14; 11.1.

l Ge. 42.36.

m Heb. shall not return.

n To see, that is, to enjoy.

o ch. 20.9. Ec. 1.4, 5. Ps. 37.36.

p Ps. 80.16; 39.11. Eze. 14.8.

q Thou (Lord) seeest me for a moment, and I am gone. That the reference is to God will be seen by reference to ver. 14, 17, 20.—C.

r I can live no longer.

s Ps. 103.16; 39.13. ch. 14.10, 16.22, 23.12. 23.14. 1s. 38.11.

t Ec. 12.5, ch. 8.18; 20.9. Ps. 37.36, 49.14, 14.9. This does not

A.M. cir. 2484.  
B.C. cir. 1520.

proceed from ignorance of the great doctrine of a resurrection, which was well known to Abraham (He. 11.19), but merely asserts that man shall return no more to the relations, employments, and places of this world. See ver. 10.—C.

g Ps. 39.3, 9; 32.3. ch. 17.6, 21.3, 23.2.

h ch. 12.1, 9.7.

i ch. 9.27, 28. Ps. 41.3.

j De. 28.34. Ps. 88.10. Mat. 27.19.

k ch. 10.1; 6.9. 1 Ki. 10.4. Jonah 4.3, 8. Re. 9. o. Ge. 27.46.

l Heb. bones.

m ch. 10.1, 20.14, 6. Ps. 39.13, 39.47, 48.

n Ps. 8.4; 144.3. He. 2.6. 1 Sa. 24.14. Ru. 2.10. 2 Sa. 7.18.

o Ps. 106.4; 80.14. Ex. 20.5.

p Punish, or chasten, as the word is translated, Ex. 20.5; 32.34; 34.7.—C.

q Je. 9.7. Zec. 13.9. Da. 12.10. 1 Pe. 1.7; 4.12.

r Ps. 39.10; 13.1—3; 80.4. ch. 9.18.

s How long wilt thou not depart, but still continue to afflict?—C.

t Cutaneous ulceration frequently extends to the interior, and the throat is often specially affected, so that swallowing becomes very painful, and while earnestly desired, nearly impossible.—C.

u This is an ordinary Arab proverb, somewhat like our expression 'the twinkling of an eye.' It denotes the shortest space of time.—P.

v 2 Sa. 24.10. Ps. 32.5. Je. 3.13; 21.15. 64.6.

w Or, Observer, Ps. 36.5, 9.12, 4.

x Ps. 21.30. ch. 6.12. La. 3.12. ver. 12, 14—16.

y A mark for all time arrows, ch. 6.4.—C.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am<sup>1</sup> I a sea, or a whale, that thou settest a watch over me?

13 When I say, 'My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.<sup>1</sup>

16 I loathe it; I would not live alway: let me alone; for my days are vanity.

17 What<sup>2</sup> is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest visit<sup>3</sup> him every morning, and try him every moment?

19 How<sup>4</sup> long wilt thou not depart<sup>3</sup> from me, nor let me alone, till I swallow down<sup>4</sup> my spittle?<sup>5</sup>

20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark<sup>6</sup> against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

f Is. 1.18. Ex. 34.9. Nu. 14.19. Ps. 25.11; 130.3, 4. f Mi. 7.18, 19.1. Ju. 1.9. A 1s. 26.19, 20. Da. 12.2. Re. 14.13. See ver. 10. f Ps. 103.15.

—The onager and the ox never complain while they have the food of their choice. Give them other food unsuited to their taste, and their braying or lowing will soon give proof of hunger. Even so, before me is set a table covered with sorrowful meat which my soul refuses to touch. I have lost all taste and relish for the world, the world is become insipid and unsavoury to me; why should I not then complain if the lower animals are so privileged? If their Maker indulge their craving appetites, why may I not call upon the death that I long for? See ver. 8. C.]

Ver. 13. [The Hebrew may be rendered:—'Or am I then not utterly helpless, and continuance (or succour) is driven from me?' The meaning is that he was now without hope. P.]

Ver. 14. [Or, 'otherwise he might forsake the fear of the Almighty;' i.e. despair will drive him altogether from God. P.]

Ver. 17. [The imagery is thoroughly oriental. In western Asia there are very few perennial streams. Torrents flow while rain is falling, or at most during a few months in winter. On the return of summer the water disappears; the torrent-beds are dry and parched; the streams are literally 'consumed out of their place.' P.]

Ver. 19. [Troops of Tema. The companies of Tema, a city of Arabia, so called from Tema a son of Ishmael (Ge. 25.15), searched for these brooks in their thirst, but they had vanished, leaving nothing but a dry channel, a circumstance frequent even with considerable rivers in warm climates like Edom. C.—In travelling once across the Arabian desert my Arab guides had determined to spend the night at a well-known watering-place, a desert stream, but they found it dry.

REFLECTIONS.—How insupportable is inward trouble, either felt or feared; and of all our evils none more intolerable than a sense of God's wrath! They, in general, are partial judges of other men's troubles who live in ease and plenty themselves. And it adds greatly to afflictions to meet with nothing under them but uncharitable censures and insipid comforts from our Christian friends. It is difficult to keep either heart or lips aright under such complicated troubles. Ungoverned passion grows more violent when it meets with rebukes and checks. But it is most unbecoming when it gets into our very prayers to God, and by our folly turns them into sin. There is great need of always living faithful for God, since we know not how soon troubles may render us weary of our life. And those who are by grace prepared for another world, can see little in this to make them fond of staying in it. But it is not self-hardening, but humility under trouble, that makes us ripe for deliverance. Alas! how often dejected spirits preach despair to themselves, and refuse to be comforted; forgetting how God can strengthen or recover for his own glory as he pleases! It is a mercy then to have wisdom and grace that will remain with us in the very worst of times. Unjust, yea, impious, is the want of compassion to those who are under heavy afflictions. And it is bitter to find the friends on whom we depended prove faithless. Yet created comforts commonly disappoint us, and become gall and wormwood when we come to have most need of their encouraging and supporting influence. Upright souls are averse to be a burden to their friends. And the impertinency of want often provokes the abuse

with the toils of the day desires a place of refreshment, and as a hireling looks for the end and reward of his work, so I long for death, to deliver me from my miseries and bring me to my glorious reward. For I have now allotted me for my portion months of wretchedness and vanity without any solid comfort; and in the night, when others rest from their sorrows, I can but restlessly increase mine. 4. I am scarcely laid down on my bed when, through agony and pain, I wish to be up again; and I am continually tormented both in body and mind. 5. For my body is overspread with ulcers, filled with worms, and crusted over with scabs, which have made such clefts in my skin that I am become loathsome to myself. 6. My happy days have quickly run over in a moment, and there is no hope that I shall recover them. 7. Remember, O God, how short and unsubstantial my life is, though once it was pleasant; and when once dead, I shall never return to my possessions and worldly prosperity. 8. My friends shall never more see me in this mortal state. Thou dost but frown upon me and I vanish out of this world. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow by complaining. 12. Am I so strong and unruly that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me or from preserving me in life; for my days have no need to be made more miserable and fading than they are of themselves. 17. What is man that thou shouldest honour him so much as to contend with him, and set thyself against him in tenderness, like a lion against a lamb?—C.]



*1 Biddad sheweth God's justice in dealing with men according to their works. 8 He appealeth to antiquity to prove the certain destruction of the hypocrite. 20 He applieth the argument of God's just dealing to the case of Job.*

2 How long wilt thou speak these *things*?  
and *how long* shall the words of thy mouth *be*  
*like* a strong wind?

3 Doth<sup>h</sup> God pervert judgment? or doth  
the Almighty pervert justice?

4 If thy children have sinned <sup>c</sup>against him, and he have cast them away for <sup>2</sup>their transgression;<sup>3</sup>

5 If<sup>d</sup> thou wouldest seek unto God betimes,  
and make thy supplication to the Almighty;  
6 If<sup>e</sup> thou earnest pure and right hearted,

ne would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small,<sup>4</sup> yet thy  
latter end should greatly increase.

inquire, I pray thee, of the former  
age, and prepare thyself to the search of their  
fathers.

9 (For <sup>h</sup>*we are but of yesterday,*<sup>5</sup> and know

dicted by some loathsome disease of the skin, of what specific kind we cannot tell, and mere conjecture is useless. Were conjecture permitted, it is most probable that the disease was *sui generis*, unprecedented, and hence the astonishment of his friends, and their conviction that it was a divine judgment. C.]

12. [Am I a sea or a whale? Am I an inundation, such as that of the Nile, whose risings are regularly watched by appointed officers; or a dragon (as the word is translated, ch. 30. 29; Mi. 1. 8; Mal. 1. 3), that is, as a *crocodile*, which is also watched lest it should destroy those who observe the inundation. C.]

ness. 15. The extent of his friends, far to the utmost 16. The extent

unilaterally find by God's decree. But how  
trouble and hard is the condition of mankind  
with! Surely then we ought to be humble, whose  
infirmities are so vile, and our days so empty and short?  
O sweet must the heavenly rest be to those who get  
there through so much tribulation. It is proper  
therefore to die with affections quite weaned from this  
world and set on things above. But if the saints'  
afflictions can be so terrible, so constant on earth, what  
hell will be to the wicked for evermore! How ter-  
rible to be driven thither in our wickedness! to fall  
into the hands of an angry God! The views then of  
near approaching death ought to animate our con-  
sciences of sin, our cries for pardon of it, and deliver-  
ance from it. It is a mercy that the blood of Jesus  
cleanses from all sin, the most unadvised and  
obstinate expostulations with God not excepted; and  
knocked with this, we may cheerfully bid adieu to  
the valley of tears and sorrows.

CHAPTER VIII. Not without a mixture of mis-

[illegible]

nothing, because our days upon earth *are* a shadow.)

10 Shall not they teach thee, *and* tell thee,  
and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst\* it is yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So are the 'paths of all that forget God;  
and the <sup>m</sup>hypocrite's hope shall perish:<sup>7</sup>

14 Whose hope shall be cut off, and whose trust shall be a spider's web.

15 He shall <sup>o</sup>lean upon his house,<sup>8</sup> but it shall not stand; he shall hold it fast, but it shall not endure.

16 He<sup>p</sup> is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap,  
and seeth the place of stones?

18 If<sup>a</sup> he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee!

19 Behold, <sup>1</sup>this is the joy of his way,<sup>2</sup> and  
out of the earth shall others grow.

20 Behold, God <sup>will</sup> not cast away a perfect <sup>man</sup>, neither will he <sup>help</sup> the evil-doers:

integrity, it matters little though men esteem us as hypocrites. God often gives his people indirect hints of the kindness which he intends for them, by words never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flourishes awhile, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused through the misapplication of them, to make the heart of the righteous sad, and the souls of the wicked to triumph. Let me therefore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAPTER IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And while God is infinitely righteous, his knowledge, wisdom, and power are so unbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 5-9. *Against him* who can in a moment remove and overturn the largest mountains—who can shake the earth out of its place, and shatter its rocky foundations—who can at pleasure forbid the rising of the sun or shining of the stars—who at pleasure

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.<sup>3</sup>

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.<sup>4</sup>

## CHAPTER IX.

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know it is so of a truth: but how should man be just with God?<sup>1</sup>

3 If he will contend with him, he cannot answer him one of a thousand.<sup>2</sup>

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;<sup>5</sup>

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, the proud helpers do stoop under him.<sup>6</sup>

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.<sup>7</sup>

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.<sup>8</sup>

A.M. cir. 2484.  
B.C. cir. 1520.

3 Heb. shouting for joy. Is. 65. 13. Ps. 65. 13; 126. 2.  
4 Ps. 132. 18; 35. 26; 69. 7; 109. 28, 29.  
5 Heb. not be, ver. 18. Pr. 3. 33. Eccl. 5. 4. Ps. 69. 25, 27.

## CHAP. IX.

1 ch. 4. 17; 25. 4. 6. Ps. 143. 2; 110. 3. Ro. 3. 19. 20. Ga. 2. 16. 15. 64. 6.

2 Or, before God.

3 Ro. 3. 19, 20. 1 Jn. 3. 20. Ps. 40. 12.

4 Once in a thousand times.—C.

5 ch. 30. 54; 9. 14; 37. 23; ver. 19. 32. 33. Ps. 147. 5. Jude 24, 25.

6 Is. 27. 4. 1 Co. 10. 22. ch. 41. 10. Mal. 1. 13.

7 Ps. 68. 40; 114. 4. Hab. 1. 6. Na. 3. 6. Am. 9. 5. Eccl. 14. 4; 4. 7. Re. 10. 20.

8 He. 12. 26.

9 Ps. 75. 3. 1 Sa. 2. 8.

10 Ps. 135. 6. Da. 4. 35.

11 Joel 2. 2. Am. 4. 13; 5. 8; 8. 9. Jos. 10. 12, 14.

12 ch. 3. 4. 6. Eccl. 32. 7. Ac. 27. 25. 13. 10.

13 Ge. 1. 6. Ps. 104. 2, 3. ch. 37. 18. Is. 40. 22-28.

14 Hab. 3. 15. Ps. 93. 1. 4; 65. 4; 89. 9; 107. 29.

15 Mat. 14. 25. Mar. 6. 48. Jc. 5. 22.

16 Heights.

17 m ch. 38. 31. 32. &c. Am. 5. 8. Ps. 147. 1.

18 Heb. Ash, Cestil, and Cinah.

19 The constellations of the southern, which are visible in the northern hemisphere.—C.

20 ch. 5. 9. Ps. 71. 15; 40. 5; 145. 5; 72. 18.

21 ch. 3. 5, 9; 25. 14.

22 Ro. 9. 20. ch. 23. 13; 33. 34. 29. Da. 4. 35. Ps. 135. 6; 115. 3.

23 Heb. who can turn him away? ch. 11. 10.

24 Is. 30. 7; 31. 2. ch. 40. 2, 11, 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

25 Beneath him must the mightiest stoop.—Boothroyd.

26 ch. 40. 5. 1 Pe. 3. 15.

27 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. Ge. 18. 27, 30.

28 Ho. 13. 4. Mat. 5. 24; 25. 4. ch. 34. 31.

29 ch. 29. 2-5. Ge. 48. 3. Ps. 18. 6; 116. 1; 68. 9; 34. 4. 6.

30 Ex. 6. 9. Ju. 6. 13.

31 But that what he had done from mere good-will and mercy, and not for any power or right I had over, or any thing I could plead before him.—C.

32 Ps. 83. 15; 42. 7, 9, 10. Jc. 23. 19. Eccl. 13. 13. Is. 28. 17.

33 ch. 2. 3; 34. 6. Jn. 9. 3. Mat. 20. 15.

34 Not without any cause, for Job had acknowledged his sin (ch. 7. 20; ver. 20), but without any such special cause in concealed sin, hypocrisy, or profligacy, as his friends had alleged against him.—C.

A.M. cir. 2484.  
B.C. cir. 1520.

1 ch. 7. 19. Ps. 88. 15-17. Je. 9. 3, 15.  
2 Sa. 2. 26. La. 3. 15, 19. He. 12. 6-11.  
3 1 Co. 10. 22; 1. 25. ver. 4.  
4 ver. 33; 33. Ps. 143. 2. / ver. 2, 3. Ps. 130. 3; 143. 2. Pr. 27. 2. Lu. 16. 15. 1 Co. 4. 4. 1 Jn. 1. 8, 10.  
5 Phil. 3. 9. Is. 64. 6. Lu. 17. 10. Ge. 32. 10. ch. 7. 16.  
6 If I said I were perfect, I would not know my own soul—the assertion would prove my ignorance of my own heart. And the more thoroughly I know myself, the more must I despise all vain pretensions to perfection in the sight of God.—C.  
7 Eccl. 9. 1, 2. Eccl. 21. 3. 1 ch. 1. 13; 19; 27. 20, 21; 34. 20. Ps. 80. 5.  
8 Eccl. 21. 13. Eccl. 13. 9. 1 Pe. 1. 7; 14. 12. He. 11. 30, 37.  
9 Je. 12. 1, 2. Ps. 73. 3. 7; 17. 14. Da. 7. 7, 25.  
10 Ps. 139. 23; 8. 12. Lc. 7. 8, or 15. 29. 10.  
11 If God do not thus, who does? It cannot be chance, it must be providence.—C.  
12 ch. 7. 6. Ps. 39. 5; 90. 6; 103. 15. 16. Jc. 4. 1. 1 Co. 7. 31. Hab. 1. 8. La. 4. 19.  
13 See note Es. 14. 4.  
14 ch. 7. 13.  
15 Or, strengthen, Am. 9. 9.  
16 Ps. 119. 120; 88. 16; 77. 3-9.  
17 Ex. 20. 7. Ps. 130. 3.  
18 2 Pe. 2. 20-22. Eccl. 18. 24. Ps. 73. 13.  
19 I am sinful, why then attempt to prove mine innocence?—C.  
20 1 Je. 22; 18. 14. Ps. 18. 20; 73. 13; 66. 15; 1. 2; 24. 4.  
21 At once cooling and cleansing.—C.  
22 Ps. 130. 3; 143. 2; 69. 1, 2.  
23 Or, make me to be humbled, Pr. 21. 27. Lu. 13. 14.  
24 Eccl. 6. 10. Is. 45. 9. Je. 40. 19. Ro. 9. 20. Nu. 23. 19; ver. 14, 15.  
25 Heb. one that should argue.  
26 Or, arbitrator.  
27 1 Sa. 2. 25; ver. 19, with 17. 12. 5. He. 8. 6; 15. 2; Ps. 106. 23.  
28 Ps. 39. 10.  
29 Ps. 90. 11. ch. 31. 23; 38. 13; 73. 13; 1. 21.  
30 Heb. but I am not so with myself.  
31 His rod is not removed, therefore I dare not speak, Ps. 39. 10.—C.

## CHAP. IX.

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2 Or, before God.

3 Ro. 3. 19, 20. 1 Jn. 3. 20. Ps. 40. 12.

4 Once in a thousand times.—C.

5 ch. 30. 54; 9. 14; 37. 23; ver. 19. 32. 33. Ps. 147. 5. Jude 24, 25.

6 Is. 27. 4. 1 Co. 10. 22. ch. 41. 10. Mal. 1. 13.

7 Ps. 68. 40; 114. 4. Hab. 1. 6. Na. 3. 6. Am. 9. 5. Eccl. 14. 4; 4. 7. Re. 10. 20.

8 He. 12. 26.

9 Ps. 75. 3. 1 Sa. 2. 8.

10 Ps. 135. 6. Da. 4. 35.

11 Joel 2. 2. Am. 4. 13; 5. 8; 8. 9. Jos. 10. 12, 14.

12 ch. 3. 4. 6. Eccl. 32. 7. Ac. 27. 25. 13. 10.

13 Ge. 1. 6. Ps. 104. 2, 3. ch. 37. 18. Is. 40. 22-28.

14 Hab. 3. 15. Ps. 93. 1. 4; 65. 4; 89. 9; 107. 29.

15 Mat. 14. 25. Mar. 6. 48. Jc. 5. 22.

16 Heights.

17 m ch. 38. 31. 32. &c. Am. 5. 8. Ps. 147. 1.

18 Heb. Ash, Cestil, and Cinah.

19 The constellations of the southern, which are visible in the northern hemisphere.—C.

20 ch. 5. 9. Ps. 71. 15; 40. 5; 145. 5; 72. 18.

21 ch. 3. 5, 9; 25. 14.

22 Ro. 9. 20. ch. 23. 13; 33. 34. 29. Da. 4. 35. Ps. 135. 6; 115. 3.

23 Heb. who can turn him away? ch. 11. 10.

24 Is. 30. 7; 31. 2. ch. 40. 2, 11, 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

25 Beneath him must the mightiest stoop.—Boothroyd.

26 ch. 40. 5. 1 Pe. 3. 15.

27 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. Ge. 18. 27, 30.

28 Ho. 13. 4. Mat. 5. 24; 25. 4. ch. 34. 31.

29 ch. 29. 2-5. Ge. 48. 3. Ps. 18. 6; 116. 1; 68. 9; 34. 4. 6.

30 Ex. 6. 9. Ju. 6. 13.

31 But that what he had done from mere good-will and mercy, and not for any power or right I had over, or any thing I could plead before him.—C.

32 Ps. 83. 15; 42. 7, 9, 10. Jc. 23. 19. Eccl. 13. 13. Is. 28. 17.

33 ch. 2. 3; 34. 6. Jn. 9. 3. Mat. 20. 15.

34 Not without any cause, for Job had acknowledged his sin (ch. 7. 20; ver. 20), but without any such special cause in concealed sin, hypocrisy, or profligacy, as his friends had alleged against him.—C.

## CHAP. X.

1 Or, cut off while I live.

2 ch. 7. 16; 6. 8, 9. 1 Ki. 19. 4. Jonah 4. 3, 8.

3 Weary, heart-sick. 4 I will leave my complaint upon myself; I will indulge my grief, and seek no comfort.—C.

5 ch. 7. 11; 13. 13; 21. 4.

6 ch. 6. 24; 16. 6, 16; ver. 15, 16. Ps. 32. 3-5.

18 He<sup>b</sup> will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect,<sup>9</sup> yet would I not know my soul; I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?<sup>1</sup>

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow-water,<sup>4</sup> and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any daysman<sup>6</sup> betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.<sup>8</sup>

## CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul is weary<sup>2</sup> of my life: I will leave my complaint upon myself: I will speak in the bitterness of my soul.

punishments, the most proud, powerful, and fierce helpers and avengers must yield to his influence, and confess their inability to relieve us. 14. How then can I, a poor, weak, unbefriended wretch, answer him in judgment; or choose, give sense to, and order my words in debating with him! 15. Though my case were ever so just, nothing would become me but to make humble supplications to my tremendous and omniscient Judge who contends with me. 16. And if

holliness would make me condemn myself: and though I be no hypocrite, my attempts to justify myself before him would prove me perverse. 21. Though I were ever so perfect I durst not, on my own consciousness, debate the matter with him, nor insist that my soul were really such in his view; but I would undervalue, disapprove, and loathe my practice before his infinite holiness; and would rather lose my life than dare to contend with one of boundless majesty. 22. All that

hurried down the rapid stream, or the hungry eagle alights upon his prey. 27, 28. If I attempt to forget my calamities, lay aside my mournful looks, pluck up my spirits, and cause my face to shine with a smile, my tormenting pains and sorrows terrify my mind: and I find by experience that thou, O God, wilt not remove my trouble as if I were innocent. 29. I see that I shall be held and punished as one that is wicked—

2 I will say unto God, Do not 'condemn me; 'show me wherefore thou contendest with me.

3 *Is it* good unto thee<sup>3</sup> that thou 'shouldest oppress? that thou shouldest despise 'the work<sup>4</sup> of thine hands? and 'shine upon the counsel of the wicked?

4 Hast thou 'eyes of flesh? or seest thou as man seeth?

5 *Are thy* 'days as the days of man? *are thy* years as man's days,<sup>5</sup>

6 That thou 'inquirest after mine iniquity, and searchest after my sin?<sup>6</sup>

7 Thou 'knowest that I am not wicked;<sup>7</sup> and *there is* 'none that can deliver out of thine hand.

8 Thine hands 'have<sup>8</sup> made me, and fashioned me together round about; yet thou dost 'destroy me.

<sup>3</sup> De. 32. 39. Jn. 10. 29. Ps. 50. 22. ch. 9. 13.

<sup>4</sup> Ps. 139. 15, 16; 119. 73. Is. 43. 7. 44. 5. Ge. 2. 7.

<sup>5</sup> Heb. taken pains about.

<sup>6</sup> ch. 19. 10. Is. 64. 8, 9. ver. 16. Jonah 4. 10.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Pr. 17. 15. Ro. 8. 1.  
34. Ps. 143. 2.

<sup>2</sup> ch. 34. 31, 32. La. 3.  
40. 15, 17.

<sup>3</sup> Is it befitting the  
Judge of the whole  
earth?—C.

<sup>4</sup> Nu. 11. 15. Ru. 1.  
20. La. iii. Ps. lxxxviii.  
lxxvii. xxii.

<sup>5</sup> Ps. 138. 8. ver. 8. Ep.  
2. 10. 13. 9.

<sup>6</sup> Heb. labour.

<sup>7</sup> Ps. 73. 12. Je. 12. 1.  
—C. ch. xxi.

<sup>8</sup> Is. 58. 1, 7. Re. 1. 14.

<sup>9</sup> Ps. 90. 4. 2. Pe. 3. 8.

<sup>10</sup> The words for *man* are  
different, and may  
be rendered, 'Are  
thy days as the days  
of miserable man?'  
Are thy years as the  
days of the mighty?

<sup>11</sup> ch. 14. 16, 17. Je. 50.  
20. Ps. 10. 15.

<sup>12</sup> Not like man in  
his misery, thou art  
inquiring after the  
perpetrator of injury;  
or like man in his  
might, thou art en-  
gaged to punish him.

<sup>13</sup> m. Ps. 17. 3. 26. 1. 2;  
139. 1. 2. 24. Is. 38. 3.

<sup>14</sup> Not denying that  
he had sinned (see  
ch. 7. 20; 9. 20), but  
denying that he was  
the wicked profligate  
his friends described  
him to be.—C.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Is. 45. 9. 64. 8. Je. 18.  
6. ch. 33. 6. Ro. 9. 21.

<sup>2</sup> Ge. 2. 7. 13. 19. Ps. 90.  
3. Ec. 12. 7.

<sup>3</sup> Fashioned me as  
the clay of this pot-  
sherd (ch. 2. 8), and  
wilt thou reduce me  
to dust as these ashes  
in which I sit?—C.

<sup>4</sup> Ps. 139. 14-16.

<sup>5</sup> 2 Co. 5. 1. A. 2. Pe. 1.  
14. Ps. 139. 13.

<sup>6</sup> Heb. *hedge*.

<sup>7</sup> Ge. 2. 7. Mat. 6. 26.  
Ac. 17. 25. 28. ch. 33. 4.

<sup>8</sup> Ps. 22. 9. 10.

<sup>9</sup> Ro. 11. 33. Ec. 8. 7.  
Is. 40. 14. Pr. 25. 2.

<sup>10</sup> All these things  
thou rememberest,  
Ps. 139. 11. I know my  
record is with thee,  
ch. 16. 19.—C.

<sup>11</sup> ch. 14. 16, 17; 13. 26.  
Ps. 139. 11. 30. 3.

<sup>12</sup> Ex. 20. 7. 34. 7. Am.  
3. 2.

<sup>13</sup> Is. 3. 11. 6. 5. Ro. 2. 8.

<sup>14</sup> ch. 9. 20. 21. Lu. 17.  
10. Is. 64. 6. Phi. 3. 8. 9.

<sup>15</sup> Ge. 32. 10. 1. Ti. 1. 15. 16.

<sup>16</sup> Ex. 3. 7. Ps. 25. 18;  
119. 153. La. 1. 20.

<sup>17</sup> Is. 38. 13. ch. 19. 6.  
La. 3. 10. Ho. 5. 14; 13.  
7. 8.

<sup>18</sup> As a fierce lion  
rousted, thou spring-  
est upon me.—C.

<sup>19</sup> De. 28. 59. Nu. 16. 29.  
30. ch. ii. 11.

9 Remember, I beseech thee, that thou hast made me 'as the clay; and wilt thou bring me into 'dust again?<sup>9</sup>

10 Hast<sup>10</sup> thou not poured me out as milk, and curdled me like cheese?

11 Thou hast 'clothed me with skin and flesh, and hast fenced<sup>11</sup> me with bones and sinews.

12 Thou hast granted me 'life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou 'hid in thine heart:<sup>12</sup> I know that this *is* with thee.

14 If I sin, then thou 'markest me; and thou wilt 'not acquit me from mine iniquity.

15 If<sup>13</sup> I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. I am full of confusion; therefore 'see thou mine affliction;

16 For it increaseth. Thou 'huntest me as a fierce lion;<sup>14</sup> and again thou 'showest thyself marvellous upon me.

him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears oppress my spirit.

Ver. 1. [Job admits the truth of the principle enunciated at the close of Bildad's address; namely, that God's acts and judgments are always right and just. He goes on to show that it would be impossible for man to dispute this; for if God should even condescend to enter into controversy with man, he would not be able to give him information on one of a thousand subjects that might be brought into discussion. Fear would awe him; his finite and fallible mind would utterly fail before the infinite and infallible Jehovah. To discuss or question God's dealings would therefore be mere presumption. P.]

Ver. 9. [Arcurus.—Aben Ezra says it is a northern constellation, composed of seven stars, constituting *Ursa Major*. Orion.—Aben Ezra concludes it to be *Antares*, a star in the constellation *Scorpio*. *Pleiades*, a cluster of stars in the constellation *Taurus*. Of these some additional remarks will be required on ch. 38. 31. C.]

Ver. 14. [Job's conception of the nature and attributes of God is clear and full. He was totally free from false and imperfect views which we discover even in the most distinguished of heathen philosophers. Here God is represented as a Spirit of infinite wisdom, power, and justice. All things are admitted to be subject to his direct control. The universe which he created he governs. P.]

Ver. 22. [He afflicts and cuts off both good and evil men, therefore outward calamities are no certain indications, as you suppose, of the sufferer's profligacy and of God's displeasure. C.]

Ver. 23. [If the scourge (the wicked oppressor) slay suddenly, the innocent will also be allowed to perish through false witness and unjust judgment, and thus come to the same end as the wicked. C.]

Ver. 24. [Covereth the faces of the judges. Gives up not merely the innocent to trial and condemnation, but righteous judges to have their faces covered; that is, to be themselves tried and condemned for their righteous administration of the law. See Es. 7. 8. C.]

Ver. 26. [Job gathers images of swiftness from earth (the posts), from water (the light ships of reed or papyrus, such as float swiftly on the Nile), and from the air (the eagle), to describe the swiftness of his afflictions.

both God and man, and brings them together so as to make an atonement. P.]

REFLECTIONS.—O the infinite goodness of God! And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those devils and men who harden themselves against him. His excellencies are plainly marked in his works of creation and providence. Happy are they whose God is JEHOVAH! and inexpressibly miserable his most powerful and proud opposers! Incontestable goodness he often afflicts the righteous and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAPTER X. My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable, or honourable to thee, or is it just and equal, that thou shouldst spoil me of all I had, and thus load me with tormenting troubles: or that with an enraged mind thou shouldst condemn the work of

frame: and wilt thou, as a raging lion, utterly tear me asunder and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee, 14. That if I should sin, thou wouldst watch over me to punish me, without the least patience, pardon, or pity. 15. That if I should be wicked, fearful judgments should fall upon me; and though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. 16. Shall my trouble still increase and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of judgment, set me up as a distinguished spectacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but diverse forms and multitudes of trouble assault me? 18. Why then didst thou bring me out of the womb at all? Why did I not die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be allowed a short reprieve from trouble, 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross darkness?

Ver. 2. ['Do not condemn me' thus to suffer under thine own hand, and then under the unjust accusations

Zophar sharply reproveth Job.

## JOB XI.

God's counsels are unsearchable.

17 Thou renewest thy <sup>1</sup>witnesses<sup>4</sup> against me, and increasest thine indignation upon me; changes<sup>9</sup> and war<sup>5</sup> are against me.

18 Wherefore<sup>1</sup> then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are<sup>1</sup> not my days few? cease then, and let me alone, that I may take comfort a little,*

21 Before I go *whence* I <sup>1</sup>shall not return,<sup>6</sup> even to the <sup>1</sup>land of darkness, and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and where the light is as darkness.

### CHAPTER XI.

<sup>1</sup> Zophar sharply reproveth Job for justifying himself. 7 God's counsels are unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the <sup>1</sup>multitude of words be answered? and should a man full of talk<sup>1</sup> be justified?

3 Should thy lies<sup>2</sup> make men hold their peace?<sup>3</sup> and when thou <sup>1</sup>mockest, shall no man make thee ashamed?

4 For thou hast said, *'My doctrine is pure, and I <sup>1</sup>am clean in thine eyes.*

5 But *'O that God would speak, and open his lips against thee;*

6 And that he would show thee the <sup>1</sup>secrets of wisdom, that *they are* double to that which is!<sup>3</sup> Know therefore that God <sup>1</sup>exacteth of thee less than thine iniquity *deserveth.*

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> That is, thy plagues, ch. 16. 8; 6. 4.  
<sup>4</sup> Witnesses—weapons, troops.—C.

<sup>5</sup> Ps. 73. 14; 34. 10. Ac. 14. 22. Ju. 16. 33. 2 Ti. 3. 12. Ro. 3. 19. He. 12. 6.

<sup>6</sup> Every change is but a new attack of calamity.—C.

<sup>7</sup> ch. 3. 11. Je. 15. 10. 20. 17. 18. Nu. 14. 2. 3. Ec. 4. 3; 3. 5.

<sup>8</sup> ch. 7. 6. 15; 8. 9; 14. 1. Ps. 103. 10; 39. 5. 13.

<sup>9</sup> ch. 7. 8—10. 2 Sa. 12. 23. Ec. 8. 8.

<sup>10</sup> Whence I shall not return to the relations and pursuits of this life.—C.

<sup>11</sup> ch. 3. 5. 14—19. Ps. 88. 6. 12. 18; 23. 4. with Ex. 10. 21—23.

### CHAP. XI.

<sup>1</sup> Ac. 17. 18. Ja. 1. 19. Pr. 10. 19. Ec. 5. 7.

<sup>2</sup> Heb. a man of lips.

<sup>3</sup> Or, devices

<sup>4</sup> Bildad had accused Job of hypocrisy or profligacy (chap. 8. 13). Zophar surpasses him in uncharitableness, and rudely accuses him of lying; the charge of which is ordinarily most insulting and provoking, as it is the meanest and most cowardly of all the vices—the sin by which Satan blighted paradise—the sin by which he peoples the hopeless regions of darkness, Re. 22. 15.—C.

<sup>5</sup> ch. 6. 14. 15. 25. 26; 13. 9; 17. 2.

<sup>6</sup> ch. 6. 10. 30; 42. 7. 8.

<sup>7</sup> ch. 10. 7; 9. 22; 34. 5. 6; 35. 2.

<sup>8</sup> ch. 9. 35. with xxxviii.—xli.

<sup>9</sup> Da. 2. 28. Ps. 25. 14. Ec. 3. 10. Mat. 13. 11. Ro. 11. 33. 34.

<sup>10</sup> That is, doubly more than what is imagined possible, including not only all that we know, but all we have forgotten, together with those errors and secret faults that eluded our own discovery and comprehension. Ps. 19. 12.—C.

<sup>11</sup> Ezr. 9. 12. La. 3. 22. 37. ch. 33. 27. Ps. 103. 10.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Ec. 3. 11. Is. 40. 28. Ro. 1. 33. ch. 26. 14. 26. 1 Co. 2. 9. Ep. 3. 18. 19.

<sup>2</sup> Heb. the heights of heaven.

<sup>3</sup> Ps. 92. 5; 147. 5. Ro. 11. 33. Ep. 3. 18. 19.

<sup>4</sup> ch. 12. 12. 14. Re. 7. 3. Ps. 41. 8; 76. 7. Ps. 32. 39. 39. Ex. 18. 11.

<sup>5</sup> Or, make a change.

<sup>6</sup> Heb. who can turn him away! ch. 9. 4. 12.

<sup>7</sup> Heb. who can turn him away! ch. 9. 4. 12.

<sup>8</sup> Heb. empty. Ps. 62. 9. 7. 7. 2. 5. 9. 4. 8. ch. 39. 5. Je. 2. 23. 24. Ec. 3. 18. Ro. 2. 21.

<sup>9</sup> Will he accept the hollow-hearted person? or will the wild ass's colt assume the man?—*Al Good.*

<sup>10</sup> Will the wild ass's colt, an Arabic description of a wild, intractable, and contumacious man.—C.

<sup>11</sup> ch. 5. 8. 22. 21. 2. ch. 12. 14. 19. 3. Ps. 143. 6. 1. Sa. 7. 3.

<sup>12</sup> Is. 1. 15. Ps. 26. 10; 66. 18.

<sup>13</sup> Ja. 4. 8. Ps. 24. 4. 26. 8. 1. 1. 2. 8.

<sup>14</sup> Je. 4. 14. 13. 27. Ps. 101. 3.

<sup>15</sup> ch. 22. 26. 10. 15. 1. 1. 2. 21. with Ge. 4. 5. 6. 2. Co. 1. 12.

<sup>16</sup> Ge. 41. 51. Is. 54. 4. 65. 16. 16. 21. Pr. 31. 6. 7.

<sup>17</sup> Ps. 37. 6; 112. 4. Mi. 7. 9. Phi. 2. 15. Is. 58. 8. 10. Pr. 4. 18. Ca. 6. 10.

<sup>18</sup> Heb. shall arise above the noon-day.

<sup>19</sup> Ps. 3. 5; 4. 8; 127. 1. Le. 26. 5. Pr. 3. 24. Ec. 34. 25.

<sup>20</sup> Either dig in thy field peaceably during the six days of labour, and enjoy in safety the rest of the Sabbath; or dig wells for thy family and flocks, and be at rest, as Isaac at the well, as he had digged at Rehoboth, Ge. 26. 22. C.

<sup>21</sup> Pr. 19. 6. Ps. 45. 12. Ge. 26. 26.

<sup>22</sup> Heb. entreat thy soul.

<sup>23</sup> I shall seek thy friendship and protection, Ge. 21. 22; 26. 28.—C.

<sup>24</sup> ch. 31. 16. Ps. 69. 3. Je. 14. 6. La. 4. 17. De. 28. 65.

<sup>25</sup> Heb. Right shall perish from them, Am. 2. 14. 9. 1.

<sup>26</sup> ch. 8. 14; 18. 14. Je. 25. Ec. 37. 11. Pr. 11. 7.

<sup>27</sup> Or, a puff of breath.

7 Canst thou by searching <sup>1</sup>find out God? canst thou find out the Almighty unto perfection?

8 *It is<sup>4</sup> as high <sup>1</sup>as heaven; what canst thou do? deeper than hell; what canst thou know?*

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If<sup>k</sup> he cut off<sup>5</sup> and shut up, or gather together, then <sup>1</sup>who can hinder him?

11 For he <sup>1</sup>knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For <sup>1</sup>vain man would be wise, though man be born *like* a wild ass's colt.<sup>6</sup>

13 If thou <sup>1</sup>prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* <sup>1</sup>in thine hand, <sup>1</sup>put it far away, and let not wickedness <sup>1</sup>dwell in thy tabernacles.

15 For then shalt thou <sup>1</sup>lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt <sup>1</sup>forget *thy* misery, and remember *it* as waters *that* pass away:

17 And<sup>u</sup> *thine* age shall be clearer than the noon-day;<sup>7</sup> thou shalt shine forth, thou shalt be as the morning.

18 And <sup>1</sup>thou shalt be secure, because there is hope; yea, thou shalt dig<sup>8</sup> *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, <sup>1</sup>many shall make <sup>1</sup>suit unto thee.<sup>1</sup>

20 But the eyes of the wicked <sup>1</sup>shall fail, and <sup>1</sup>they shall not escape, and <sup>1</sup>their hope *shall be* as the giving up of the ghost.<sup>2</sup>

body, it supplies the necessary repairs or increase to bone, muscle, and every other part of the frame. C.]

Ver. 11. [The whole process of the growth of the human body is here described by a few graphic touches, which show an extent of anatomical and physiological knowledge that may well surprise the thoughtful student. The last clause is particularly striking:—'Thou hast woven me, intertwined me about with bones and sinews.' P.]

REFLECTIONS.—To be weary of life before God sends us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause that we may answer their end; and chiefly plead for the removal of our sin and of the condemnation on account of it. But those who are awed by the majesty of God often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most peevish and proud expostulations. Neither the

forts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAPTER XI. Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us thou art innocent? 3. Must no one confute thy false allegations concerning thine own innocence or God's dispensations of providence? And when thou hast so insolently scoffed at God and thy friends, must none expose thee to shame, by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou art quite pure and unspotted in thy principles and practice? 5. Truly my earnest wish is that he would fully and freely debate the cause with thee, and confute thy mistakes; 6. And that he would show thee the hidden methods of his providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and which thou art too ignorant to

that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him who appears as rude and blockish as an ass be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet and free from terrors, in the well-grounded confidence of God's favour and protection.

## CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him.  
13 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,  
2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding<sup>1</sup> as well as you; I am not inferior to you:<sup>2</sup> yea, who knoweth not such things as these?<sup>3</sup>

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him:<sup>4</sup> the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?<sup>5</sup>

10 In whose hand is the soul<sup>m</sup> of every living thing, and the breath of all mankind.<sup>6</sup>

11 Doth not the ear try words; and the mouth<sup>n</sup> taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

A.M. cir. 2484.  
B.C. cir. 1520.

CHAP. XII.

a ch. 11.12. Pr. 28.11.  
1 Co. 4.8.10.  
b ch. 13.2. 2 Co. 11.5.  
16.12.11.  
1 Heb. *an heart*.  
2 Heb. *I feel not lower than you*.  
3 Heb. *with whom are not such as these?*  
c ch. 16. 10, 20; 17. 6; 21.33.1. He. 11.36. Ps. 55.13.13. Mar. 5.42.  
d Je. 33.3. Ps. 91. 15. Mi. 7.7.  
4 I am as one derided of his friend. (thus) 'He calleth upon God, let him answer him.' — Boothroyd. And, translated, it is remarkable that they are very nearly the words of cruel mockery addressed to our Lord on the cross, Mat. 27.39-43.—C.  
e Pr. 14.2. Mar. 5.42.  
f De. 32.35. Ps. 38.16, 17.14.18. Je. 17.16.  
g Ps. 13.4. Lu. 12.19.  
h ch. 21.7. Ps. 17. 37. 1, 35; 73. 12; 92.7. Je. 28.12.1.3. Hab. 1.3.4. Zec. 11.5. Mal. 3.15.  
i Pr. 6.6. Is. 7.2. Je. 7. Ps. 19.1.2. Ko. 1.20. Hab. 1.13.14.  
j He. 10.13. Ro. 11.36. Col. 1.16.17. Pr. 16.4.  
k Nu. 16.22. Da. 5.23. Ac. 17. 25. Mat. 10. 29.  
m Or, *life*.  
n Heb. *all flesh of man*.  
o ch. 34.36.30. 1 Co. 10.15. Ps. 94.9.  
p Heb. *palate*.  
q ch. 8.2.36.6.7.9.  
8 All the creatures of God manifest design, and hence Job infers there must be a designer. No one is so foolish as to conclude that a complicated machine was ever made by chance; and when it is seen performing its work with more than the precision of rationality, the conclusion is inevitable, that it was designed for that end. But the body of a beast, a fowl, or a fish is a far more curious and more complicated machine, and answers hundreds of purposes that no work of man could accomplish; the conclusion is again inevitable, that the several parts of the creature were designed for their several functions.—C.  
9 God, ch. 9.4; 36. 5; 37. 24. Ps. 147.5. Da. 2. 20. Is. 40. 12-29. Pr. 8.14. Ja. 1.5.  
10 ch. 9. 12; ver. 10. Mal. 1.4. Je. 18.7. Is. 22. 22. Ge. 20. 18. Ec. 3.7. Ps. 88.6.8.  
11 Heb. *upon*.  
12 Ge. 2.7. 11. Zec. 10.11. 1 Ki. 17.1. Na. 1. 4.2. Ps. 3.5.6.  
13 See ver. 13.  
14 Ec. 1.9. Is. 19.14. 2 Th. 2.11. 1 Ki. 22.22. Mat. 24.24. Re. 20.2.8. 12 Sa. 15.31; 17. 14. 23. Is. 19.13. 1 Co. 1.19, 20; 3.19, 20. ch. 5.13. 14.  
15 Ps. 2.3. Da. 2.21.  
16 Looseth the bond of their authority, and adjugeth them to be led captive in a girdle, cord, or chain. Examples of which may be seen in some ancient but well-preserved Egyptian sculptures. See Ps. 149.8.—C.  
17 ch. 36. 11; 107. 10. Lu. 17.8.  
18 2 Sa. viii.2. Jos. xii. 15.45.1.  
19 ch. 32.9. Is. 3.2.4.2. Sa. 15.31. Mat. 25.28, 29. Zec. 11.17.  
20 Heb. *the tip of the chariot*.  
21 Ps. 107. 40. Ac. 12. 23. Da. 2.21, 22.  
22 Or, *looseth the girdle of the strong*.  
23 2 Ki. 6.10-12. Da. 2. 22. Mat. 10. 26. 1 Co. 2. 10, 11.4.5. Ec. 7.24.  
24 Examples of which may be seen in the wondrous manner in which murderers have often been detected after the lapse of many years.—C.  
25 De. 28.4.11. Ps. 107. 38.39.  
26 Ro. 1.21. Ps. 207.4. 40. Ge. 20.13. Is. 63.17. 65.2.9. 7 Co. 1.3.20. Nu. 14.33. Da. 4.16.33. Je. 19.11. Is. 59.10. 2 Ki. 6.18. De. 28.29.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up<sup>1</sup> a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom; the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings,<sup>2</sup> and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth way the speech of the trusty,<sup>3</sup> and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.<sup>4</sup>

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.<sup>5</sup>

23 He increaseth the nations, and destroyeth them: he enargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light,

and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves; and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk well concerning them to serve a bad purpose. But surely it is very unreasonable to complain under troubles, when we have not only a God of deep counsels and unsearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant; and the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self-dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour, attend upon sincere and gospel repentance. If God establish us we shall not fail; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of

has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perishing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits; and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the providence of God, who is the Creator, Preserver, and Governor of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and strength to do everything. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold, he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he withholds rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks. 16. Nor is his wisdom inferior to his power. Of this

providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but by his providential influence they are quite uncertain in their counsels, and doubtful what course to take.

Ver. 2. [*Wisdom shall die with you*. Were this a mere irony, as many interpreters assume, then would not Job immediately claim equal wisdom for himself (ver. 3), but plead comparative ignorance, to make the irony effective. But irony is not a figure for deep and poignant affliction. The phrase is not therefore irony, but a simple acknowledgment that his learned friends were wise, and would be accompanied with wisdom to the grave. C.]

Ver. 5. [*Ready to slip*—to fall through the exhaustion of losses and weight of troubles. *A lamp despised*—a lamp that is dying out, whose former light is ungratefully forgotten. C.]

Ver. 6. [*The tabernacles of robbers prosper*. Of this



Job reproveth his friends,

and he maketh them to stagger<sup>6</sup> like a drunken man.

## CHAPTER XIII.

1 Job reproveth his friends of false reasoning and partiality. 14 He professeth his confidence in God: 20 and entreatheth to know his own sins, and God's purpose in afflicting him.

LO, mine<sup>a</sup> eye hath seen<sup>b</sup> all this,<sup>1</sup> mine ear hath heard and understood it.

2 What<sup>b</sup> ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.<sup>2</sup>

4 But ye are<sup>c</sup> forgers of lies,<sup>3</sup> ye are all physicians of no value.

5 O that ye would altogether hold your peace, and it should be your wisdom.

6 Hear<sup>d</sup> now my reasoning, and hearken to the pleadings of my lips.

7 Will<sup>g</sup> ye speak wickedly for God? and talk deceitfully<sup>h</sup> for him?

8 Will ye accept his person?<sup>5</sup> will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?<sup>6</sup>

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes,<sup>7</sup> your bodies to bodies of clay.

## JOB XIII.

A.M. cir. 2484.  
B.C. cir. 1520.

6 Heb. wander.  
Ps. 107:27. Is. 19:14: 24:20.

### CHAP. XIII.

a ch. 32:8, 10. Ps. 78:34:37. 35:20.

All this—all this scene of creation, and varied workings of providence, of which he had been discoursing from ver. 6 of the former chapter.—C.

b 2 Co. 11:5, 10, 22, 23, 12:11, ch. 12:3.

c ch. 11:5, 9, 24:75:23, 37:31, 35:15, 1, 18, 41, 21:43, 26:16, 2, &c.

2 There was no presumption in this, for God invites his rational creatures to reason with him, Is. 1:18.—C.

d ch. 42:7, 8:16, 2:21, 34:11, 3:1, 1 Ti. 7:2, Ec. 11:17.

3 Lies, fallacies, sophisms.—C.

e Pr. 17:28. Am. 5:13, Ec. 5:3.

f ch. 6:13, 33:1, 34:2, 30:2, Pr. 8:6, 7.

g ch. 17:5, 32:21, 36:4, 8:6, 20:15, 66:5.

h 2 Co. 4:2.

i Pr. 24:23, Ju. 6:31.

j Accept his person—give a wrong judgment in his favour.—C.

k Je. 17:10. Ps. 139:23, 141:5, 15:9, 11:6, 6:6.

7 Ho. 11:12.

6 As one man deceiveth another, can ye deceive him?—C.

l ch. 42:7, 8:16, Ps. 21:22, 82:1, 2:Ja. 2:9, De. 1:17.

m Or, height of greatness, ch. 9:34, 31:23, Ps. 44:Je. 5:22, 10:10.

n Pr. 10:7, ch. 4:7, 18:15, 40:17, Ge. 18:27.

7 Your remembrances—your recollections of ancient wisdom are as ashes, the fire, the light, the heat, extinct and ready to be swept out and scattered by the winds. Your bodies—your systems (the word body is often so applied), are as heaps of mud, shapeless, defining, and unstable.—C.

A.M. cir. 2484.  
B.C. cir. 1520.

8 Heb. Be silent from me.  
o ch. 7:11-19:6, 10:10, 1:1, p Ec. 4:5, Is. 9:20, 49:20.

q Ju. 12:3, 1 Sa. 19:5, 28:21, Ps. 119:109.

r Ps. 23:4, 138:7, Pr. 14:12, Ro. 8:38, 38:38.

s ch. 23:4, 27:5, 6:31, 1-37.

t Ex. 15:2, Is. 12:2, Ps. 118:5-29:27, 1, ch. 19:25-27, Ho. 14:3.

u Ps. 1:5, Is. 33:14, Mat. 24:51.

v ver. 16, ch. 33:1.

y Ec. 12:9, ch. 23:4, 2, Is. 45:24, 25: Ro. 8:33, 34:2 Co. 1:12, Ac. 24:35.

1 Not before God, for he had confessed his sins (ch. 7:20), but against the unjust and uncharitable accusations of his friends.—C.

a Ro. 8:33, 34:1 Jn. 3:21, 15:50, 8.

b ch. 7:11, 32:20, Ps. 39:2, 33:34, Je. 20:9.

c ch. 9:14, 35:33, 7.

d ver. 3, ch. 23:3-7.

e Ps. 39:10.

f ch. 23:4, 38:3, 40:4, 5:42, 2:6.

g Ps. 139:23, 19:12, ch. 36:8, 9, 40:4, 42:6, 34:37, 30:2, Jn. 16:8, 9.

h De. 32:20, Ps. 11:13, 11:22, 1:2, 88:14, 102:2, 15:8, 17: ch. 29:2, 23, 8, 9.

i ch. 16:9, 19:11, 33:10, La. 3:10, 2:5.

j Is. 42:1, 64:6, Mat. 12:20, 1 Sa. 24:14.

k Ru. 1:20, Ps. 88:1, 16:25, 7: ch. 20:11, Je. 31:19.

2 Entaileth upon me the iniquities of my youth.—Note. The sins and faults of youth are generally excused under the softer names of thoughtlessness, folly, inexperience, and the like; but names will not change the nature of actions, and the sin of a youthful hour may darken the evening of the longest life. Lord, grant special grace to the young, for their knowledge is little, and their dangers are many: Ec. 12:1, 2 Ti. 2:22.—C.

l ch. 33:11, Ps. 88:8.

and professeth his confidence in God.

13 Hold<sup>8</sup> your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.<sup>1</sup>

19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me; then will I not hide myself from thee.

21 Withdraw thine hand far from me; and let not thy dread make me afraid:

22 Then call thou, and I will answer; or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.<sup>2</sup>

27 Thou puttest my feet also in the stocks,

reproaches. Mankind are rarely able to give things of importance a fair trial. Those who are fast running to hell often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them, and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how mad and criminal is it to attempt contending with him who hath all possible excellence in possession, and doth according to his will in the armies of heaven and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can infatuate; no plot so well laid, but he can frustrate; no nation so mighty, but he can destroy with his nod; no general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving-kindness of the Lord.

CHAPTER XIII. Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskillfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. 5, 6. It would be more agreeable to me, and show more wisdom in you, if ye would never cease to

11. Should not his infinite majesty, holiness, and awful justice make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, preserve me in or deliver me from trouble; and save me with an everlasting salvation. 17, 18. Hear me then with care and attention: I have formed a process against myself, and digested what I have to say for myself; and I know that, in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. But when it is otherwise, it is death to me to neglect my own just vindication. 20-22. Do thou

afflicting me with the most tormenting troubles, bringest to my mind, and punishest me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner that I cannot escape. They follow me at the very heels; the tokens of thy wrath are engraven on the very soles of my feet. 28. And under these my frail carcass gradually rots into death.

Ver. 1. [This is not in the original, and the sense would be better expressed by its omission: 'Lo, mine eye hath seen all,' i.e. all that you have seen. My knowledge is as extensive as yours, consequently my judgments and views are deserving of as much credit as yours. P.]

Ver. 7. [Wickedly—wrongfully accusing me with the view of honouring him. Deceitfully—fallaciously, sophistically. C.]

Ver. 12. [Delitzsch translates as follows:—'Your memorable words are proverbs of dust, your strongholds are become strongholds of clay.' The meaning is that their proverbs have no bearing on the questions at issue, and are therefore as ashes; their 'strongholds,' or 'choice arguments,' are weak and worthless as ramparts of clay. P.]

Ver. 14. [Job may literally have taken his 'flesh in his teeth' to alleviate some torturing pain, as in the mercy of God pressure sometimes affords relief. Put my life in my hand—freely offering it back to the Giver, hoping and

Job entreateth God for favour.

## JOB XIV.

He waiteth for his change.

and <sup>1</sup>lookest<sup>3</sup> narrowly unto all my paths; thou settest a print upon the heels<sup>4</sup> of my feet.

28 And<sup>a</sup> he, as a rotten thing, consumeth as a garment that is moth-eaten.

### CHAPTER XIV.

1 Job entreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 18 By sin the creature is subject to corruption.

**M**AN<sup>1</sup> that is born of a woman is <sup>2</sup>of few days,<sup>2</sup> and full of trouble.

2 He<sup>b</sup> cometh forth like a flower, and is cut down: he <sup>c</sup>fleeth also as a shadow, and continueth not.

3 And dost thou <sup>d</sup>open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who<sup>3</sup> can<sup>e</sup> bring a clean thing out of an unclean? not one.

5 Seeing <sup>f</sup>his days are determined, the number of his months are with thee; thou hast appointed<sup>h</sup> his bounds that he cannot pass.

6 Turn<sup>a</sup> from him, that he may rest,<sup>4</sup> till he shall accomplish, as an hireling, his day.

7 For there is <sup>g</sup>hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent<sup>6</sup> of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away;<sup>7</sup> yea, man giveth up the ghost; and <sup>h</sup>where is he?<sup>8</sup>

A.M. cir. 2484.  
B.C. cir. 1520.  
M Ps. 30.3. ch. 10.6.  
Zep. 1.12.  
3 Heb. observest.  
4 Heb. roots.  
5 Ps. 39.11. Ho. 5.12.

### CHAP. XIV.

1 This chapter should begin with the last verse of the preceding. 'And he, as a rotten thing, consumeth as a garment that is moth-eaten. Man that is born of a woman is of few days and full of trouble.' A melancholy history, but needful to admonish youth, thoughtless of death and of eternity, and to shake that confidence in health, and humble that pride of life, which betray so many to forget God.

a Ge. 47.9 Ps. 90.5. 9. ch. 7.1. 10.20. Ec. 2.23. Pr. 27.1.

2 Heb. short of days.

3 ch. 8.9. Ps. 102.11. 103.15. 144.4. Is. 40.6. 1. Pe. 1.24. Ja. 1.10.

4 ch. 7.6. 7.8. 9.9. 26. Ja. 4.14. 1 Co. 7.31. 1 Jn. 2.17.

5 ch. 7.17. 18. 13. 27. Ps. 143.2. 144.3.

6 Heb. who will give?

7 Ge. 5.3. Ps. 51.2. 5. 10. Jn. 3.6. Ro. 5.12. Ep. 2.3. Mat. 7.16. 18. ch. 25. 4. 15. 14.

8 ch. 7.1. Ps. 39.4. 89. 40.47. 116.9. 27. 7. ver. 10.

9 ch. 7.1. 16. 19. 10. 20. Ps. 39.13. Is. 57.2.

4 Heb. cease.

1 Ec. 1.4. 5.

6 Moisture coming near it.

7 Heb. is weakened or cut off.

8 ch. 7.7. 10. 19. 26. Ps. 37.36.

9 Expressing neither ignorance nor doubt of immortality or the resurrection (see ch. 19. 25), but the certainty of that separation which has no hope of reunion upon earth.—C.

A.M. cir. 2484.  
B.C. cir. 1520.

1 ch. 30.23. Is. 57.2. Ec. 12.5. 7. ver. 13. Ps. 49.14.

2 Ps. 102.26. 89.20. Is. 51.6. 55.17. 66.22. Ac. 3. 21. Re. 20.11. 21.1. 2 Pe. 3.7. 10.

3 ch. 3.13. Je. 51.39. Da. 12.2.

9 Death in the eyes of Job is but a sleep.

Now, in sleep, the bodily senses only are affected: the mind, the spirit, is as lively, often more lively, than in waking hours. So, in the sleep of the grave, the dust returns to the earth as it was, the spirit unto God who gave it. (Ec. 12.7. See 2 Co. 5.6. 8.—C.)

10 Is. 57.2. 26. 20. ch. 3.13. 19.

11 Ac. 17.31. Jn. 5.28. ver. 14.

12 Da. 12.2. Is. 26.19. Jn. 5.28. Ac. 26.8. ch. 9. 25. 26. 1 Th. 4.14. 10.

1 The days of my warfare, the appointed time during which a soldier is engaged, 1 Th. 5.12. Change, renovation, as of a tree springing from the roots when the trunk is cut down (ver. 7), or of grass growing after it has been mown, Ps. 90. 5.—C.

2 Ps. 16.10. 50.4. 5. Is. 26.19. 1 Co. 15.45. 14. 51.54. Phil. 3.21. Jn. 5. 28. 14. 2. 3. 17. 24. 1 Th. 4.16.

3 ch. 13.22. Ps. 50.4. 5.

4 De. 32.34. Ho. 13. 12. ch. 13.26. 10. 6. 14. 21. 19. 20. 27. Ps. 69.27.

2 Heb. fadeth.

3 Heb. overfloweth.

4 Je. 17.6. Lu. 12.19. 20. ch. 11.20.

5 Ex. 15.3. 12. Re. 17. 14. Ec. 8.8. Ps. 37.35. 36.

6 Ec. 12.3. 7. Ps. 90.3. 7. ch. 30.23.

7 Ec. 9.5. Is. 63.16.

8 ch. 19.26. Ps. 49.14.

9 Pr. 14.30. Lu. 16.23. Mat. 6.12. 22. 13. 24. 51.

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man <sup>i</sup>lieth down, and riseth not: <sup>j</sup>till the heavens be no more, they shall not awake, nor be raised out of their <sup>k</sup>sleep.<sup>9</sup>

13 Oh that thou wouldest <sup>l</sup>hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest <sup>m</sup>appoint me a set time, and remember me!

14 If a man die, <sup>n</sup>shall he live again? all the days of my appointed time<sup>1</sup> will I wait till my <sup>o</sup>change come.

15 Thou shalt <sup>p</sup>call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now <sup>q</sup>thou numberest my steps: dost thou not watch over my sin?

17 My transgression is <sup>r</sup>sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought,<sup>2</sup> and the rock is removed out of his place.

19 The waters wear the stones: thou <sup>s</sup>washest away the things which grow out of the dust of the earth; and thou destroyest the <sup>t</sup>hope of man.

20 Thou <sup>u</sup>prevailest for ever against him, and he passeth: thou <sup>v</sup>changest his countenance, and sendest him away.

21 His sons come to honour, and he <sup>w</sup>knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his <sup>x</sup>flesh upon him shall have pain, and <sup>y</sup>his soul within him shall mourn.

in love to me, call me up from the grave, and I will gladly obey. 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily markest the smallest trips of my conduct in order to punish them. 17. The least of my sins of infirmity is as carefully preserved in thy remembrance against me as if it were a precious treasure; and thou huntest after forged calumnies to add to my sin and punish me for it. 18.

19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back and the devastations repaired. 20. None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and expellest him as a leper from thy camp on earth. 21.

And then whatever glory, power, or honour, or what ever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, imbibed in death, often removes to an eternal anguish in hell.

Ver. 4. [As water cannot by its own gravity rise higher than its fountainhead, neither can I rise higher than my sin.]

the stocks were, as we have supposed, clogs, the allusion may be to some peculiar mark upon the heel, whereby a runaway culprit might be distinguished and traced. C.]

REFLECTIONS.—Hot disputants generally magnify themselves and undervalue their opponents; and too seldom do they adhere to truth with proper exactness. There is great need then to pray that the Lord would mortify our pride, and keep us from the way of lying; and so far as is for his glory, keep us out of temptation. Deliberate lying is of all things most infamous. But what insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! It is singularly criminal to manage the cause of God in a wicked and deceitful manner. What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. Strict will be the scrutiny, and severe the rebukes of God, with respect to those found guilty of these things! No good intentions, no pious pretence, will avail at his awful bar. Let us then stand in awe of his perfections. Never let us, who are so mean and mortal, dare to contemn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming forth victorious.

when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else; and in dying moments let me derive from him my ever-living consolation.

CHAPTER XIV. Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles that he needs pity rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, passes through age into the eternal state. 3. And wilt thou, O God, debase such an insignificant creature, or to hale to thy tribunal and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldst thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for repose?

Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles that he needs pity rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, passes through age into the eternal state. 3. And wilt thou, O God, debase such an insignificant creature, or to hale to thy tribunal and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldst thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for repose?

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth from tradition the disquietude of wicked men.*

**T**HEN answered Eliphaz the Temanite, and said,  
2 Should<sup>a</sup> a wise man utter vain knowledge,<sup>1</sup> and fill his belly with the east wind?<sup>2</sup>  
3 Should he reason with<sup>3</sup> unprofitable talk<sup>4</sup> or with speeches wherewith he can do no good?<sup>5</sup>  
4 Yea, <sup>6</sup>thou castest off fear, and restrainest prayer<sup>3</sup> before God.<sup>4</sup>  
5 For thy mouth <sup>7</sup>uttereth thine iniquity, and thou choosest the tongue of the crafty.  
6 Thine own mouth <sup>8</sup>condemneth thee, and not I; yea, thine own lips testify against thee.  
7 *Art* thou <sup>9</sup>the first man *that* was born<sup>2</sup> or wast thou made before the hills?  
8 Hast<sup>9</sup> thou heard the secret of God? and dost thou restrain wisdom to thyself?  
9 What <sup>10</sup>knowest thou that we know not? *what* understandest thou, which *is* not in us?  
10 With us *are* both <sup>11</sup>the grey-headed and very aged men, much elder than thy father.  
11 *Are* the <sup>12</sup>consolations of God small with thee? is there any <sup>13</sup>secret thing with thee?<sup>5</sup>

A.M. cir. 2484.  
B.C. cir. 1520.  
CHAP. XV.  
a ch. 13. 2; 5. 26; 11. 2.  
3. Ho. 12. 1.  
1 Heb. knowledge of wind.  
2 Fill his 'bosom' with the east wind; the deadly storm, or tempestuous euro-cyclon, Ac. 27. 14.—C.  
3 Col. 4. 6. Mat. 12. 36.  
37. 1. Ti. 1. 6. 7. 4. 5.  
4 Heb. thou makest void, Ps. 75. 1. ch. 27. 10.  
1 Pe. 3. 7. Jude 16, with Ec. 12. 13. ver. 25. 26.  
5 Or, speech.  
6 'Repressesst humiliation' (M. Good), by denying that guilt, the acknowledged ment of which must bring you to the throne of grace.—C.  
7 Heb. teacheth, ch. 9. 30-24; 12. 4. 6. Pr. 15. 12. Ja. 1. 26.  
8 Mat. 26. 65. Lu. 19. 22. ch. 9. 20. Jn. 5. 45.  
9 Ge. 2. 7. Ps. 90. 2. Pr. 8. 25.  
10 Ro. 11. 34. Je. 23. 18. ch. 12. 21; 13. 5. 6. 1 Co. 2. 11.  
11 ch. 12. 31; 13. 2; 26. 3.  
12 ch. 8. 8-10; 32. 6-9. De. 32. 7. He. 5. 12.  
13 ch. 5. 8-26; 11. 13-19.  
14 Ki. 22. 24. ver. 9.  
15 Any secret principle, possession, or hope, that you can substitute for the 'consolations of God' and whereby your heart carries you away (ver. 12) from listening to our admonitions, and confessing your guilt before God?—C.  
m ch. 17. 2. 4. Ja. 1. 14. 15. Pr. 6. 22. 14. 17. 28.  
16 Ro. 8. 8. Zec. 11. 8. Pr. 19. 3. Mal. 3. 13.  
17 ch. 9. 22; 10. 3; 12. 6; 13. 22-27.  
18 Ki. 8. 46. 2 Ch. 6. 30. ch. 14. 12. 5. 4. Ps. 14. 35. 5. Pr. 20. 29. 1 Jn. 1. 8. 10. Ep. 2. 3.  
19 ch. 4. 18. 25. 5.  
20 In his holy ones, his ministering spirits. See note on ch. 4. 18.—C.  
21 Ps. 14. 2. 4. Tit. 3. 3. Ep. 2. 1. 1. Ro. 1. 28. 39; 8. 7. 10-18.  
22 How much less, then, abominable and corrupt man' (M. Good), 'who drinketh, &c., with eagerness in his heart, and whose thirst is in many cases, but increased by indulgence'—C.  
23 ch. 20. 12; 34. 7. Ps. 53. 1-4. Pr. 19. 28. 2 Fe. 2. 25.  
24 ch. 5. 27; 13. 5. 6.  
25 ch. 8. 8. Ps. 44. 1. 2; 78. 2-8. Ge. 18. 19. Is. 38. 19.  
26 De. 32. 8.  
27 Joel 3. 17. ch. 1. 15. 17.  
28 'No stranger,' no predatory invader, as the Sabeans and Chaldeans—an ungenerous alien to the losses of property which Job had so lately sustained.—C.  
29 ch. 36. 16. 1 Ti. 6. 9. Ps. 7. 14. Ja. 1. 14. 15. Ec. 9. 3.  
30 Ps. 90. 12.  
31 And a reckoning of years is laid up for the oppressor.—M. Good.  
32 Heb. a sound of feet, Le. 26. 36. Pr. 1. 26. ch. 3. 23.

12 Why doth thine <sup>14</sup>heart carry thee away? and what do thine eyes wink at,  
13 That thou <sup>15</sup>turnest thy spirit against God, and lettest <sup>16</sup>such words go out of thy mouth?  
14 What<sup>17</sup> is man, that he should be clean; and *he which* is born of a woman, that he should be righteous?  
15 Behold,<sup>18</sup> he putteth no trust in his <sup>19</sup>saints; yea, the heavens are not clean in his sight:  
16 How<sup>19</sup> much more abominable and filthy *is* man,<sup>7</sup> which <sup>20</sup>drinketh iniquity like water?  
17 I will <sup>21</sup>show thee, hear me; and that *which* I have seen I will declare;  
18 Which wise men have told <sup>22</sup>from their fathers, and have not hid it:  
19 Unto <sup>23</sup>whom alone the earth was given, and <sup>24</sup>no stranger passed among them.<sup>8</sup>  
20 The wicked man <sup>25</sup>travailleth with pain all *his* days, and the <sup>26</sup>number of years is hidden to the oppressor.<sup>9</sup>  
21 A<sup>27</sup> dreadful sound *is* in his ears: <sup>28</sup>in prosperity the destroyer shall come upon him.  
22 He <sup>29</sup>believeth not that he shall return out of darkness, and he is waited for of the sword.  
c 1 Th. 5. 3. Ps. 73. 18-20. ch. 1. 13-19. Ex. vii. -xiv. Is. 37. 36. d 2 Ki. 6. 33. Mat. 27. 5. Re. 13. 10. Ps. 55. 15. 23. De. 28. 66. 67.

ation. 'They shall not awake till the heavens be no more'; consequently when the heavens do pass away they shall awake, there will be a general resurrection. P.]

Ver. 17. [A reference to the eastern method of sewing up and sealing purses of money, which pass current without opening, either for purchases or payment of debts. See Capper's *Passage to India*. C.]

Ver. 22. [A melancholy picture of life, a sore disease without human remedy. But, 'blessed are they that (rightly) mourn, for they shall be comforted.' 'The sorrow of the world worketh death; but godly sorrow worketh repentance: to salvation,' 2 Co. 7. 10. C.]

REFLECTIONS. If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud? Why unconcerned about spiritual, about eternal happiness? Why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remaineth for the people of God! Awful and awakening, though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait till my great, my last change come! If grace has changed my heart, death hath changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Everything around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weaned from this perishing world, disengaged from all but a God in Christ; and singing, *O death, where is thy sting! O grave, where is thy victory!*

while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God that thou shouldst engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. 11. Darest thou to condemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt. 13. That thou shouldst dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15. 16. When the loftiest angels are not without their mutability and comparative imperfections, how inexpressibly and universally abominable must the man be who, with greediness and delight, commits the most criminal impieties? 17-19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages have observed, professed, or believed, and informed their children of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he despairs of deliverance: in the night he

rich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven, or murdered, the righteous proprietors; and which, by the curse of God, for his sake shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and oppression shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened judgments of God, amidst his proud boasting. 31. Let therefore no one who is seduced to wicked or carnal security, trust in the uncertain profits, pleasures, or honours of this world, for vexations, losses, disappointments, and troubles shall be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children shall scarcely make their appearance, when, blasted by the justice of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible judgment of God shall consume the house built up by or stored with ill-gotten goods. 35. With no small pains such wicked men plot and practise mischief against others; but in the issue it usually brings ruin upon themselves.

Ver. 10. [The argument from experience is a good one; that from mere age is nothing. To give experience weight, there must be, (1) Capacity to observe; (2) Right disposition of heart towards God and man; (3) Light of truth, light of the Spirit (1 Jn. 5. 6) to guide; (4) Memory accurately to recollect, 1 Co. 15. 21; and (5) Sound judgment to compare and decide, 2 Tim.

23 He 'wandereth abroad for bread, saying, Where is it? he 'knoweth that the day of darkness is ready at his hand.

24 Trouble<sup>a</sup> and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he 'stretcheth out his hand against God, 'and strengtheneth himself against the Almighty.

26 He 'runneth upon him, even on his neck, upon the thick bosses of his bucklers;<sup>1</sup>

27 Because he 'covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in 'desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He 'shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.<sup>2</sup>

30 He 'shall not depart out of darkness: the flame shall dry up his branches, and 'by the breath of his mouth<sup>3</sup> shall he go away.

desolate his cities, and scatters his ill-gotten wealth. The verification of which may be specially seen in the ruined cities of Edom, where we believe Job dwelt; the ruins, the very tombs of which are now inhabited by such a wretched race—wretched in poverty and wickedness—as Job here describes. C.—It would appear that two distinct classes of sin are here traced, both of which eventually entail punishment:—1. Arrogant opposition to God, described in ver. 25–27. Rebellion, insolence, defiance, and carnal security are the developments of this arrogance. 2. Callous and proud contentment on the ruins of the prosperity of other men, as set forth in ver. 28. Here the powerful sinner is represented as taking possession, with haughty carelessness, of those cities and houses which had been desolated by the judgment of Heaven; and which were intended to remain as perpetual monuments of God's wrath. P.]

Ver. 33. [The olive-tree only bears fruit fully every second year. But it blossoms with equal luxuriance every year. In those years in which it does not bear the blossoms fall off; no berries are formed. How graphic, therefore, is the language of this verse! P.]

REFLECTIONS.—Men too often hold fast the false principles which they have once imbibed: and it is much easier to treat an adversary with contempt than to answer him with reason. Disputants often turn revilers rather than reasoners; and charge their opponents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in themselves than those who rage against it in their neighbours! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is a humbling sight to see men so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God that can bear with wicked monsters so long! Yet little external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But if they are miserable.

and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast, with thy thunderbolts and fiery tempest, utterly destroyed my large family and all that pertained to me. 8. While others murder my character and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile my pretended friends, who indeed implacably hate me, tear my reputation and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least, occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, body, my children, and all that I had: he has set me up as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities and diseases, as the instruments of his judgment, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering-ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I

A.M. cir. 2484.  
B.C. cir. 1520.

6 Ge. 4.12. Ps. 59.15;  
109.10.

7 He. 10.27. Is. 33.14.  
8 ch. 18. 5–20, with  
Ps. 22.1–21; 77.1–10; 88.  
1–18. Ro. 2.3,9.

8 Mal. 3.13. Le. 26.  
14.15,21,23. Ro. 8.7,8.  
15.27.4.18.15,22.

1 ch. 9.4.  
2 Ex. 2.3. Is. 37.4,6.  
29. Ps. 73.9,9. 2 Ch. 28.  
22.

3 Calmet, Clarke,  
and Good think God  
is described as as-  
sailing the presum-  
ptuous sinner; Poole,  
Henry, Scott, &c.,  
think the sinner is  
described as warring  
against God. On at-  
tentive consideration  
we agree with the for-  
mer view, adopting  
the translation of  
Good, 'He shall press  
upon him at the neck,  
through the mailed  
bosses of his buck-  
lers.' See ch. 16.14–C.

1 De. 32.15–18. Ps. 17.  
10; 23.17,7. Je. 46.21.  
Am. 4.1. Pr. 1.2.

2 Ps. 73.18–20. ch.  
3.14; 5.3. Mt. 13. Je. 17.  
5.6. Zec. 5.4. Pr. 3.33.

3 ch. 20.22. Ps. 73.18–  
20. 1 Th. 5.3. 1 Ti. 6.9,10.

4 The result of the  
sinful course of con-  
duct begins to be in-  
dicated in this verse.  
Because he has act-  
ed thus, 'he shall not  
be rich,' &c.—P.

5 Mat. 8.12,22. 13.  
25.41.46.51.2 Th. 1.8,9.  
7 Is. 11.4; 30.33.2 Th.  
2.8. Re. 19.15. ch. 4.9.

6 Of whose mouth?

A.M. cir. 2484.  
B.C. cir. 1520.

of God's, or the sin-  
ner's? Of the sinner's;  
as he had said, 'As  
his breath goes forth,  
is commingled in the  
air, and seen no  
more, so speedily and  
so irrecoverably is  
the sinner gone, Pa.  
104.20; 146.4.—C.

7 Pr. 1.4. Ec. 2.14;  
12.8. Jonah 2.8. Is. 59.4.  
8 ch. 20.4–20; 4.8. Pr.  
22.8. Ho. 8.7. Ga. 6.7,8.

9 Or, cut off ch. 22.  
10 Ps. 55.23. Ec. 7.17. 1  
Ki. 22.13. Sa. 26.10.

4 The judgment on  
his vanity shall come  
before his plans have  
got time to take  
effect.—C.

5 The olive is pecu-  
liarly liable to have  
its tender flower de-  
stroyed. See Chan-  
ler's Travels in  
Greece, p.126.—C.

6 ch. 20.30,7.8. Is. 33.  
14,15. Hab. 2.3,12, with  
ch. 1.14–19.

7 Am. 5.11,12.  
8 Ps. 14.1. Is. 59.4.  
Ho. 10.13. Ga. 6.7,8.

6 Or, inquiry.

CHAP. XVI.

a Or, troublesome,  
ch. 13.4. Phil. 1.16, with  
ch. 13.11.

b Heb. words of  
wind, ch. 15.2,3; 8.2;  
12.2,3; 13.2,4.

c 1 Pe. 3.9. Mat. 5.44.  
1 Co. 13.3.

d 2 Ki. 19.21. Ps. 22.  
7.8; 44.14; 109.25. Je. 18.  
16. La. 2.15.

31 Let not him that is deceived trust in 'vanity, for 'vanity shall be his recompence.

32 It shall be 'accomplished before his 'time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.<sup>5</sup>

34 For<sup>6</sup> the congregation of hypocrites shall be desolate, and fire shall consume the 'tabernacles of bribery.

35 They<sup>7</sup> conceive mischief, and bring forth vanity,<sup>8</sup> and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of inhumanity toward him. 7 He showeth the pitifulness of his case. 17 He maintaineth his innocence.

THEN Job answered and said,

2 I have heard many such things; 'miserable comforters are ye all.

3 Shall 'vain words have an end? or what emboldeneth thee that thou answerest?

4 I also 'could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and 'shake mine head at you.

what need these imprecations when even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye witness of my virtue and true piety! 20. My companions mock and scoff at me as a hypocrite; but my soul, with floods of tears, earnestly appeals to God and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

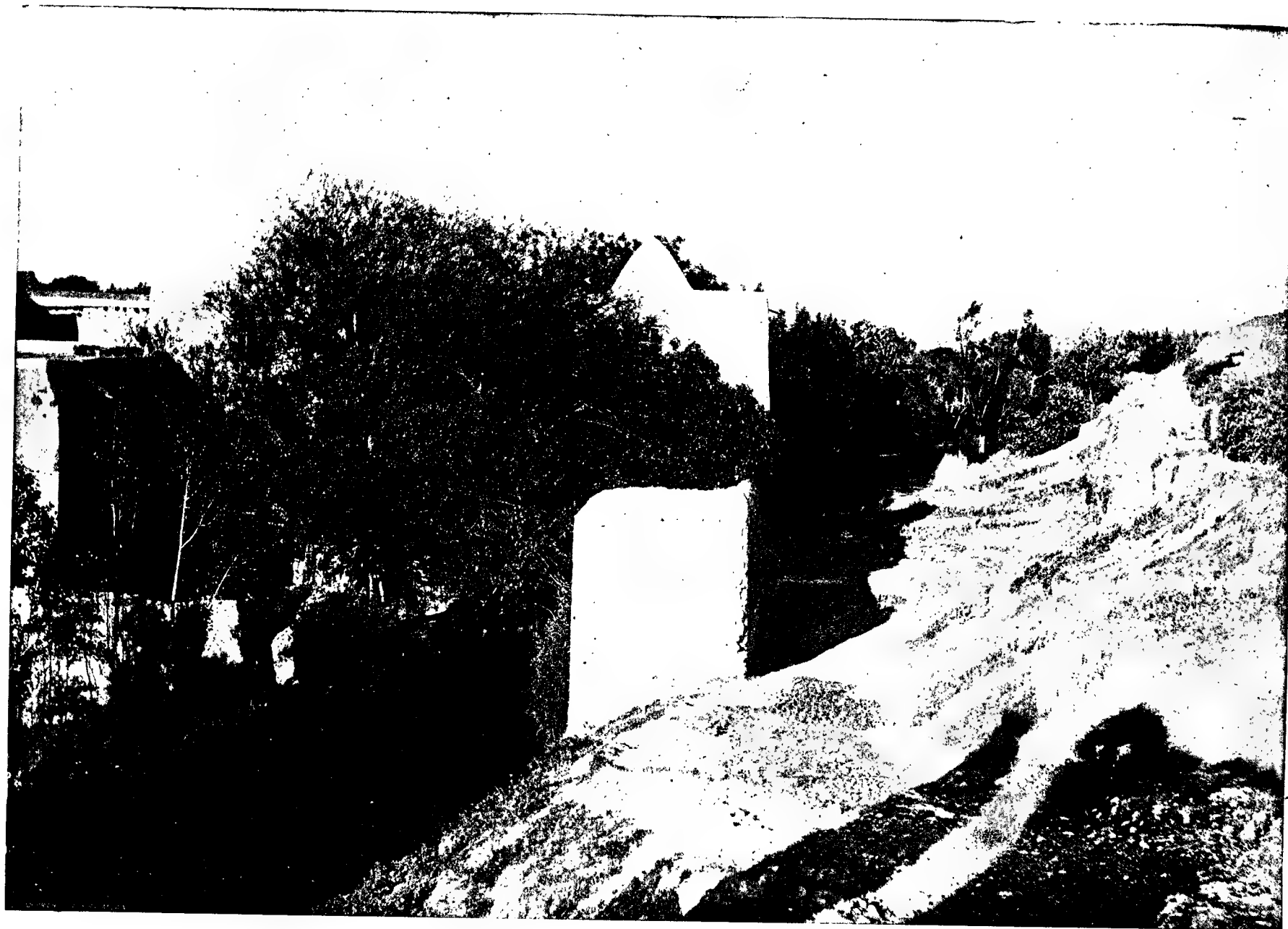
Ver. 4. [It is worthy of remark that this signal of contempt was used against our Lord upon the cross, Mat. 27.39; Mar. 15.39. But like all other visible signs of thought or feeling, it may have various significations, but usually those of doubt, sorrow, dissatisfaction, or scorn. C.—Job's anger is now kindled by the reproaches and false accusations of his 'vexatious comforters.' He shows his anger in his bitter and passionate retort. His anger not only leads him to sinful excess in replying to his assailants, but even to assume something like a tone of irreverence toward God. P.]

Ver. 7. [Turning from his accusers Job here directs his words to God, whom he regards as the cause of all his sufferings. It is now painful to hear Job's repinings and complaints. P.]

Ver. 15. [Horn. The horn of an animal is often both its defence and ornament. Hence the horn has been employed in Scripture as the emblem of power and glory, De. 33.17; Ps. 132.17. Job's losses, though great, had still left him the possession of his lands; but he had laid down all his emblems of authority, and humbled himself in the dust. C.]

Ver. 18. [These are words of deep pathos and great power. Yet they show that Job was not yet conscious of his true state as a sinner. He dares even to appeal to Heaven for a testimony of his innocence, and consequently, to some extent, of the injustice dealt out to him. His faith, however, has not yet deserted him. For life he has no hope, but he looks beyond it. P.]

REFLECTIONS.—Often much is said, and yet nothing to the purpose: and miserable comforters to a



**M**ILL ON JERUSALEM ROAD, DAMASCUS—THE TRADING POINT OF THE HAURAN WHERE JOB LIVED. [Job xvi:1.]—The traditions of the Arabs which make the Hauran in the neighborhood of Damascus, the home of Job, are not to be despised. In no part of the world have the native races undergone so little change as in this region. To this very day the descendants of the contemporaries of Job, and perhaps his own, live on the same plains once occupied by their ancestors. This

gives to the tradition that fixed the home of Job in the Hauran a very different value from what it would have in a country where the people were continually changing. Chrysostom, speaking of pilgrimages in his day, said: "Many pilgrims come from the ends of the earth to Arabia in order to seek for the dung hill on which Job lay, and with rapture to kiss the ground where he suffered." We give as illustrating this traditional history concerning the land of Uz a picture of the mill on the Jerusalem Road at Damascus.



Job sheweth the pitifulness of his case.

## JOB XVII.

He appealeth from men to God.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage<sup>1</sup> your grief.

6 Though I speak, my grief is not assuaged; and though I forbear, what am I eased?<sup>2</sup>

7 But now he hath made me weary: thou hast made desolate all my company.<sup>3</sup>

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 God hath delivered me<sup>5</sup> to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about; he cleaveth my reins asunder, and doth not spare: he poureth out my gall<sup>6</sup> upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

A.M. cir. 2484.  
B.C. cir. 1520.

1 Ga. 6.1, 2. ch. 42.11;  
4.4. Is. 35.3, 4. 2 Co. 1.4;  
Ps. 27.14. Pr. 27.9.

1 With my own  
mouth will I over-  
power you till the  
quivering of my lips  
shall fail. Yet should I  
talk on, my affliction  
will not fail.—Good.

2 Ps. 22.1, 2; 77. 1-10;  
88. 1-18. La. 3.1, 2.

2 Heb. what goeth  
from me!

3 Ps. 88.15. ch. 10.1.  
Mat. 11.28. Is. 50.4.

4 ch. 1.18, 19.

3 The transition in  
this verse from the  
third to the second  
person is exceedingly  
beautiful, as it  
marks the internal  
process of thought,  
rising from a descrip-  
tion of his own state  
to a direct address to  
God.—C.

4 Pr. 17.22. ch. 10.17.  
La. 3.4. with ch. 15.27.  
Ec. 5.27.

4 Thou hast fet-  
tered me (as a pris-  
oner) with wrinkles,  
with the wrinkles of a  
premature old age  
induced by sore  
disease.—C.

5 ch. 10.16, 17; 13.24.  
Ps. 7.2; 50.22; 37.12. Is.  
38.13. Ho. 5.14. La. 2.  
16, 17, 30.

6 Ps. 22.13; 35.15, 16;  
21. 2 Co. 11.20, 21. 3 Ki.  
22.24. Mi. 3.1. La. 3.30.  
40.12. 15. Ac. 7.44.

7 ch. 1.13-19; 7.1, 2; 18.11.  
2 Co. 12. 7. with  
Ps. 22.7-21; 89.38. Ac. 4.  
27, 28.

8 Heb. hath shut  
me up.

9 ch. 1.11. xxix.  
ch. 7.12, 20. La. 3.  
12, 13.

10 ch. 6.4. Ge. 49.23.  
24. De. 32.23. Ps. 7.12.  
13.18-19. Ro. 8.32.

11 When the ver-  
ticular motion of the  
intestinal canal is re-  
versed, the bile is  
carried into the  
stomach, whence it  
is violently rejected,  
and becomes by its  
bitterness very dis-  
tressing to the suffer-  
er, and a striking  
emblem of the bitter  
thoughts of an afflic-  
ted man. Ps. 42.5.—C.

12 ch. 1.13-19; 2.1-10;  
6.4; 10.16, 17; Ps. 42.  
11. 1 Ki. 21. 27. Is. 22.  
12.2. Ki. 6.30. Jonah 3.5.  
2 ch. 30. 19. Ps. 7. 5.  
with 75. 4. 10. 1 Sa. 2.10.  
1 La. 2.11. Is. 52.14.

A.M. cir. 2484.  
B.C. cir. 1520.

1 ch. xxxi. 27. 5. 6. 1  
Sa. 12.2. Ps. 17.21.  
x 1 Ti. 2.8. Ps. 26.6;  
66.18, 19.

2 De. 32.1. Is. 1.2. Je.  
22.29.

3 Ge. 4.11. Is. 26. 27.  
Eze. 34.17.

4 ch. 27.9. Ps. 66. 18,  
19.

5 O earth! cover  
no blood shed by me,  
and let no place hide  
a cry against me.—  
Boothroyd.

6 Ro. 1.9, 10. 1.2 Co. 1.  
22. 11. 31. 1 Th. 2. 10.  
Phi. 1.8.

8 Heb. in the high  
places. Ep. 1.3.

9 Heb. are my  
scorners. ch. 12. 4. 5;  
ver. 2, 3. Ps. 109.4; 6.7;  
31.10, 11.

10 ch. 9.34; 35.13. 2 Pe.  
31.35. Ec. 6.10. Is. 45.9.  
Ro. 9.20.

11 Or, friend.

1 Heb. years of  
number

ch. 7.9, 10. 14. 5. 2 Sa.  
12.23. Ec. 12.5.

CHAP XVII

1 Or, spirit is  
spent.

2 Ps. 88.3, 4. 2 Ti. 4.6.  
1 Sa. 3.3.

3 ch. 12.4; 13.9; 16.20;  
21.3. 1 Sa. 1.7.

2 Heb. lodge.

3 I do not mine eye  
fixed on their re-  
proaches! (Booth-  
royd.) That is, am I  
permitted to see any-  
thing but unjust re-  
proaches? C.— Truly  
mockers encircle me,  
and mine eye lingers  
upon their dispu-  
tations.—P

4 Lay down—come  
on, then. 1 Pr. 20.9.

5 Strike hands—ratify  
my proposal of a  
fair and just trial  
before my Judge.—C.

6 ch. 9.33. Pr. 6.1; 17.  
28; 22. 26. Ro. 8.33, 34.  
Heb. 2.2.

7 Mat. 11. 25; 12. 11  
ch. 13.4; 5.21. 14.42.7.

8 ch. 32.22. Ps. 12.2, 3.  
Ec. 20.5. 1 Ki. 11.12; 21.  
20.

9 ch. 30.9. Ps. 44. 13.  
14; 22.6, 7.

10 Or, before them.

11 ch. 16.16. Ps. 6.7; 31.  
9, 10.

12 Or, my thoughts

13 Ro. 1.31. 1 Ki. 9.8.  
1 Ac. 13.46. ch. 42.7.

14 1 Pe. 1.5. Pr. 4. 18.  
Ps. 84.7, 11; 92.12-14. 2  
Pe. 3.18.

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.<sup>7</sup>

19 Also now, behold, my witness is in hea-ven, and my record is on high.<sup>8</sup>

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleadeth for his neighbour!<sup>9</sup>

22 When a few years<sup>1</sup> are come, then I shall go the way whence I shall not return.

## CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is no longer in life, but in death.

MY breath is corrupt,<sup>1</sup> my days are extinct, the<sup>a</sup> graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue<sup>2</sup> in their provocation?<sup>3</sup>

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid<sup>4</sup> thine heart from understanding, therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime<sup>5</sup> I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members<sup>6</sup> are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite

9 The righteous also shall hold on his way;

I became as one in whose face they spit; that is, an utter abomination. The parallelism shows that this is the true meaning of the Hebrew word *tophet*. P.]

Ver 13. [Job gives way to despair. His comforters had become tormentors. They had shown utter ignorance of his state, his sufferings, and his wants; and now he resigns himself to his fate:—'If I hope, it is for the grave as my house; in darkness I make my bed.' P.]

Ver 16 [Job's only hope of relief is in death. He believes his disease to be incurable; his life is miserable; he longs for its close; and in the grave alone does he see rest from trial and sorrow. P.]

REFLECTIONS.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave! If cruel friends exasperate my spirit and drive sleep from mine eyes, let Jesus, as my surety and redeemer, be the ground of all my hope and the source of all my joys. God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. Vain is the inconstant applause of men. While

God to appeal to as their judge and friend. Their tears shall be put into his bottle and marked in his book; and death, but destitute of its sting, shall soon set the prisoners free into a glorious eternity.

CHAPTER XVII. My spirit is maimed, broken, and confounded with trouble; and my breath stinks, as in dying persons: the days of my life are thunderstruck, shortened, and debased: nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches that I cannot sleep nor mine eyes refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their conversation.

Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or if I get any moments of ease, it is but little and soon over. 13. I expect, I wait for nothing now but an entrance into the state of the dead; and I have prepared for and expect speedily to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to and familiarity with death, corruption, and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination. 16. These hopes shall quickly appear buried in the grave along with myself.

Ver. 1. [The graves are ready for me. The sepulchres of Edom are generally in extensive chambers, scooped out in the rocks. In these are numerous niches or shelves ready to receive the dead bodies. C.]

Ver. 3. ['Lay down now, be bondsman (or surety) for me with thyself; who else should furnish surety to me?'] This is a very remarkable passage. God is conceived of by Job in a double capacity; as a judge, who tries and condemns Job for his sins, and as a bondsman or surety, who takes the place of the guilty

and he that hath 'clean hands <sup>m</sup>shall be stronger and stronger.

10 But as for you all, do ye <sup>r</sup>return, and come now: <sup>r</sup>for I cannot find <sup>one</sup> wise man among you.

11 My days <sup>r</sup>are past, my <sup>r</sup>purposes are broken off, <sup>even</sup> the thoughts <sup>s</sup>of my heart.

12 They <sup>r</sup>change the night into day: <sup>s</sup>the light <sup>is</sup> short <sup>1</sup>because of darkness.

13 If I <sup>r</sup>wait, the <sup>r</sup>grave <sup>is</sup> mine house: I have made my bed in the darkness.

14 I have said <sup>2</sup>to corruption, <sup>r</sup>Thou <sup>art</sup> my father; to the worm, <sup>r</sup>Thou <sup>art</sup> my mother and my sister.

15 And where <sup>is</sup> now my <sup>r</sup>hope? as for my hope, who shall see it?

16 They <sup>r</sup>shall go down to the bars of the pit, when <sup>our</sup> rest together <sup>is</sup> in the dust.

## CHAPTER XVIII.

<sup>1</sup> Bildad reproveh Job of presumption and impatience. <sup>5</sup> The calamities of the wicked.

**T**HEN answered Bildad the Shuhite, and said, <sup>2</sup>How long <sup>will</sup> it <sup>be</sup> ere <sup>ye</sup> <sup>r</sup>make an end of words? mark, and afterwards we will speak.

<sup>3</sup> Wherefore are we counted <sup>as</sup> beasts, and reputed vile in your sight?

A.M. cir. 2484.  
B.C. cir. 1500.

1 Ps. 24.4. Ge. 20.5.

m Heb. shall add

strength. 1s. 40. 31. 2

Sa. 3.1. Ps. 84. 7. 2 Co. 4.

16. m ch. 29. Je. 7.3. Pr.

25. 8-10.

7 Go ye hence and

begone.—M Good.

ver. 4. ch. 32. 9. 27. 7.

1 Co. 5. 5.

p ch. 7. 19. 25. 16. 22.

q Pr. 16. 19. 21.

8 Heb. the posses-

sions.

r De. 28. 6. ch. 7. 3. 4.

13. 11. 17.

9 The troubled

thoughts of my heart

change night, the

time of sleep and

rest, into day, the

time of working and

labour, and the day

that should bring

light and joy is short

and gloomy, because

of the darkness of

my sorrows.—C.

1 Heb. near.

s ch. 8. 9. 11. 15. 17. 5.

18-26.

t ch. 30. 23. 10. 21. 22.

Ec. 12. 5. 7. 18. 57. 2. Ge.

3. 19.

2 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

y My hopes, ver. 11.

12. 2 Co. 1. 9. Ec. 37. 11.

ch. 18. 14. 3. 17. 19. 30. 23.

Jonah 2. 6.

3 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

y My hopes, ver. 11.

12. 2 Co. 1. 9. Ec. 37. 11.

ch. 18. 14. 3. 17. 19. 30. 23.

Jonah 2. 6.

3 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

y My hopes, ver. 11.

12. 2 Co. 1. 9. Ec. 37. 11.

ch. 18. 14. 3. 17. 19. 30. 23.

Jonah 2. 6.

3 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

y My hopes, ver. 11.

12. 2 Co. 1. 9. Ec. 37. 11.

ch. 18. 14. 3. 17. 19. 30. 23.

Jonah 2. 6.

3 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

y My hopes, ver. 11.

12. 2 Co. 1. 9. Ec. 37. 11.

ch. 18. 14. 3. 17. 19. 30. 23.

Jonah 2. 6.

3 Heb. cried or

called.

u Ps. 49. 14. ch. 21. 26.

32. 24. 20. 19. 26.

s ch. 5. 16. 8. 22. 6. 11.

19. 10.

A.M. cir. 2484.  
B.C. cir. 1500.

c ch. 13. 14. 16. 9. 17. 1.

11. 16.

2 Heb. his soul.

3 Nevertheless.

d Pr. 13. 9. 20. 20. 24.

20. ch. 20. 5. Mat. 25. 29.

Zec. 11. 17.

e 1 Ki. 13. 5. Re. 18. 23.

ch. 21. 17. Mat. 6. 23.

4 Or, lamp.

f Pr. 4. 12. ch. 20. 20.

Hismost resolute and

vigorous attempts.

g ch. 5. 12. 13. Ec. 3.

9. Pr. 1. 30-32.

h Pr. 5. 22. 29. 6. ch. 22.

10. 1. Ti. 6. 9. 10.

i A pit digged and

covered over with

weak cross timbers

and grass, a common

method of taking

wild animals.—C.

j Ec. 12. 13. 32. 3. Ps.

11. 6. 18. 8. 14. 15. 2. 11. 2.

26.

k ch. 5. 5. 15. 17.

l The night robber

of preserved parks.

Boothroyd translates

it *noote*.—C.

7 Heb. hidden.

l 1. 6. 4. 7. 14. 29. 28. Je.

6. 25. 10. 3. 4. 46. 5. 49. 29.

4. 19. 20.

m Heb. scatter him.

n Cause him to flee

with terror.—C.

o ch. 15. 23. 24. 1. Sa.

2. 5. 36. Pr. 1. 27. Ps. 7. 12.

14. 7. 18. 20. 1. Th. 5. 3.

Heb. bars.

2 The frequent al-

lusion to strength

seems to indicate the

snaring of the ele-

phant, who is gener-

ally taken by a pitfall

and tamed by hun-

ger.—C.

n Some terrible

trouble. Re. 6. 8.

o ch. 8. 14. 11. 23. Ps.

52. 5. 112. 10. Pr. 10. 28.

Mat. 7. 26. 27.

p Destruction, ver.

12. ch. 20. 19. 25. 28. Pr.

3. 33. Zec. 5. 4. Je. 9. 27.

q Desolation shall

dwell in his taber-

nacle, taking posses-

sion, and expelling

its temporary occu-

pant.—C.

4 He <sup>r</sup>teareth himself <sup>2</sup> in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, <sup>3</sup> the <sup>d</sup> light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The <sup>r</sup>light shall be dark in his tabernacle, and his candle <sup>4</sup> shall be put out with him.

7 The <sup>r</sup>steps of his strength shall be straitened, and his <sup>r</sup>own counsel shall cast him down.

8 For <sup>h</sup>he is cast into a net by his own feet, and he walketh upon a snare. <sup>5</sup>

9 The <sup>r</sup>gin shall take <sup>him</sup> by the heel, and <sup>the</sup> robber <sup>6</sup> shall prevail against him.

10 The snare <sup>is</sup> laid <sup>7</sup> for him in the ground, and a trap for him in the way.

11 Terrors <sup>1</sup> shall make him afraid on every side, and shall drive him <sup>8</sup> to his feet. <sup>9</sup>

12 His strength shall be <sup>m</sup>hunger-bitten, and destruction <sup>shall</sup> be ready at his side.

13 It shall devour the <sup>1</sup>strength <sup>2</sup> of his skin: <sup>even</sup> the <sup>r</sup>first-born of death shall devour his strength.

14 His <sup>r</sup>confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It <sup>r</sup>shall dwell in his tabernacle, <sup>3</sup> because

really intends for them. Happy are they who rest in Christ here—they shall rest in death and in heaven for ever and ever!

CHAPTER XVIII. In no small heat of spirit Bildad replied, <sup>2</sup> How long wilt thou cast forth such confused, double-meaning, and unintelligible words, as if you wanted to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom, and boldness. <sup>3</sup> For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter! <sup>4</sup> With impatient rage you tear and torment yourself. Must God, to humour thee, suspend or cease his government of the world, and leave everything to chance: or must he alter his immutable counsels or the fixed laws of his providence? <sup>5</sup> But say what thou wilt, though the wicked man may prosper for a while, all his splendour and apparent happiness shall quickly come to an end. <sup>6</sup> The wealth and honour of his family shall be turned into misery, contempt, and sorrow, together with himself. <sup>7</sup> His bold and resolute attempts to increase or maintain his prosperity shall be unsuccessful and involve him in insurmountable difficulties, and his own devices shall prove the means of his overthrow. <sup>8</sup> His own wiles and works bring him into inextricable difficulty and distress; and every step he takes in prosecution of his designs, or in the way of pleasing himself, is attended with perpetual danger and farther ensnares him. <sup>9</sup> While ruinous snares take hold of and entangle him, they who thirst for his blood, wealth, or honours shall prevail against him. <sup>10</sup> Even when he neither foresees nor fears it, he is always in danger of some sudden mischief. <sup>11</sup> Unexpected and overturning terrors

exemplary judgment, like that of Sodom, shall destroy it. <sup>16</sup> His whole estate, habitation, and family shall be irrecoverably ruined. <sup>17</sup> And the very name of him shall be buried in everlasting infamy and forgetfulness. <sup>18</sup> He shall be driven from his prosperity and life into misery and death, and chased out of the world as a nuisance into eternal woe. <sup>19</sup> None of his descendants or kindred shall long survive him to keep up his remembrance. <sup>20</sup> They, on every side, who behold, and they who afterward read or hear of the fearful justice of God upon him, shall be astonished and terrified at it. <sup>21</sup> This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.

Ver. 4. [Bildad in the first member of the sentence addresses his friends, describing Job; in the second he addresses Job: 'Shall the earth be forsaken for thee?' shall God leave off the care of all his other works to attend to thy vain complaints, and anticipate the final judgment to gratify your sinful impatience? C.—The meaning of the passage is:—Dost thou imagine that by thy vehement conduct, by which thou art become enraged against thyself, thou canst effect any change in the established divine order of the world? It is a divine law that sufferings are the punishments of sin; thou canst no more alter this than that at thy command, or for thy sake, the earth, which is appointed to be the habitation of man, will become desolate; or that a rock will remove from its place. P.]

Ver. 10. [Delitzsch translates as follows:—'The trap holdeth his heel fast, the noose bindeth him. His snare lieth hidden in the earth; his nets upon the path.' This brings out pretty clearly the sense of the passage. P.]

Ver. 13. [First-born of death. Who or what is this?

were never intended. They even torment themselves—their pride and passion proving hurtful to both soul and body. But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short-lived and unsubstantial is their prosperity, and heavy the curse that is upon them! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts they rush headlong into ruin; till death in all its stings and terrors devours them! Then friends, physicians, and all human supports are vain. Their glorious prosperity is quickly turned into everlasting shame and contempt.

CHAPTER XIX. Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! <sup>3</sup> Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. <sup>4</sup> If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate, and so am a fit object of pity rather than of your reproach. <sup>5</sup> If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety, <sup>6</sup> Know that I am sensible that it is God who hath in this fearful manner cast me down from my prosperity, and compassed me about with unavoidable miseries. <sup>7</sup> And my case is the more pitiable, that while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs or vindicate my innocence. <sup>8</sup> Nay, his plagues so surround me on every side that I can find no way of escape: and I am so overwhelmed with perplexity that I know not whither to turn myself. <sup>9</sup> He has deprived me of all my dignity, authority, wealth, and family. <sup>10</sup>

Job complaineth of his friends' cruelty.

## JOB XIX.

His pitiful condition.

it is none of his: 'brimstone shall be scattered upon his habitation.<sup>4</sup>

16 His 'roots shall be dried up beneath, and above shall his branch be cut off.

17 His 'remembrance shall perish from the earth, and he shall have no name in the street.

18 He<sup>1</sup> shall be driven from light into darkness, and chased out of the world.

19 He "shall neither have son nor nephew<sup>5</sup> among his people, nor any remaining in his dwellings.

20 They that come after him shall be 'astonied at his 'day,<sup>6</sup> as they that went before<sup>7</sup> were affrighted.<sup>8</sup>

21 Surely "such are the dwellings of the wicked, and this is the place of him that "knoweth not God.

### CHAPTER XIX.

<sup>1</sup> Job, complaining of his friends' cruelty, sheweth there is misery enough in him to gratify it. <sup>21</sup> He craveth pity; <sup>23</sup> professeth his belief in a future resurrection; <sup>28</sup> and warneth his friends not to persecute him.

THEN Job answered and said,

2 How 'long will ye 'vex my soul, and break me in pieces with words?

3 These 'ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.<sup>1</sup>

4 And be it indeed that I have erred, mine error remaineth 'with myself.

A.M. cir. 2484.  
B.C. cir. 1520.

9 Ge. 19.24. Ps. 11. 6.  
Is. 13. 19. 24. 9. De. 29.  
23.  
10 Brimstone shall  
be rained upon this  
habitation. This  
seems an evident al-  
lusion to the destruc-  
tion of Sodom and  
Gomorrah.—C.  
11 ch. 20. 19. Is. 5. 24.  
Jude 12. Ps. 37. 35. 76.  
Je. 12. 2. Ho. 9. 16. Mal.  
4. 1.  
12 Pr. 10. 7. Ps. 109. 13.  
83. 4. 10. 5. 6. 49. 11. 34. 13.  
Ec. 8. 10. 9. 5.  
13 Ver. 14. Pr. 14. 32.  
Lu. 12. 20. ch. 10. 21. 22.  
20. 8. 9.  
14 Le. 22. 30. Is. 14. 22.  
15 Neither direct  
nor collateral kin-  
dred—the name and  
race shall be extinct.  
—C.  
16 De. 29. 24. 1 Ki. 9. 8.  
17 Ps. 37. 13. 137. 7.  
Eze. 21. 25. Ob. 12. ch. 1.  
13-19.  
18 His day of visita-  
tion and judgment.  
They that went be-  
fore—those that walked  
before him in his  
presence, his con-  
temporaries.—C.  
19 Or, lived with  
him.  
20 Heb. laid hold  
on horror.  
21 ver. 6, 14-16.  
22 Ex. 5. 2. Ju. 2. 20. 7.  
Sa. 2. 12. ch. 21. 14. Ps.  
79. 6. 2 Th. 1. 8. Tit. 1. 16.

### CHAP. XIX.

a ch. 18. 2.  
b 1 Sa. 1. 6. Ps. 42. 10;  
6. 2. 3. 69. 20. 2 Pe. 2. 8.  
c Ge. 37. Le. 26. 26.  
Nu. 24. Ne. 4. 12.  
1 Or, harvest your-  
selves against me.  
(Or, 'ye astound me.)  
Some translate, 'Ye  
insult me.' The mean-  
ing seems to be that  
their words were only  
calculated to con-  
fuse Job, and in his  
peculiar circumstan-  
ces their speeches  
were insults.—F.  
2 Ps. 19. 12. Eze. 18. 4.  
14. 10. 16. 32. Ga. 6. 5. Pr.  
9. 12.

A.M. cir. 2484.  
B.C. cir. 1520.

e Ps. 38. 16. 41. 11. Mi.  
7. 8. 2 Co. 2. 6. 7.  
f Ps. 66. 11. 12. 44. 11.  
La. 1. 13. 3. 9. Ho. 7. 12.  
ch. 18. 8. Eze. 5. 12-17.  
g Je. 20. 8. Ps. 22. 21.  
84. 14. 1. 1. 1. 1. La. 3. 8.  
2 Or, violence.  
h ch. 3. 23. Ho. 2. 6.  
La. 3. 7. 9.  
i ch. 29. 7. 14. 20. Ge.  
31. 1. Ps. 49. 16. 17. 15. 61.  
6. Ho. 9. 11. Pr. 14. 24;  
17. 6.  
k ch. 13. 13-19. 27. Ps.  
88. 3. 8. 16. 17. 2 Co. 4. 8.  
La. 2. 5. 6.  
l ch. 11. 17. 15. 24. 20;  
18. 14.  
m Removed—pluck-  
ed up.—Boothroyd.  
n De. 32. 22. Ps. 89.  
46.  
o ch. 33. 8. 10. 13. 24.  
La. 2. 5.  
p Ps. 34. 19. ch. 30. 12.  
Is. 51. 23.  
q Ps. 31. 11. 38. 11. 69.  
8. 8. 8. 18.  
r Pr. 18. 24. Mi. 7. 5.  
Mat. 10. 21. Ps. 69. 8.  
Pr. 17. 17.  
s De. 10. 18. 19. ch. 31.  
32.  
t ch. 12. 5. Ps. 123. 3. 4.  
4 It is to be noted  
that, though Job had  
lost much, he had  
not lost all his prop-  
erty; and the re-  
markable alienation  
of friends, and inat-  
tention of servants,  
render it probable  
that they held his  
judgment impaired  
by his misfortunes.  
—C.  
u Pr. 29. 19. 30. 22.  
with 1 Ti. 6. 1. Ep. 6. 5.  
Col. 3. 22.  
v ch. 17. 12. 9. 10.  
w She will not listen  
to my words, and I  
was compelled to be-  
come a suppliant to  
the children of mine  
own body—most pro-  
bably his grandchil-  
dren, who had not  
perished with their  
fathers; for it is  
added, 'Yea, young  
children despised  
me.'

5 If indeed ye will 'magnify yourselves against me, and plead against me my reproach:

6 Know now that 'God hath overthrown me, and hath compassed me with his net.

7 Behold, 'I cry out of wrong,<sup>2</sup> but I am not heard: 'I cry aloud, but there is no judgment.

8 He 'hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

He hath 'stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me 'on every side, and I am gone; and mine 'hope hath he 'removed like a tree.

11 He hath also 'kindled his wrath against me, and he "counteth me unto him as one of his enemies.

12 His 'troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath 'put my brethren far from me, and mine acquaintance are verily es- 'tered from me.

14 My 'kinsfolk have failed, and my familiar friends have forgotten me.

15 They that 'dwell in mine house, and my maids, 'count me for a stranger: I am an alien in their sight.

16 I called my servant,<sup>4</sup> and 'he gave me no answer; I entreated him with my mouth.

17 My\* breath is strange to my wife,<sup>5</sup> though

her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children, and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me! 22. Why do ye persecute and harass me, as if ye were an avenging God? Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records, for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And though these vermin, bred or breeding in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature. 27. When I shall

positors to stand for many times. This loose method of speaking seems, however, rather inconsistent with the unparalleled and necessary accuracy of Scripture, as a divine revelation. Is not the expression ten times literally true? Job now had spoken five times (ch. 3. 1; 6. 1; 9. 1; 12. 1; 16. 1), and his friends five times (ch. 4. 1; 8. 1; 11. 1; 15. 1; 18. 1), in all, ten times. C.]

Ver. 6. [Job's visitors had traced all his calamities to sins which, according to them, he had hypocritically concealed. Job, however, indignantly denies that in this respect he is guilty. He traces all his sufferings to God; he can assign no cause for them; he leaves the impression on the mind that he is hardly, if not unjustly, dealt with. Job's friends were unquestionably in error, and they were harsh and cruel; but Job himself was far from the truth. P.]

Ver. 17. [In aggravated forms of elephantiasis, the mouth and throat become ulcerated; breathing is difficult, and the breath is foul. In fact, as the disease progresses the limbs decay, and the half-putrid members emit a most offensive odour. P.]

Ver. 22. [The meaning of this reproachful question is, that Job regarded his persecutors as usurping to themselves a judicial divine authority over him. They were at best only his equals; they were not infallible; they might be mistaken; they had no right therefore to condemn him. P.]

Ver. 25. [From the depth of his affliction and despair, so far as regards earthly happiness and even life, the faith of the patriarch rises clear and triumphant, and finds utterance in these noble words:—'And I know, my Redeemer (my Lord) liveth, and I shall see God in my nature. 27. When I shall

them, such as characterize the most ancient literature of the Shemitic race:—'And after my skin (after its decay—after death), thus destroyed (rent and torn by the ravages of my loathsome disease), and without my flesh (in a disembodied state, when my soul is freed from this vile body), I shall see God (I shall see him with my spirit); whom I shall behold for myself (for my good, for my vindication from the unjust and cruel accusations of those now before me), and mine eyes shall see him and no other (no accuser, no stranger, but my own redeeming God)—my reins consume within me (i.e. I languish and pine here for that glorious vision). P.—Not another—not estranged as you, my friends, nor ashamed to call me brother, He. 1. 11. C.]

Ver. 29. [There is a threat implied in this verse. God, in whom Job trusts, and who will in the end vindicate him, will prove a judge to those who now persecute him. P.]

REFLECTIONS.—Hard is the trial when inward vexation and outward reproach meet together; and distressing the situation when those who ought to comfort us, again and again reproach and disquiet us; and especially when men abuse us with revilings, and God shuts out our prayer, and loads us with trouble! But when God strikes a saint, almost every person and thing is ready to second his blow; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of paternal wrath. But here

I entreated for the \*children's sake of mine own body.<sup>6</sup>

18 Yea, \*young children despised me; I arise, and they spake against me.

19 All \*my inward friends<sup>7</sup> abhorred me; and they whom I loved are turned against me.

20 My \*bone cleaveth to my skin and<sup>8</sup> to my flesh, and I am escaped with the skin of my teeth.<sup>9</sup>

21 Have \*pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched \*me.

22 Why do ye \*persecute me as God,<sup>1</sup> and we not satisfied with my flesh?<sup>2</sup>

23 Oh that my words were now written!<sup>3</sup> oh that they were printed in a book!<sup>4</sup>

24 That they were graven with an \*iron pen and lead in the rock for ever!

25 For \*I know that my \*Redeemer liveth, and that he shall \*stand at the latter day upon the earth:

26 And though after my skin worms destroy this \*body, yet \*in my flesh shall I see God:<sup>5</sup>

27 Whom I shall see \*for myself, and mine eyes shall behold, and not another;<sup>6</sup> though my reins be consumed \*within me.<sup>7</sup>

28 But ye should say, Why \*persecute we him, seeing the root of the matter is found in me?<sup>8</sup>

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, \*that ye may know there is a judgment.

## CHAPTER XX.

Zophar sheweth in his turn the certain downfall and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore \*do my thoughts cause me to answer, and for this I make haste.<sup>1</sup>

3 I have \*heard the check of my reproach, and \*the spirit of my understanding causeth me to answer.

4 Knowest<sup>2</sup> thou not this of old, since man was placed upon earth,

5 That<sup>3</sup> the triumphing of the wicked is short,<sup>4</sup> and the joy of the hypocrite but for a moment?

6 Though his excellency \*mount up to the heavens, and his head reach unto the clouds;<sup>5</sup>

7 Yet \*he shall perish for ever, like his own

A.M. clir. 2484.  
B.C. clir. 1520.

2 ch. 1. 2. 19.  
3 Heb. my belly.  
4 Or, the wicked.  
5 ch. 30. 1. 2. 23.  
6 Ps. 41. 9; 55. 13; 14.  
7 Heb. the men of my secret.  
8 La. 4. 8. Ps. 102. 5.  
9 Or, as.

1 Generally interpreted, of the gums; the peculiar severity of his disease having caused the teeth to fall out. But may it not rather signify the white enamel with which the teeth are covered, and which Job describes as the only part that had escaped disease?  
2 Ga. 6. 2. Col. 3. 12.  
3 He 13. 3. ch. 6. 14. Ro. 12. 15.

4 ch. 2. 10. Ps. 38. 2.  
5 Ps. 69. 26. Zec. 1. 13.  
6 ch. 10. 16. Mi. 3. 3. Re. 17. 16.

7 It is not the judgment of God enough why will ye add to my affliction?—C.  
8 Heb. Who will give, &c.

9 Recorded in a book, with an iron style and lead—that they were engraven in a rock for ever! The ancient practice of writing upon rolls of lead is testified by Pliny, l. xiii. c. 11. For an account of the numerous inscriptions upon the rocks in the upper regions of Sinai, see Burckhardt's Travels.—C.  
10 Je. 17. 1. Is. 8. 13. 30. 8.

11 Hab. 2. 2.  
12 Ro. 8. 28. 38. 39. 2 Ti. 1. 12.

13 1 Co. 15. 45. Mat. 26. 28. ch. 31. 2. 24. 15. 49. 26.

14 Da. 12. 1. Ac. 17. 31. Mat. 26. 64. Jn. 5. 2. 28. 22. 51. 12. 1 Co. 15. 22. 51. 12. Ps. 136. 15. 17. 15. Mat. 5. 8. 1 Jn. 3. 2. Re. 22. 4.

15 Or, after I shall awake, though this body be destroyed, yet out of my flesh shall I see God.  
16 Is. 26. 19. 1 Co. 15. 53.

17 Heb. a stranger.  
18 Heb. in my bosom.

19 Though should not be inverted, and this clause should commence the following verse, thus—28. 'My reins,' my ardent affections, 'are consumed in my bosom,' through long-ling after the judgments of God. See Ps. 119. 20. 'But ye should say, Why persecute we him, seeing the root of the matter (faith in a Redeemer) is found in him?'—C.

20 1 ver. 22. Ga. 4. 29. He 11. 26. Ps. 69. 26.

21 Or, and what root of matter is found in me?  
22 Ec. 11. 9. Ps. 58. 10. 1 Mat. 7. 1. Ro. 14. 4. Ja. 4. 11.

CHAP. XX.

1 Ro. 10. 2. Ga. 4. 29.  
2 Heb. my haste is in me.  
3 2 Ti. 4. 3. ch. 19. 29.  
4 ch. 33. 3.  
5 Ps. 44. 14. 8. ch. 4. 7. 28. 15. 10.

6 Ps. 37. 35. 16; 73. 18. 26. Da. 4. 31. Ac. 12. 22. 23. Ec. 7. 6. Mat. 7. 21. 23.

7 Heb. from near.  
8 Je. 11. 4. Is. 14. 13. 14. Da. 4. 11. Ps. 37. 35. 37. Mat. 11. 23.

9 Heb. cloud.  
10 1 Ki. 14. 10. 2 Ki. 9. 37. Ps. 33. 10.

A.M. clir. 2484.  
B.C. clir. 1520.

1 Is. 14. 16. 17. Ps. 37. 36. ch. 14. 10.  
2 Ps. 73. 20; 90. 5. Is. 29. 7. 8. ch. 18. 18.  
3 ch. 7. 8; 10. 18. Ps. 105. 16.  
4 Pr. 28. 3; 14. 19. Ps. 109. 6. 10.

5 Or, the poor shall oppress his children; Pr. 28. 3.

6 Ex. 12. 36. Le. 6. 4. 5. ver. 18.

7 His children shall wander as beggars, and his branches be involved in his iniquity.—M. Good.

8 Pr. 5. 11-14; 14. 32. Ps. 25. 7. 7. ch. 13. 25. Ec. 24. 13. 27.

9 Pr. 9. 17. Ps. 10. 7. Ro. 1. 32. ch. 15. 16; 34. 7.  
10 Je. 17. 23. with Mat. 5. 29. 30. Ro. 8. 13. Pr. 28. 13.

11 Heb. in the midst of his posture.  
12 Je. 1. 16. 4. 18. 6. 26. Mat. 26. 75. Pr. 1. 32; 14. 14. 23. 31-35.

13 Pliny translated gall, because that fluid was anciently supposed to be the poison as Pliny testifies. Anatomy, however, has discovered that the poison lies beneath some of the teeth; and poison should therefore be substituted for gall.—C.

14 Pr. 23. 8. Mat. 27. 3. 4. ver. 19. 15.  
15 1 Th. 28. 16-19. Mat. 2. 2. Pr. 23. 31. Ac. 26. 3. 4. Is. 59. 4. 8. Ro. 1. 11.

16 2 Ki. 7. 2. Je. 17. 6. Ps. 36. 9. Is. 45. 19.  
17 Or, streaming brooks.

18 Boethroyd translates *waterways*, which renders the passage more easily intelligible. He shall not see those rivers, those floods of pleasure, nor those valleys of rich possession for which he laid aside all compassion, and foolishly bartered his soul. See ver. 19.—C.

19 1 ver. 19. 15. Je. 31. 44. Pr. 6. 31. Ex. 22. 1.

20 Heb. according to the substance of his exchange.  
21 Pr. 22. 22. 23. Mat. 5. 42. 1a. 2. 13. Mi. 2. 2.

22 Heb. crushed.  
23 Ec. 5. 14. Lu. 12. 20. ch. 1. 13. 19. 21.

24 Heb. know.  
25 There shall be none left for his meat.  
26 Lu. 16. 24. Je. 17. 11; 22. 17. ch. 16. 19. 1. 21.

27 Not even a crumb to feed a dog or a beggar during his life, nor anything for heirs or creditors after his death.—C.

28 1. u. 12. 19. Re. 18. 8. ch. 18. 7.

29 Or, troublesome, ch. 15. 17.  
30 Nu. 11. 33. Ps. 78. 30. 31. 11. 6. ch. 1. 13-19. Ge. 19. 24. De. 32. 34. 35. Lu. 17. 28. 29.

31 Pr. 5. 22. Is. 24. 18. Je. 48. 43. 44. Am. 5. 19; 9. 1-3.

32 De. 32. 41. ch. 16. 13; 18. 11. Ju. 3. 21. 22. Ps. 73. 19.

33 Having therefore penetrated the liver to which the gall-cyst is attached, and rendered recovery hopeless.—C.

34 ch. 18. 5. 6. Is. 8. 22; 30. 33. Jude. 13. De. 32. 43. 35. Mat. 3. 12. 8. 12. Ps. 29. 9.

35 Every horror treasured up in reserve for him.—M. Good.

36 The internal fire of a guilty and accusing conscience.—C.

dung: they which have seen him shall say, \*Where is he?

8 He \*shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The \*eye also which saw him shall see him no more; neither shall his place any more behold him.

10 His \*children shall seek to please the \*poor and his hands shall \*restore their goods.<sup>5</sup>

11 His \*bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be \*sweet in his mouth, though he hide it under his tongue;

13 Though he \*spare it, and forsake it not, but keep it still within his mouth;<sup>6</sup>

14 Yet \*his meat in his bowels is turned, it is the gall<sup>7</sup> of asps within him.

15 He hath swallowed down riches, and \*he shall vomit them up again: God shall cast them out of his belly.

16 He \*shall suck the poison of asps; the viper's tongue shall slay him.

17 He \*shall not see the rivers, the \*floods, the brooks<sup>8</sup> of honey and butter.

18 That \*which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution<sup>1</sup> be, and he shall not rejoice therein.

19 Because<sup>2</sup> he hath oppressed<sup>3</sup> and hath forsaken the poor; because he hath violently taken away an house which he builded not;

20 Surely<sup>4</sup> he shall not feel<sup>5</sup> quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat<sup>4</sup> be \*left;<sup>5</sup> therefore shall no man look for his goods.

22 In<sup>6</sup> the fulness of his sufficiency he shall be in straits: every hand of the \*wicked shall come upon him.

23 When<sup>7</sup> he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He<sup>8</sup> shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It<sup>9</sup> is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall.<sup>6</sup> terrors are upon him.

26 All \*darkness<sup>7</sup> shall be hid in his secret places: a fire not blown<sup>8</sup> shall consume him; it

Knowest thou and shall attend him to hell.—10. 14. If he with great

The portion of the wicked.

## JOB XXI.

Their destruction is manifest.

shall<sup>7</sup> go ill with him that is left in his tabernacle.

27 The<sup>1</sup> heaven shall reveal his iniquity; and the earth shall rise up against him.<sup>9</sup>

28 The<sup>1</sup> increase of his house shall depart, and his goods shall flow away in the day of his<sup>1</sup> wrath.

29 This<sup>1</sup> is the portion of a wicked man from God, and the heritage appointed unto him by God.<sup>1</sup>

### CHAPTER XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper that they are tempted to despise God. 16 Sometimes their destruction is manifest. 23 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear<sup>a</sup> diligently my speech, and let this be your<sup>1</sup> consolations.<sup>1</sup>

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, <sup>4</sup>is my complaint to man? and, if it were so, why should not my spirit be troubled?<sup>2</sup>

5 Mark me,<sup>5</sup> and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore<sup>h</sup> do the wicked live, become old, yea, are mighty in power?

A.M. cir. 2484.  
B.C. cir. 1520.

Ex. 20. 5. Ps. 109. 9.  
15. 16. 14. 21. 22. ch. 18.  
19.  
R. 1. 18. Is. 26. 21.  
1 Co. 4. 5.  
The heaven, as by the lightning and storm (ch. 1. 16. 19. 191) the earth, as by its inhabitants, the Sabaeans and Chaldeans, ch. 1. 16. 17. — C.  
Re. 18. 14. 2 Ki. 20. 17. ch. 5. 5.  
ver. 23; ch. 5. 2. De. 29. 20. 21.  
ch. 27. 13; 18. 21; 31. 2. Ps. 11. 5. 6. Mat. 24. 51. Ro. 2. 8. 9. 23.  
Heb. of his decree from God.

### CHAP. XXI.

a ch. 33. 1. 31. 34. 2. Ja. 1. 19.  
b ch. 15. 11.

1 Let this produce your retractions, for the word translated consolations signifies also to change a man's mind. — C.  
ch. 12. 4. 5. 16. 9. 10; 17. 2.

2 Ki. 6. 26. 27. Ps. 22. 1. 31. 102. title.

2 Heb. shortened. (That is, Why should I not be impatient? You trouble me with your vain words, and I am wearied and weakened by disease. I feel unable, therefore, longer to endure your reproaches. — P.)

3 Heb. Look unto me.

e ch. 17. 8. Ps. 119. 120. Ro. 11. 33.

f Ju. 18. 12. ch. 29. 91. 40. 4. Ps. 39. 9. Am. 5. 1. 3.

g Ps. 119. 120. Hab. 3. 16.

h Ps. 17. 10; 73. 3-12. Je. 12. 1. 2. Hab. 1. 16. ch. 12. 6. Ec. 7. 15.

i Re. 13. 4. 17. 2. 4. Ps. 37. 35. 16. Lu. 12. 16-20; 16. 19. 22.

A.M. cir. 2484.  
B.C. cir. 1520.

Pr. 17. 6. with ch. 20. 5. 10. 21. 26. 28.

4 Heb. are peace from fear.

5 Ps. 73. 5. ch. 9. 34. m Ps. 144. 13. 14. Ex. 23. 26.

6 Ps. 107. 41; 127. 3-5; 128. 3; 144. 12. 13.

7 Ge. 4. 21. Am. 6. 5. 6. Is. 22. 13. 15. 12.

8 The pipe (Booth-royd, Good). — C.

9 ch. 36. 11. Ps. 73. 4. Mat. 24. 38. 39. Lu. 12. 39.

6 Or, in mirth.

7 That is, without lengthened sickness or any ardent and continued infliction to mark the divine displeasure. — C.

8 ch. 17. 17. Lu. 19. 14. Mat. 3. 14. 15; 1. 13. Je. 12. 2.

9 Ex. 5. 2. Pr. 30. 9. ch. 35. 3. Mal. 2. 14. with Is. 45. 11. 19. Mat. 7. 7.

10 Ps. 52. 7. ch. 1. 21. De. 8. 18.

11 Ps. 11. Ge. 49. 6. Pr. 1. 10-19. 5. 8.

12 Lo! their prosperity is not in their own keeping; far be from me the advocacy of the wicked.

13 The first clause of this verse, Job's judgment regarding the source of the wicked's prosperity; it is not of from themselves, it is the gift of that God whom they deny. Then in the 2d clause he expresses his abhorrence of their conduct—far be it from me to act as they act. — P.

14 ch. 18. 5. 6. 12. Ps. 73. 18-20.

15 Or, lamp.

16 Ps. 32. 10. Ho. 13. Lu. 12. 40. 1 Th. 5. 3.

17 Ps. 1. 4. Is. 17. 13; 29. 5. Ho. 13. 3.

18 Heb. stealth away.

19 That is, the punishment of his iniquity. Ex. 20. 5. Ps. 109. 9-15. Is. 14. 21. Re. 18. 6. Eze. 18. 14.

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their<sup>m</sup> bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They<sup>n</sup> send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.<sup>5</sup>

13 They spend their days in wealth,<sup>6</sup> and in a moment<sup>7</sup> go down to the grave.

14 Therefore<sup>a</sup> they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What<sup>1</sup> is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.<sup>8</sup>

17 How oft is the candle<sup>9</sup> of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.<sup>1</sup>

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

shall be cursed to him, and quickly lost along with his unjust gain; and he shall have no comfort in anything he has. 19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, as a travelling woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him; 25. And terribly shall the judgments of God torment and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth! Bitter are the issues of those sins which are reckoned sweet; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace.

CHAPTER XXI. Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind without interrupting me; and when I have finished my pertinent reasoning mock on as long as you please. 4. I have made my appeal to God; and had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted, might overwhelm you with the most confounding astonishment at the awfully dark providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his awful judgments. 7. But if wicked men always meet with such fearful calamities as you have pretended, whence is it that many of them, for a long time, flourish in uncommon prosperity and power? 8. Nay, live to see their children and children's children.

with them in their impiety; 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And though their children should prosper, what pain, care, or pleasure can they have about their house and family when they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom to destroy or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23. 24. Some men, both good and bad, die in the very prime of their life, and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events. 27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family and of the dwellings of my children? And if Providence hath not plainly marked us out for wicked by the fearful judgments



## CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can<sup>a</sup> a man be profitable unto God,<sup>1</sup> as he that is wise may be profitable<sup>b</sup> unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he<sup>c</sup> reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness<sup>d</sup> great? and thine iniquities infinite?

6 For<sup>e</sup> thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing:<sup>2</sup>

7 Thou<sup>f</sup> hast not given water to the weary to drink, and thou hast withheld bread from the hungry.

8 But *as for* the mighty man,<sup>3</sup> he<sup>g</sup> had the earth; and the honourable<sup>4</sup> man dwelt in it.<sup>5</sup>

9 Thou<sup>h</sup> hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore<sup>i</sup> snares<sup>are</sup> round about thee, and sudden<sup>j</sup> fear troubleth thee;

11 Or<sup>k</sup> darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars,<sup>6</sup> how high they are!

13 And thou sayest, *How*<sup>7</sup> doth God know? can he judge through the dark cloud?

14 Thick<sup>8</sup> clouds<sup>are</sup> a covering to him, that he seeth not; and he walketh in<sup>9</sup> the circuit of<sup>8</sup> heaven.

A.M. cir. 2484.  
B.C. cir. 1520.A.M. cir. 2484.  
B.C. cir. 1520.

## CHAP. XXII.

a Je. 50. 10, 15. Ps. 75. 8. Re. 14. 10, 20. 15.

b ch. 14. 21.

c Ps. 55. 23. 102. 24.

d Is. 40. 13. 14. 45. 9.

e ch. 34. 17. 19. Ge. 18.

f Heb. in his very

perfection, or in the

strength of his perfec-

tion, ch. 20. 22. Ec. 9. 1.

g Ps. 73. 4. 7. 17. 10.

h Or, milk-pails.

i The original word

occurs nowhere else

in Scripture, but is

found in the Arabic,

and signifies the

green pastures

around ponds where

camels are led to

drink (Schultens).

Its collocation, how-

ever, and contrast

with bones, seem to

establish the author-

ized translation,

which is well ex-

plained by a refer-

ence to Is. 60. 16. — C.]

k Mat. 27. 3-5. Ec. 6.

l ch. 3. 20. Ru. 1. 20, 21.

m Heb. 2. 15.

n Ec. 9. 2. ch. 3. 18.

o Is. 14. 11. Ps. 49. 14.

p ch. 14. 10. 25.

q ch. 20. 5. 20. 11.

r ch. 1. 13. 19. Ge. 19.

s ch. 5. 7. Ps. 49. 11.

t Heb. the tent of

the tabernacles of the

wicked.

u ch. 31. 30. Ps. 129. 8.

v Have ye not in-

quired of travellers,

and do you not know

their remarks (Booth-

royd, Good). — C.

w Pr. 16. 4. 5. 11. 21.

x Pe. 2. 9. ch. 30. 6.

y Heb. the day of

wraths.

z An evidence un-

questionable that Job

believed in the resur-

rection and future

judgment. See Ro. 2.

5. — C.

a Ju. 1. 7. 2. Ki. 25. 6, 7.

b Mat. 14. 34. 7. 2. Ga. 2.

c ch. 1. 11. 2. 1.

d ch. 3. 13. Lu. 16. 22.

e Heb. graver.

f Heb. watch in

the heap.

g ch. 3. 17. 18. 14. 21.

h Heb. 2. 27. ch. 30. 23.

i Ge. 3. 19. Ec. 12. 7.

j All shall follow

to the grave, as all

that have preceded.

The generations of

men are but one great

funeral procession—

some before the bier,

others following be-

hind the dead. — C.

k ch. 1. 14. 16. 2.

l Heb. transgres-

sions.

20 His<sup>a</sup> eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what<sup>b</sup> pleasure hath he in his house after him, when the number of his months is cut off<sup>c</sup> in the midst?

22 Shall<sup>d</sup> any teach God knowledge? seeing he judgeth those that are<sup>e</sup> high.

23 One dieth<sup>f</sup> in his full strength, being wholly at ease and quiet;

24 His<sup>g</sup> breasts<sup>2</sup> are full of milk, and his bones are moistened with marrow:

25 And<sup>h</sup> another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down<sup>i</sup> alike in the dust, and the<sup>j</sup> worms shall cover them.

27 Behold, I know your<sup>k</sup> thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where<sup>l</sup> is the<sup>m</sup> house of the prince? and where<sup>n</sup> are the dwelling-places of the wicked?<sup>3</sup>

29 Have ye not asked them that<sup>o</sup> go by the way?<sup>4</sup> and do ye not know their tokens,

30 That the wicked<sup>p</sup> is reserved to the day of destruction? they shall be brought forth to the day<sup>5</sup> of wrath.<sup>6</sup>

31 Who<sup>q</sup> shall declare his way to his face? and who shall repay him<sup>r</sup> what he hath done?

32 Yet<sup>s</sup> shall he be brought to the grave,<sup>7</sup> and shall remain in the tomb.<sup>8</sup>

33 The clods of the valley shall be<sup>t</sup> sweet unto him, and every man shall draw after him, as there are innumerable before him.<sup>9</sup>

34 How<sup>u</sup> then comfort ye me in vain, seeing in your answers there remaineth falsehood?<sup>1</sup>

future happiness? And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

Ver. 7. [Job here meets his accusers on their own ground. He shows them that the patent facts of the divine government do not harmonize with the principles laid down by them. According to their theory the wicked alone are judged and punished. But Job points them to the case of wicked men who, notwithstanding notorious wickedness, are yet rich, prosperous, joyous, and full of children. P.]

Ver. 19. [God layeth up his iniquity for his children. Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their offspring. C.]

Ver. 22. [High. He ruleth those that are on high, the principalities and powers in heaven; who then on earth shall instruct him in its government? C.]

Ver. 26. [All this being true—the wicked, whether

the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety to their own destruction; but it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And however different their lot on earth or the manner of their death, or pompous their burial, everlasting punishment in hell shall be their final portion. Let therefore their heart, their counsel, their practice, be far from me. And while I adore the high wisdom of God in his providence, let me never comfort myself with vain words! Where there is no truth there can be no solid comfort.

CHAPTER XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to

9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are everywhere round about thee, and sudden fears and terrible judgments affright thee. 11. Fearful troubles and perplexities so overwhelm thee that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But like an atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who, in the most insolent manner, wished to have

15 Hast thou marked the 'old way which wicked men have trodden?

16 Which 'were cut down out of time, whose foundation 'was overflown with a flood;

17 Which said unto God, 'Depart from us; and what can the Almighty do for them?'<sup>9</sup>

18 Yet he 'filled their houses with good things: but 'the counsel of the wicked is far from me.<sup>1</sup>

19 The 'righteous see it,<sup>2</sup> and are glad; and the innocent laugh them to scorn:

20 Whereas our substance<sup>3</sup> is not cut down, but the remnant<sup>4</sup> of them the 'fire consumeth.<sup>5</sup>

21 Acquaint<sup>6</sup> now thyself with<sup>6</sup> him,<sup>7</sup> and 'be at peace: thereby 'good shall come unto thee.

22 Receive,<sup>8</sup> I pray thee, the law from his mouth, and 'lay up his words in thine heart.

23 If<sup>9</sup> thou return to the Almighty, thou shalt be built up, thou shalt 'put away iniquity far from thy tabernacles.

24 Then 'shalt thou lay up gold as dust,<sup>8</sup> and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy 'defence, and thou shalt have plenty<sup>9</sup> of silver.<sup>1</sup>

26 For then shalt thou 'have thy delight in the Almighty, and shalt 'lift up thy face unto God.

27 Thou 'shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also 'decree a thing, and it shall be established unto thee; and the 'light shall shine upon thy ways.

29 When<sup>9</sup> men are cast down, then thou shalt

A.M. cir. 284.  
B.C. cir. 1520.

<sup>1</sup> Ge. 6. 5. 11-13. or ch. 34. 7. 8.

<sup>2</sup> Heb. him that hath low eyes, Ps. 138. 6. 15. 62. 2.

<sup>3</sup> Heb. foundation was a flood poured out, Ge. 7. 10-24. 2 Pe. 2. 5.

<sup>4</sup> ch. 21. 14. Mat. 8. 29.

<sup>5</sup> Or, to them.

<sup>6</sup> Ps. 17. 14. Ac. 14. 15.

<sup>7</sup> Je. 12. 1. 2.

<sup>8</sup> ch. 21. 16. Ps. 1. 1.

<sup>9</sup> See note on ch. 21. 16.—C.

<sup>10</sup> Ps. 107. 42. 58. 104. 8.

<sup>11</sup> 129. 8. 157. 8. Ke. 18. 20.

<sup>12</sup> Let the righteous see it.—M. Good.

<sup>13</sup> Or, estate.

<sup>14</sup> Or, their excellency.

<sup>15</sup> Ge. 19. 24. 2 Pe. 2. 6.

<sup>16</sup> ch. 30. 25. 16.

<sup>17</sup> Does not this passage from ver. 10 refer to the destruction of Sodom and Gomorrah, and not to the flood of Noah?

The parties mentioned (ver. 16) had literally their 'foundation overflown with a flood; the waters of the Dead Sea; and the remnant; rather the excellency of them 'the fire consumed; and they are still 'set forth for an example, suffering the vengeance of eternal fire, Jude 7.

<sup>18</sup> Ch. 28. 9. Ps. 46. 10.

<sup>19</sup> That is, with God.

<sup>20</sup> Instead of questioning his omniscience (ver. 13), or bidding him depart, ver. 17.—C.

<sup>21</sup> Mat. 5. 25. Is. 27. 5.

<sup>22</sup> Phil. 4. 7.

<sup>23</sup> Mat. 6. 33. 1 Ti. 4. 8.

<sup>24</sup> Is. 1. 19. 3. 10.

<sup>25</sup> Ez. 3. 17. De. 4. 1. 2.

<sup>26</sup> Ps. 119. 11. 174. 21.

<sup>27</sup> Mat. 13. 9. Lu. 2. 19. 51.

<sup>28</sup> ch. 23. 12.

<sup>29</sup> ch. 8. 5. 6. 11. 13. 8.

<sup>30</sup> 139. 13. Ho. 14. 2.

<sup>31</sup> 2 Ti. 1. 19.

<sup>32</sup> Ch. 1. 15. 20. 27.

<sup>33</sup> Or, on the dust.

<sup>34</sup> Or, gold. Ps. 16. 5.

<sup>35</sup> 6. 1 Ti. 4. 8. M. 2. 6. 33.

<sup>36</sup> Re. 3. 18.

<sup>37</sup> Heb. silver of strength.

<sup>38</sup> Mountains of silver.—M. Good.

<sup>39</sup> Ps. 37. 4. Ca. 2. 3. ch. 27. 10.

<sup>40</sup> ch. 11. 15. 1 Ju. 3. 21.

<sup>41</sup> Ps. 50. 14. 15. 91. 15.

<sup>42</sup> 66. 17. 14. 17. 200. cxviii. 15. 12. 13. 61. 8.

<sup>43</sup> Is. 58. 9.

A.M. cir. 284.  
B.C. cir. 1520.

<sup>1</sup> Ja. 4. 6. 1 Pe. 5. 5.

<sup>2</sup> Lu. 14. 11.

<sup>3</sup> Heb. him that hath low eyes, Ps. 138. 6. 15. 62. 2.

<sup>4</sup> Or, The innocent shall deliver the innocent, ch. 22. 8. Ga. 18. 32. Je. 5. 1. Ez. 23. 30.

<sup>5</sup> The house.—M. Good. A house may have been called 'island,' as commonly insulated by a fosse or other defence, in a country so exposed to predatory incursions as the land of Uz in the days of Job.—C.

CHAP. XXIII.

<sup>1</sup> Ps. 77. 2-9.

<sup>2</sup> ch. 10. 11. 9. 23. La. 3. 10. 20.

<sup>3</sup> Heb. hand.

<sup>4</sup> That is, the stroke whereby I am smitten. The Septuagint accordingly reads, 'his (God's) stroke.'—C.

<sup>5</sup> ch. 31. 35-37. 13. 31. 21. 17. 3. Ps. 77. 1. Ju. 20. 15. Ca. 1. 23. 1-3. Is. 26. 8. 5. 6. 7.

<sup>6</sup> ch. 13. 3. 18. Ps. 35. 1. 23. 43. 15. 3. 15. 43. 26.

<sup>7</sup> ch. 10. 27. 13. 22. 23. 1.

<sup>8</sup> Co. 4. 3.

<sup>9</sup> Is. 27. 4. 8. 57. 16. ch. 9. 3. 19. 13. 21. Je. 10. 24.

<sup>10</sup> Ho. 12. 3. 4.

<sup>11</sup> Re. 4. 16. 10. 22. Ro. 8. 33. 34. Is. 1. 18. Ho. 14. 23.

<sup>12</sup> 'By my judge.'—Boothroyd.

<sup>13</sup> ch. 9. 11. 34. 29. 1. Ti. 6. 16. Ps. 10. 1. 1. 3. 14. 4.

<sup>14</sup> 2. 15. 45. 15. ver. 3.

<sup>15</sup> I cannot comprehend the objects of his providence—no uncommon state with afflicted men. The knowledge of Jesus Christ, and him crucified, is the only light of the sufferer in the day of sorrow and darkness.—C.

<sup>16</sup> Ps. 139. 1. 2. 1. 6. He. 4. 13.

<sup>17</sup> Approveth, Ps. 1. 6.

<sup>18</sup> The way of a godly man is Jesus alone. See Ju. 14. 9.

<sup>19</sup> Heb. the way that is with me.

<sup>20</sup> Ps. 17. 3. 16. 10. 1. Pe. 1. 7. He. 12. 6-11. Is. 48. 10. Mal. 3. 3.

<sup>21</sup> Ep. 1. 18. Ps. 18. 21.

<sup>22</sup> 44. 17. 18. Re. 2. 10.

<sup>23</sup> ch. 22. 22. Ps. 119. 11.

<sup>24</sup> 72. 103. 97. 121. 19. 9. 10.

<sup>25</sup> Heb. I have hid or laid up, Ps. 119. 11.

say, *There is lifting up; and he 'shall save 'the humble person.*

30 He<sup>2</sup> shall deliver the island<sup>3</sup> of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 Job longeth to appear before God, 6 in confidence of being heard with mercy and acquitted. 8 God, though invisible, obserreth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,

2 Even 'to-day is my complaint 'bitter: my 'stroke<sup>2</sup> is heavier than my groaning.

3 Oh<sup>3</sup> that I knew where I might find him! that I might come *even* to his seat!

4 I 'would order *my* cause before him, and fill my mouth with arguments.

5 I 'would know the words *which* he would answer me, and understand what he would say unto me.

6 Will<sup>4</sup> he plead against me with *his* great power? No; but he would put *strength* in me.

7 There<sup>5</sup> the righteous might dispute with him; so should I be delivered for ever from my judge.<sup>3</sup>

8 Beho'd, 'I go forward, but he *is* not *there*; and backward, but I cannot perceive him:<sup>4</sup>

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*.

10 But 'he knoweth the way<sup>5</sup> that I 'take: when he 'hath tried me, I shall come forth as gold.

11 My 'foot hath held his steps; *his* way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; 'I have esteemed<sup>7</sup> the

peated supplications; receive peace from him; and quietly submit to him by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished: and divine direction

pose that thou art righteous, wouldst thou thus be conferring a favour on God? No; by righteousness a wise man is profitable to himself. But I affirm that thou art not righteous, and that thou art injuring thyself by unrighteousness' (Wordsworth). P.] Ver. 6. [This being a grievous and direct charge, it is probable that Job, in the midst of his charities which his friends cannot deny (ch. 29. 15; 31. 16-22), had, as a man of business, been careful of his rights, righteous exacting being to the poor themselves frequently better than promiscuous and inconsiderate giving, and that Eliphaz now exaggerates this carefulness and justice into this hideous picture of unfeeling oppression. C.] Ver. 7. [A charge of inhospitality, one of the most grievous in the estimation of the Arabians and their kindred nations. C.] REFLECTIONS.—Nothing can be more absurd than to imagine that we can make God our debtor by anything which we can do. We have nothing good in us, or done by us, but what is God's gift. None are too great for God to humble. And if he spare the wicked, it is not for fear of them, but in patient pity towards them. FURTHER

ship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others—that knowledge of and peace with God, spiritual improvement of God's word, and sincere repentance do produce! CHAPTER XXIII. Job replied, 2. Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And suppose he should plead against me in the multitude of his

words of his mouth more than my "necessary" food.

13 But he *is* in one mind, and "who can turn him? and *what* his soul desireth, *even* that he doeth.

14 For he performeth *the thing that is* appointed for me: and "many such things" are with him.

15 Therefore "am I troubled at his presence: when I consider, I am afraid of him.

16 For God "maketh my heart soft," and the Almighty troubleth me:

17 Because I was not cut off "before the darkness, neither hath he covered the "darkness from my face."

## CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing "times are not hidden from the Almighty," do "they that know him not see his days?"

2 Some "remove the land-marks; they violently take away flocks, and feed *there*;"

3 They "drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They "turn the needy out of the way: the poor of the earth hide themselves together."

5 Behold, *as* "wild asses in the desert, go they forth to their work, rising "betimes for a

A.M. cir. 2484.  
B.C. cir. 1520.

m Je. 15. 16.  
8 Or, my appointed portion.  
n ch. 9. 12, 13; 11. 10; 12. 14; Nu. 23. 19; Mal. 3. 15; 15. 17.  
o Ps. 115. 3; Da. 4. 34.  
35. Mar. 20. 15.  
p Th. 3. 3; Mi. 6. 9.  
q Da. 4. 34; Ps. 115. 3.  
r Such additional judgments, should God please to inflict them.—C.  
s Hab. 3. 16; ch. 31. 23; Ps. 119. 120; 177. 3.  
t Ru. 1. 20, 21; 1 Sa. 28. 20; Ps. 22. 14; 88. 16.  
15. 57. 16.  
1 Faint.—C.  
u ch. 1. 13; 19. 27; 10. 21, 22.  
v Why can I not draw darkness over my face? Why may not thick darkness cover my face?—M. Good.

## CHAP. XXIV.

a Ac. 1. 6, 7; Ps. 31. 15.  
1 The ease of state of public men, and events, usually attain to a crisis, in which they strikingly reveal the diseases of the human body.—C.  
b Ps. 30. 10; 107. 42, 43; 15. 25; Am. 3. 7.  
c God's appointed days of judgment, as in the times of Noah, Lot, and the latter days of Jerusalem. Ge. 6. 5; 7. 13; 18. 17, 20; 19. 15; 22. 14; 10. 42.—C.  
d Lk. 14. 31; 17. 37; Fr. 22. 28; 23. 10; Ho. 5. 10.  
e Or, feed them.  
f De. 24. 6-17; ch. 22. 6; Ex. 22. 20, 27; 15. 12.  
g ver. 14. Is. 10. 2; Ps. 109. 16; Eze. 18. 12; 22. 29; Pr. 30. 14; 28. 28; Am. 8. 4, 6.  
h Fleeing to the desert to escape punishment, slavery, or death.—C.  
i ch. 11. 12; Je. 2. 24; Ho. 8. 9.  
j Pr. 4. 16; Zep. 3. 7; Ro. 3. 15; ver. 14.

A.M. cir. 2484.  
B.C. cir. 1520.

5 Heb. mingled corn, or dredge.  
6 Yet are their own fields sown and reaped, so that they are under no temptation to rob because of want; nay, in their wickedness (see marginal reading) they gather the vintage, ver. 11, and enjoy all that luxury could desire.—C.  
7 Heb. the wicked gather the vintage.  
8 ch. 22. 6; Ge. 31. 40; ver. 10.  
9 Ca. 5. 2; La. 4. 5; He. 11. 38.  
10 Ki. 4. 1; Ex. 22. 26, 27; ch. 22. 6.  
11 ch. 22. 6; ver. 7; 1 Jn. 3. 17; Ja. 2. 15; 16; 5. 4; 10. 25; 4. 23; 25. 12; 11, with Lk. 24. 19; 1 u. 6. 1.  
12 Between their walls they make them toil at noon day; they make them tread their wine-vats, yet suffer thirst.—(M. Good.) They compel them to toil between their walls, which collect from the heat almost insupportable.—C.  
13 Ex. 2. 23; 7. 8; 12. 5; Ec. 1. 11; Ps. 50. 21; Ec. 8. 11; Mal. 2. 17.  
14 Regardeth not the supplication.—M. Good.  
15 Jn. 3. 20; Tit. 1. 16; Ro. 1. 32; 1-6; 10-18.  
16 Ps. 10. 8-11; Mt. 2. 1; Pr. 15. 5; Ep. 5. 7; 11. Ro. 3. 15.  
17 Pr. 7. 8-27; 17. Ps. 10. 11; 2 Ps. 2. 14.  
18 Heb. setteth his face in secret; Ge. 38. 14, 15; 1 Ki. 14. 2; 20. 38; 22. 30.  
19 Ex. 22. 2; Mat. 24. 43, 44.  
20 The walls of many eastern houses being composed of sun-burned brick or mud.—C.

prey, the wilderness *yieldeth* food for them and for their children.

6 They reap *every one* his corn<sup>5</sup> in the "field; and they gather the vintage of the wicked."

7 They "cause the naked to lodge without clothing, that *they have* no covering in the cold:

8 They are "wet with the showers of the mountains, and embrace the rock for want of shelter:

9 They "pluck the fatherless from the breast, and take a pledge of the poor:

10 They "cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst."

12 Men<sup>m</sup> groan from out of the city, and the soul of the wounded crieth out; yet God "layeth not folly<sup>9</sup> to them.

13 They are of those that "rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The<sup>p</sup> murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The<sup>q</sup> eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and "disguiseth *his* face.

16 In<sup>a</sup> the dark they dig through "houses,

swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up his words of revelation, than my necessary food, or most valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict: and in his purposes and providential conduct there are many instances of deep mystery, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty and wondrous and infinite power, I am troubled at the tokens of his anger; and when I leisurely consider his hard dealings with me I am afraid of him. 16. For in his infinite power he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

REFLECTIONS.—Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealing with God; and to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of him. They who fasten upon the afflictions which

in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works and delight in himself. There is no reason rashly to wish for death when God can so quickly render life a comfort to us and a service to his church.

CHAPTER XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? And why do not those who are best acquainted with him observe those days of judgment of his enemies? 2. Certain it is that in this world some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions, and by rapine and violence maintain themselves and families in the desert. 6. They reap fields and gather vintages not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9-11. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessities of life, they force them to labour in the hardest services. 12. Those whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for judgment against them; yet he punishes them not, even in the slightest manner. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe God's laws:

but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty oppress everybody around. 23. And though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while they come to their graves as seasonably in appearance, and as easily, as their neighbours. 25. But if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated.

N.B. Ver. 18-20, 23, 24, may be interpreted as a representation of the miserable state of wicked men after all their prosperity.

Ver. 5. [The wild ass—intractable, untamable, rejoicing in its freedom—is an emblem of the nomad Ishmaelite of the Arabian desert. Such too as are poor, who are driven from settled habitations by oppression, seek a refuge in the wide and free desert. It is often the case in the present day that those who are ground down by the tyranny and avarice of Turkish rulers, desert their homes in the agricultural districts of eastern Syria, and escape to the wilderness. P.—Go they forth. Who? Not the poor (ver. 4), but the unjust oppressors described in ver. 2, 3, &c., whose work becomes the robbery of the caravans in the wilderness, as it has continued downwards through all their generations. C.]

Ver. 18. [The general idea here is the quickness with which the wicked man passes away. True he may live to an old age; yet at length he

which they had marked for themselves in the day-time:<sup>2</sup> they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is as swift as the waters,<sup>3</sup> their portion is cursed in the earth: he beholdeth not the way of the vineyards.<sup>4</sup>

19 Drought and heat consume<sup>5</sup> the snow-waters; so doth the grave those which have sinned.

20 The womb shall forget him;<sup>6</sup> the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren that beareth not; and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.<sup>7</sup>

23 Though it be given him to be in safety, whereon he resteth; yet his eyes<sup>8</sup> are upon their ways.

24 They are exalted for a little while, but are gone<sup>9</sup> and brought low; they are taken<sup>1</sup> out of the way as all other, and cut off as the tops of the ears of corn.<sup>2</sup>

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

and though their crimes should be concealed on earth, they will be openly discovered at last and punished for ever. Amidst the perpetration of crimes terror often seizes them; but how much more in sharing the certain, the fearful, the eternal punishment of them!

CHAPTER XXV. Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? And he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and federal head be in his sight!

Ver. 6. [This closing speech of Bildad is beautiful and true, but it does not touch the point at issue. The friends had argued that Job was punished because of his sin—his sin was great, though concealed beneath a cloak of hypocrisy, therefore his punishment was great. In reply Job affirmed a great fact, namely, that the ungodly often live happily and prosperously; and from this he argues with conclusive force that punishment does not always overtake the sinner. Consequently the fact of his being greatly afflicted was no certain proof of his having grievously sinned. P.—Worm.] This word rather signifies a maggot, a creature bred of filth.

love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we, sinful worms, might, through his blood, become the sons of God!

CHAPTER XXVI. To this Job, in a derisive manner, answered, 2. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble and travail in pain in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his veiling collection of clouds over them, to conceal his glory and restrain the

## CHAPTER XXV.

Bildad asserteth the sovereignty of God, before whom man cannot be justified.

THEN answered Bildad the Shuhite, and said, 2 Dominion<sup>a</sup> and fear are with him; he maketh peace in his high places.<sup>1</sup>

3 Is there any number of his armies? and upon whom doth not his light arise?<sup>2</sup>

4 How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, that is a worm; and the son of man, which is a worm?

## CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said, 2 How hast thou helped him that is without power?<sup>1</sup> how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead things are formed from under the waters, and the inhabitants thereof.

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3 In the daytime, they seal themselves up—conceal themselves—*M. Good.*  
1 Jn. 3:20. Je. 8:2.  
2 Ge. 38:23. ch. 5.  
3 Is. 23:10. Ps. 73:18-20. De. 28:16-19. Pr. 3:33.

3 He disappears like evaporated waters. Compare ver. 19.—C.

4 Ps. 37:36; 103:16.  
5 He lives in deserts, and avoids through fear the cultivated districts of the vineyards.—C.

6 Heb. violently take.  
7 ch. 17:14; 23:23. Ps. 58:8; 68:2; 49:14; 73:4.

8 The mother that bare him shall yield him no affectionate remembrance.—C.

9 Ps. 49:14; ch. 19:26; 21:23.

10 Ec. 10:15; 26:14.  
11 Ps. 37:35; 36:104 35:ch. 13:10; 17:10-17.

12 1 Sa. 1:6, 7; Ob. 12.  
13 ver. 3; ch. 29:13.

14 Es. 3:8. Re. 16:14; 17:2, 3. Pr. 4:16; 28:28. Ps. 10:9. De. 28:26.

15 70. He trusteth not his own life.  
16 Ps. 73:3. Je. 12:1-3.

17 Ge. 6:3.  
18 God's. He. 4:13.

19 Am. 9:8; 8:7. Ps. 10:13.  
20 Pr. 5:21-23.

21 The eyes of him by whom it is given; and as it is the Lord who giveth, his eyes mean the Lord's eyes.

22 ch. 20:5. Ps. 37:1-10.  
23 35:36; 73:20-39. Ec. 9:12; 1 Th. 5:3.

24 Heb. are not.  
25 Heb. closed up.

26 Ps. 55:23. 1. u. 12:20.  
27 As all the corn, ears, stalks, and stubble, at harvest; or cut off as the tops of the ears by the action of the thrashing-floor.—C.

28 ch. 9:24.

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## CHAP. XXV.

a Da. 4:3, 34. Mat. 28:18. Je. 10:7. Re. 6:16. ch. 22:4. Jude 15.

b Ep. 1:20. Col. 1:20.

1 Amongst the high and mighty of the earth he causes wars to cease when he pleases. See Ps. 46:9.

2 Da. 7:10. Re. 5:11.  
3 Ge. 2:1; 22:12. Ps. 68:17. Joel 2:11. Ju. 5:20.

4 Mat. 5:45. Jn. 1:4-9.

5 The glory of our empire is, that the sun never sets upon its dominions. Remember, O Britain, that this is thy praise!

6 but seek rather that the Sun of righteousness never set upon thee, that Sun which shineth with healing in his wings.—C.

7 ch. 4:12-19; 15:14-16; 14:4. Ps. 130:3; 143:2.

8 Ec. 1:12. 1 Co. 6:51. R. O. 4:1, 2.

9 Ec. 13:1. 1 Co. 6:11. Jn. 1:9. Re. 1:5.

10 ch. 15:15; 4:17-19.  
11 ch. 4:19; 15:16. Ps. 22:6. Is. 41:14.

## CHAP. XXVI.

a Pr. 25:11. Ec. 12:10, 11. ch. 4:3, 4. Is. 40:14.

1 This is no irony, but a solemn question—a question that strongly denies the thing after which it inquires.—C.

2 ch. 11:2, 3; 13:2, 4; 16:23.

3 Ac. 20:20. 1 Co. 2:4.

4 Ti. 2:15-17.  
5 ch. 12:3, 4. Ec. 13:10.

6 Ec. 12:7.

7 That of God or man's affirming it, by the question, to be the spirit, not of God, but of man, by which they had spoken.—C.

8 Ps. 88:10. Is. 14:9, 10.  
9 19. with Re. 20:13.

10 Or, with the inhabitants. Ps. 104:25.

his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

Ver. 5. [The mighty dead (the giants of the antediluvian world, Ge. 6:4) are laid open from below, and the (living) inhabitants thereof 'are naked before God.' C.—Job's object in this sublime speech is to show that his view of the power, wisdom, and goodness of God is far more comprehensive than that of Bildad. God's dominion is not confined to the heavens, it extends to the grave, to the world of spirits:—in universal nature, in fact, Jehovah reigns supreme. P.]

Ver. 13. ['By his Spirit (his creative, omnipotent Spirit) the heavens are beautiful,' i.e. it was the Spirit's work which made them so. P.—The crooked serpent. The zodiac, whose constellations mark the apparent annual place of the sun in the heavens. C.—Others think reference is made either to the constellation of the Dragon, which lies between the Greater and Lesser Bears, and winds round a great part of the Polar Circle; others, again, suppose the Milky Way is meant. P.]

REFLECTIONS.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered, that not the displays of God's highness, but of his grace in Christ, can give occasion to glory.

Job protesteth his sincerity.

## JOB XXVIII.

The hypocrite is without hope.

6 <sup>1</sup>Hell<sup>3</sup> is naked before him, and destruction hath no covering.

7 He stretcheth out the north<sup>4</sup> over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne,<sup>5</sup> and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds,<sup>6</sup> until the day and night come to an end.<sup>7</sup>

11 The pillars<sup>8</sup> of heaven tremble, and are astonished at his reproof.

12 He divideth the sea<sup>9</sup> with his power, and by his understanding he smiteth through the proud.<sup>1</sup>

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?<sup>2</sup>

### CHAPTER XXVII.

<sup>1</sup> Job protesteth his sincerity. <sup>8</sup> The hypocrite is without hope.

11 The blessings which the wicked possess are sometimes turned into curses.

**M**OREOVER, Job continued<sup>1</sup> his parable,<sup>2</sup> and said,

2 As God liveth, who hath taken away my judgment;<sup>3</sup> and the Almighty, who hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.<sup>4</sup>

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite,

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though he hath gained,<sup>5</sup> when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand<sup>6</sup> of God: that which is with the Almighty will I not conceal.<sup>8</sup>

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?<sup>9</sup>

13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment<sup>1</sup> as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth<sup>2</sup> that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee<sup>3</sup> out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.<sup>4</sup>

### CHAPTER XXVIII.

<sup>1</sup> There is a knowledge of natural things. <sup>12</sup> But wisdom is an excellent gift of God.

**S**URELY there is a vein for the silver, and a place for gold, where they fine<sup>1</sup> it.

2 Iron is taken out of the earth, and brass is molten out of the stone.

with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument.

course, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his judgment. 3, 4. That while I live I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sin-

candidly inform you of some of the mysteries of his almighty providence. 12. Certain it is that every one of you knows from experience the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No; though for a time they prosper, the Almighty has reserved treasures of judgment for them and their poster-

ity. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument.



3 He setteth an end to darkness,<sup>2</sup> and <sup>a</sup>searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* <sup>a</sup>forgotten of the foot: they are dried up, they are gone away from men.<sup>3</sup>

5 *As for* the earth, <sup>a</sup>out of it cometh bread; and under it is turned up as it were <sup>a</sup>fire.

6 The stones of it *are* the place of <sup>a</sup>sapphires; and it hath dust of gold.<sup>4</sup>

7 *There<sup>a</sup> is* a path<sup>5</sup> which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the <sup>a</sup>rock; he overturneth the mountains by the roots.

10 He <sup>a</sup>cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods <sup>a</sup>from overflowing; and *the thing that is hid* bringeth he forth to light.

12 But where shall <sup>a</sup>wisdom be found? and where *is* the place of understanding?

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<sup>2</sup> He (the rich man, ch. 27, 13-23) diggeth into the region of darkness in search of precious metals or gems. See ver. 6.—C.

<sup>a</sup> Eccl. 1.3.1 Ki. 4.33. Ps. 137.5.

<sup>3</sup> Amongst several amended translations, the following seems most agreeable to the scope of the illustration from mining. 'He (ch. 27, 13-23) breaketh up the valley near the bottom of the mountains, forgotten of the foot' (the untrodden mountains). 'They (the miners) sink down (like creatures that burrow in the earth). 'They wander from men,' that is, in the vast subterranean galleries which often extend many miles beneath the ground.—C.

<sup>4</sup> Ps. 104.14, 15. Is. 28.26. Jn. 12.24.

<sup>5</sup> Eccl. 28.14.

<sup>a</sup> ver. 16. Eccl. 24. 10; 28.18. Ca. 5.14. Is. 54.11.

<sup>1</sup> Or, *gold ore*.

<sup>1</sup> Comp. Is. 35. 8, 9. Ro. 3.17. Mat. 11.25. 1 Co. 2.14. ch. 11.6.

<sup>2</sup> The subterranean path to which man's avarice or necessities have conducted him.—C.

<sup>a</sup> Or, *mint*. Comp. Ca. 2.8. Is. 49.11. 54.1, 2. Zec. 4.7.

<sup>1</sup> Comp. Ps. 74.15. Is. 41.18, 19. Hab. 3.9.

<sup>m</sup> Heb. *from weeping*. Comp. ch. 38.8-11; 26.8. 1 Co. 4.5.

<sup>n</sup> ver. 30.28. Eccl. 7.24. Ro. 11.33. 10.6, 7. Ps. 51.6.2. 1.3.15-17. Pr. viii.

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<sup>o</sup> ver. 14-19. 1 Co. 2.14. Pr. 3.13-15.

<sup>p</sup> ver. 14.21, 22.

<sup>q</sup> Ro. 11.33.34. ver. 16.16.

<sup>r</sup> Heb. *fine gold shall not be given for it*.

<sup>s</sup> ch. 22.24. Ex. 28.8-10.

<sup>t</sup> Or, *vessels of gold*.

<sup>1</sup> Or, *Ramoth*. Eze. 27.16. Pr. 8.11, 18, 19.

<sup>2</sup> The stones distinguished in modern times by the names of onyx, sapphire, topaz, and rubies, are very precious; crystal is less valuable, but the original most probably means the diamond.

<sup>3</sup> The pearl, when large, is of great price, and is ranked with the coral, as they are both productions of the sea.—C.

<sup>4</sup> Cush in Arabia.

<sup>5</sup> ver. 12. Eccl. 7. 24. Ja. 1.5, 17.

<sup>6</sup> Mat. 13.44. 1 Co. 2.7, 9.

<sup>1</sup> Or, *heaven*.

<sup>2</sup> ver. 14. Ps. 88. 10-12.

<sup>3</sup> The dead, the past generations, speak either by their recorded sayings, their tombs and epitaphs, or by the fact of their mortality; and their voice is as audible to the ear of *reason* as the voice of a living man to the ear of *sense*.—C.

<sup>4</sup> Ac. 15.18. He. 4.13. Jn. 21.17. Pr. 2.6.

13 Man <sup>a</sup>knoweth not the price thereof; neither is it <sup>a</sup>found in the land of the living.

14 The <sup>a</sup>depth saith, It *is* not in me; and the sea saith, *It is* not with me.

15 It <sup>a</sup>cannot be gotten for gold,<sup>6</sup> neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with <sup>a</sup>the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of find gold.<sup>7</sup>

18 No mention shall be made of <sup>a</sup>coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz<sup>8</sup> of Ethiopia<sup>9</sup> shall not equal it, neither shall it be valued with pure gold.

20 Whence<sup>10</sup> then cometh wisdom? and where *is* the place of understanding?

21 Seeing <sup>a</sup>it is hid from the eyes of all living, and kept close from the fowls of the air.<sup>1</sup>

22 Destruction<sup>2</sup> and death say,<sup>3</sup> We have heard the fame thereof with our ears.

23 God<sup>4</sup> understandeth the way thereof, and he knoweth the place thereof.

Ver. 7. [*Let mine enemy be as the wicked.* This is not an imprecation of evil, but a description of character, and assertion of Job's total want of sympathy with the wicked or unrighteous, as the only persons he counted his enemies. C.]

Ver. 18. [*As a moth.* The moth builds the most beautiful but the most frail mansion, of which the silk-worm is a remarkable example. Neither does any moth remain long in its house, for it soon undergoes a change, and casts aside its useless covering. C.]

REFLECTIONS.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. And while he enables to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

CHAPTER XXVIII. No wonder that I cannot tell you the reasons why God punishes some wicked

earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other combustibles are found in its bowels; nay, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of these miners that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals which had been long sealed up in the heart of the earth. 12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so disposed it that no man knows the order, method, or importance of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15-19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quick-sighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's wise procedure which are not sufficiently comprehended in the reasons of them. 23-27. God alone—who is infinite in wisdom and knowledge, and who rules and governs all things for the best—who manages winds, waters, rains, and thunders in all their circumstances, degree, time, place, or form—properly understands the reasons of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men as their proper wisdom is such a knowledge and filial awe of his unbounded excellencies, as makes them to flee to him as their only refuge and portion;

works they undertook, may be seen on the spot to this day; and they are testimonies to the scientific acquirements and enterprising spirit of some great primeval nation. With these or kindred works Job must have been acquainted. P.]

Ver. 4. [Delitzsch's translation of this difficult passage is as follows:—'He breaketh away a shaft from those who tarry above; there, forgotten by every foot, they hang and swing far from men.' Allusion is manifestly made to the operations of the miner, especially in the copper-mines. 'The shaft' is the perpendicular aperture to the mine. Down it the miners are let by a rope, on which they hang and swing unseen by those above. P.]

Ver. 5. [That is, the surface of the earth is heaved up and tossed by the operations of the miner, just as volcanic fire heaves up a mountain. P.]

Ver. 11. [*Bindeth the floods.* It is probable the reference of Job is to the ingenious methods and gigantic efforts whereby mines were drained in his days; but of the literal binding of the floods, many parts of the Low Countries of the European continent, rescued by embankment from the sea, afford the most striking examples. Roberts in his *Illustrations* refers the greater part of this chapter to the eastern works for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident reference to mining. See ver. 1, 2. C.]

Ver. 25. [The writer here refers to those great fixed laws which regulate all physical nature. These laws are divine in origin. God appointed them. He appointed to the wind the measure of its force; he distributed the seas and oceans by measure; he appointed to the rains, the lightning, and the thunder their laws. God thus rules the world in every department. P.]

REFLECTIONS.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging

24 For 'he looketh to the ends of the earth, and seeth under the whole heaven;

25 To 'make the weight<sup>s</sup> for the winds; and he weigheth the waters by measure.

26 When 'he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and 'declare it; he prepared it, yea, and searched it out.

28 And 'unto man he said, Behold, 'the fear of the LORD, 'that is wisdom; and to 'depart from evil is understanding.

## CHAPTER XXIX.

*Job calleth to mind his former prosperity and honour, and the worthy use he had made of it.*

**M**OREOVER, Job 'continued his parable, and said,

2 Oh that I were as in 'months past, as in the days when God preserved me;

3 When his 'candle shined upon my head,<sup>1</sup> and when by his light I walked through darkness;

4 As I was in the days of my youth, when the 'secret of God<sup>2</sup> was upon my tabernacle;

5 When the 'Almighty was yet with me, when 'my children were about me;

6 When 'I washed my steps with butter, and the rock poured me<sup>3</sup> out rivers of oil;<sup>4</sup>

7 When I went out 'to the gate through the city; when I prepared my seat in the street!

8 The young men saw me, and 'hid themselves; and the aged 'arose, and stood up.

9 The princes 'refrained talking, and laid their hand on their mouth.

10 The nobles held their peace,<sup>5</sup> and their tongue 'cleaved to the roof of their mouth.<sup>6</sup>

11 When<sup>a</sup> the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because 'I delivered the poor that cried,

A.M. cir. 2484.  
B.C. cir. 1520.

a 2 Ch. 16. 9. Pr. 15.  
3 Zec. 4. 10.

b Ps. 135. 7. Is. 40. 12.  
ch. 37. 9-17.

c Job's reference to the weight of the atmosphere is a striking evidence of his extensive natural knowledge. How many things are thus revealed in the Scriptures of old which have since claimed the merit of modern discoveries!

d Am. 4. 7. Je. 5. 22.  
Zec. 10. 1. ch. 38. 22-26;  
37. 2-22; 36. 27-33. Pr. 8.  
27-31.

e Or, number it.  
Ps. 19. 1. Ro. 1. 20.

f De. 29. 29. 2 Ti. 3.  
15-17.

g Ps. 111. 10. ch. 4. 6.  
Pr. 1. 7; 9. 10. Ec. 12. 13.  
De. 4. 6.

h Is. 3. 17.  
i Ps. 34. 14; 37. 27. Is.  
1. 16. 3 Jn. 11. Pr. 8. 13;  
16. 6. ch. 1. 1, 8.

CHAP. XXIX.

a Heb. added to take up, ch. 27. 1.

b ch. 1. 1-5. Ps. 42. 6;  
77. 11. Je. 2. 2; 31. 3. ver.  
4.

c Or, lamp, ch. 18.  
22. 17. Is. 2. 5. Ps. 18.  
28. 23. 4.

d Alluding to the eastern method of suspending lamps at festivals.—C.

e Ps. 91. 12; 14. 42. 2-4; 3. 2. Am. 3. 7.

f Even as the Shechinah glory marked the presence of the invisible God in the wilderness.—C.

g Ju. 6. 12. De. 33. 27-29. Ca. 2. 3-5.

h ch. 1. 2. 5.

i Ge. 49. 11; 18. 4; 19. 2. ch. 20. 17. De. 32. 13; 33. 24. Ps. 81. 16.

j Heb. with me.

k When his flocks were so abundant that their rich milk washed his verities, and when the rocky mountains, covered with the olive, poured out their oil as in rivers.—C.

l Je. 38. 7. Zec. 8. 16. De. 16. 18. Ru. 4. 1, 2. Ne. 8. 3. 2. Ch. 32. 6.

m Ro. 13. 4. Tit. 3. 1. Lc. 19. 32. Ro. 13. 7. ch. 12. 12.

n Ja. 1. 19. ch. 21. 5. Ju. 18. 19.

o Heb. the voice of the nobles was hid.

p Ps. 137. 6. Ec. 3. 26.

q Pr. 20. 2. Mar. 7. 37. Lu. 11. 27; 1. 48; 4. 22.

r Ps. 72. 12; 82. 3. Pr. 21. 13; 24. 11, 12, with ch. 22. 5-9.

s All this is thoroughly oriental. I have often seen the botes of respect simi-

A.M. cir. 2484.  
B.C. cir. 1520.

lar to those here mentioned paid to venerated chiefs, who were distinguished for benevolence, charity, wisdom, or valour.—P.

p 2 Ti. 1. 16. Pr. 31. 8. 9; 24. 11; 31. 5, 6. Ps. 80. 3; 72. 12-24.

q De. 24. 13. Ps. 132. 9. Is. 59. 17; 61. 10. Ep. 6. 14; 24. 1 Th. 5. 8. 1 Sa. 12. 3. Col. 3. 10.

r Nu. 10. 31. Mi. 4. 6. with Mat. 11. 5. Ac. 26. 18.

s Ps. 72. 4, 12, 13. Ja. 1. 27. De. 10. 18.

t De. 13. 14. Pr. 25. 2; 29. 7; 31. 8.

u The cause of the unknown of the stranger and friendless.—C.

v Ps. 3. 7; 58. 6, with Pr. 30. 14.

w Heb. the jaw-teeth or the grinders.

x 1 Sa. 17. 35. Am. 3. 12.

y Ps. 30. 6, 7. ch. 42. 10.

z As an eagle on the fortress of her lofty rock, inaccessible to any invasion.—C.

a ch. 18. 16. Ps. 1. 3. Je. 17. 8. Is. 44. 3-4. Ho. 14. 6-8.

b Heb. opened.

c Ge. 49. 24. Is. 40. 31. Ps. 103. 5.

d Heb. new.

e Heb. changed.

f My personal vigour and political influence were constantly renewed, as a bow, after every strain with the arrow, immediately recovers its elasticity.—C.

g Ro. 13. 5. Tit. 3. 1. ver. 9, 10, 22.

h Is. 52. 15. Ac. 16. 14; 17. 11.

i De. 32. 2. Ca. 4. 11; 7. 9. Am. 7. 16. Ec. 20. 49.

j Ps. 72. 6. ch. 10. Pr. 16. 10.

k Lu. 24. 41. Ge. 45. 26. Ps. 126. 1, with Ge. 4. 6.

l Mat. 8. 9. Ge. 41. 40. 44. Ac. 14. 12.

m ch. 4. 2. Is. 35. 34; 61. 1-2. Co. 7. 4. 6; 13. 4. Ro. 12. 15. Ga. 6. 2. He. 13. 3.

CHAP. XXX.

1 Heb. of fewer days than I.

a ch. 19. 13-19. 2 Ki. 2. 23. Is. 3. 5.

b ver. 2. 8. Tit. 1. 12.

c This is not an example of arrogant contempt for the poor, but of deep abhorrence of the immoral; and truth it is, immoral and abandoned men are not fit companions for dogs.—C.

and the fatherless, and him that had none to help him.

13 The 'blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I<sup>1</sup> put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was 'eyes to the blind, and feet was I to the lame.

16 I was 'a father to the poor: and the 'cause which I knew not<sup>7</sup> I searched out.

17 And I 'brake the jaws<sup>8</sup> of the wicked, and 'plucked the spoil out of his teeth.

18 Then 'I said, I shall die in my nest,<sup>9</sup> and I shall multiply my days 'as the sand.

19 My 'root was spread<sup>1</sup> out by the waters, and the dew lay all night upon my branch.

20 My 'glory was fresh<sup>2</sup> in me, and my bow was renewed<sup>3</sup> in my hand.<sup>4</sup>

21 Unto<sup>5</sup> me men gave ear, and waited, and kept silence at my counsel.

22 After<sup>6</sup> my words they spake not again; and my speech 'dropped upon them.

23 And 'they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they 'believed it not; and the light of my countenance they cast not down.

25 I<sup>7</sup> chose out their way, and sat chief, and dwelt as a king in the army, as one that 'com-forteth the mourners.

## CHAPTER XXX.

<sup>1</sup> Job's honour is turned into extreme contempt. <sup>15</sup> His prosperity into the deepest distress.

**B**UT now they that are younger<sup>1</sup> than I 'have me in derision, whose fathers I would have 'disdained to have set with the dogs of my<sup>2</sup> flock.

CHAPTER XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying, 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities which befel others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me; 5. When God Almighty continued so kind to and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse, 8. The young men stood in the most profound awe of me, and the aged stood up in reverence and ceased to speak. 9. To

and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright: and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind teacher, provider, and protector to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing, and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my children

justice in the forum or market-place. C.—Not only in his own house, or on his own property among his own servants and retainers, was he respected and honoured; but even when he went to the city, and took his accustomed place in the public market, all men honoured him as a prince. P.]

Ver. 24. [If I laughed on them, they believed it not. 'If I smiled upon them they became not confident; that is, my utmost familiarity never bred contempt; a result ever difficult to attain, and requiring the most exact tempering of affection with firmness, of condescension with dignity, and of rebuke with tenderness—a result of which polish may produce an imitation, while grace alone can exhibit the original. C.]

Ver. 25. [There is an amount of self-glorification in this passage which would be offensive in western society. The customs and feelings of the East, however, are very different from ours. Such language as

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among men, (they cried after them as *after* a thief.)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song; yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; they set forward my calamity; they have no helper.

14 They came upon me as a wide breaking-in of waters: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

A.M. cir. 2484.  
B.C. cir. 1530.

3 Or, *hard as a flint*.

c He. 11. 37, 38, with Ps. 22. 21.

d Heb. *yesternight*.

d Am. 7. 14. 2 Ki. 4. 39.

Lu. 15. 16.

5 By some supposed to be the *Salicornia frutescens*, or saltwort; by others the *Mesembryanthemum edule*, which grows in desert places, and possesses large succulent leaves in the midst of aridity and surrounding barrenness. It is eaten in Africa by the Hottentots.—C.

6 The word in Arabic, the same as the Hebrew, is applied to a species of broom.—C.

e Ge. 21. 10; 4. 12, 14.

Ps. 109. 10.

f Heb. *holes*.

g Ja. 4. 2. Ge. 16. 12.

ch. 11. 12. Lu. 14. 23.

h Under the briars.

i—M. Good.

j Heb. *men of no name*, Ps. 49. 10–13.

k Ps. 35. 15, 16; 69. 12.

l La. 3. 14. 63. ch. 14. 6.

Re. 11. 9, 10.

m ch. 17. 6.

n ch. 19. 13, 14. Is. 3. 5.

o 71. 53. 3. Am. 5. 10.

p Ec. 11. 8.

q Heb. *and withhold not spittle from my face*, Nu. 12. 14.

r De. 25. 9. Is. 50. 6; 52. 14.

s Mat. 26. 67; 27. 30.

t ch. 12. 18. Ps. 39. 9.

u He (God) hath left me as a bow unstrung, and dissolved my former influence and authority for good amongst the people. Compare ch. xxix. throughout, and especially ver. 20. with Ps. 2. 3.—C.

v Ps. 35. 15, 16, 19, 21.

w Cast off all restraint, and took their own course, as an unbridled horse.—C.

x m Ps. 109. 6. Zec. 3. 1.

y ch. 19. 15, 16, 18; ver. 1.

z Is. 3. 5. 2 Ki. 12. 73.

aa Ac. 13. 10. Zec. 1.

ab Ps. 69. 20.

ac They need no assistance, so cordially do they combine to do me injury.—C.

ad Ps. 18. 4; 22. 12, 13.

ae 16; 9. 1, 15. Is. 8. 7, 8.

af ch. 4. 6; 9. 27, 28; 7.

ag 14; 10. 16. Ps. 88. 15. Je.

ah 17, 17.

ai Heb. *my prince*.

aj—M. Good.

ak Ho. 4. 6; 13. 3.

al 1 Sa. 1. 15. Ps. 22. 14;

am 42; 40. 11–13.

an I am dissolved in tears.—C.

A.M. cir. 2484.  
B.C. cir. 1530.

s ch. 33. 19. Ps. 6. 2, 6.

t Is. 38. 13.

u My gnawing pains suffer me not to rest.—M. Good.

v ch. 2. 7; 5. 15; 9. 31.

w V. 11. irresistible violence he taketh hold of my garment, and infolds me by the collar of my tunic.—C.

x This is a sad description. What a picture of misery he must have been! His loose robe clinging to his wasted frame, and bearing the marks of his loathsome disease.—P.

y ch. 9. 31. Ps. 40. 2;

z 69. 1, 2.

aa ch. 2. 8. Ge. 18. 27.

ab Je. 15. 1. Ps. 22. 2, 30.

ac 4. 5. Mat. 15. 23. La. 3. 8.

ad 44.

ae Heb. *turned to be cruel*, Ps. 77. 8–10.

af Je. 30. 14.

ag Heb. *the strength of my hand*.

ah a Ps. 55. 8. Is. 27. 8.

ai Eze. 5. 2. ch. 1. 19. Ho.

aj 13. 15. Je. 4. 11, 12.

ak I Thou dost see me, like some light thistle-down, into the eddying whirlwind.

al—C.

am 2 Or, *wisdom*.

an Ec. 12. 5. He. 9. 27.

ao Ge. 3. 19. 2 Sa. 14. 14.

ap Heb. *how*, ch. 21. 32.

aq Surely then in its ruin there is freedom (M. Good), ch. 3.

ar 17.—C.

as d Ps. 35. 13, 14. Ro. 12.

at He. 13. 3. ch. 31. 17–

au 20. Ga. 6. 2.

av Heb. *for him that was hard of day*.

aw 2 Heb. *burned*, 2

Co. 11. 29. ch. 31. 16–20.

ax Should I not then weep for the inexorable hour? (that is,

of death), would not my soul pine for the rock? that is, the sepulchral rock the tombs of Edom generally being natural or artificial caves.—C.

ay Ps. 15. 18, 19. Mi. 1.

az 12. Ps. 69. 20. Is. 59. 9.

ba La. 1. 16, 20. Ps. 22.

bb 14; 32. 3, 4; 39. 3. Je. 4. 19.

bc ch. 19. 15. Is. 18. 19. Mi. 1.

bd Ps. 38. 6; 42. 9; 43. 2.

be La. 3. 1, 2. Je. 20. 8, 9. Ca.

bf 1. 5, 6.

bg Probably his disease had rendered him blind for a season.—C.

bh Ps. 109. 6; 57. 4. Mi. 1.

bi Is. 38. 14.

bj Or, *astriches*.

bk Ps. 119. 83; 102. 3.

bl La. 8. 5, 10.

bm 1. 5. Is. 38. 17; 21. 4. 2 Sa.

bn 19. 2. La. 5. 15. Am. 8. 10.

17 My bones are pierced in me in the night-season: and my sinews take no rest.

18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

23 For I know that thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

27 My bowels boiled, and rested not; the days of affliction prevented me.

28 I went mourning without the sun; I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burnt with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

in a state when judges are grave, solemn and impartial helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter of their country, how apt are they to suppose their felicity secured, and to forget the evil day!

CHAP. XXX. But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in anything, after they had lived so long abandoning themselves to wickedness; 3–8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts; and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me, they disdain to

they insult me in the most noisy forms. 15. Terrors directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted that I can do nothing but melt into tears and faint away with grief. 17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies that torment me never take rest. 18. By their fearful force my boils, which cover me all over, are like an outer garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. 19. I am fearfully plunged into filthy troubles. My foul sores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but condemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy judgment, and makest me to

as a poor distressed object, pine away with grief? 26. For when I firmly expected great and lasting prosperity terrible miseries came upon me. 27. How insupportable are the inward torments of my body and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture my boils has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

Ver. 2. [In whom old age (untaught by experience) had become profligate.—Note, However melancholy be the sight of a thoughtless young man, still there is hope that time may teach him a better lesson; but of an abandoned old man, lost to all experience, what can we hope? Grace alone can teach either the young or the old; but the aged sinner is surely the more frightful picture. C.]

Ver. 24. [The 'stretching out' of God's hand, signi-

## CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

**I** MADE<sup>a</sup> a covenant with mine eyes; why then should I think upon a maid?

2 For <sup>b</sup>what portion of God *is there* from above?<sup>1</sup> and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth<sup>a</sup> not he see my ways, and count all my steps?

5 If<sup>a</sup> I have walked with vanity, or if my foot hath hastened to deceit;

6 Let<sup>a</sup> me be weighed in an even balance, that God may know mine integrity.

7 If<sup>a</sup> my step hath turned out of the way, and mine heart walked after mine eyes,<sup>2</sup> and if any blot hath cleaved to mine hands;

8 *Then* <sup>b</sup>let me sow, and let another eat; yea, let my offspring be rooted out.

9 If <sup>c</sup>mine heart have been deceived by a woman,<sup>3</sup> or if I have laid wait at my neighbour's door;

10 *Then* let my wife <sup>d</sup>grind unto another,<sup>4</sup> and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity to be *punished* by the judges.

12 For it *is* a <sup>e</sup>fire that consumeth to destruction, and would root out all mine increase.

13 If I <sup>f</sup>did despise the cause of my manservant or of my maid-servant, when they contended with me;

14 What then shall I do when <sup>g</sup>God riseth up?<sup>5</sup> and when he visiteth, what shall I answer him?

15 Did<sup>a</sup> not he that made me in the womb make him? and did not one fashion us in the womb?<sup>6</sup>

16 If I have <sup>h</sup>withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have <sup>i</sup>eaten my morsel myself alone,<sup>7</sup> and the fatherless hath not eaten thereof;

18 (For from my youth <sup>j</sup>he was brought up with me, as *with* a father, and I have guided her<sup>8</sup> from my mother's womb),<sup>9</sup>

A.M. cir. 2484.  
B.C. cir. 1520.

CHAP. XXXI.

a Mat. 5:28, 29. Pr. 4:25, 26, 27, 33. Ge. 34:2. 2 Sa. 11:2.

b ch. 20:29, 37, 13. Ep. 5:5, 1. Co. 6:9, 10.

c Ps. 11:5, 6. 18:27. Jude 7. He. 13:4. Mat. 25:41.

d 2 Ch. 16:9. He. 4:13. ch. 34:21, 14. 16. Pr. 5:21, 15, 3. Je. 32:19, 16, 17. Ps. 139:5, 11. 1:48.

e Ps. 7:3, 5, 4:24, 20, 21. Pr. 13:11, 28, 20.

f Heb. Let him weigh me in balances of justice, Ps. 26:1, 13, 23, 18, 20, 24, 17, 2, 3.

g Ps. 7:3, 5, 44:18, 20. Ec. 11:9, 1. Jn. 2:16, with ch. 9:30, 31. Eze. 14:2, 7.

h Le. 26:16. De. 28:30, 33. ch. 18:16, 20.

i Ec. 26:16. ch. 24:15, 16. Je. 5:8. Pr. 7:8, 19, 21, 5:8.

j Allured towards another man's wife. —S. 11:11.

k Ex. 11:5. Is. 47:2. Mat. 24:41. Lu. 17:35. 2 Sa. 12:11.

l Be made a slave unto another: grinding at the hand-mill for the daily bread of the family being a common and almost constant employment of female slaves. See Mat. 24:41.—C.

m Pr. 6:20, 33. Ge. 30:9, 39, 31:38, 24. Le. 20:10. De. 22:22. Ex. 22:14.

n Ps. 6:27, 29, 34, 35; 5:10. He. 13:4. Re. 21:8. Ge. 38:24. Je. 29:22, 23. Mal. 3:5.

o Ep. 6:9. Col. 4:1. Ro. 12:19.

p Ps. 68:14, 21. Zec. 2:13, 15, 10, 3:ver. 23.

q The rising up of God is the day of appearing at the judgment-seat of Christ: for, until that time he is represented as 'sitting' at the right hand of God, waiting until his enemies be made his footstool, Ac. 2:34, 35. 2 Co. 5:10. He. 1:3, 10, 13, 37.—C.

r ch. 34:19. Mal. 2:10. Pr. 14:31, 22, 2.

s Or, did he not fashion us in one womb?

t Lu. 16:21. ch. 22:9.

u Ro. 12:13. Ja. 2:16.

v Jn. 3:17.

w If I have lived solitary and inhospitable, especially to the needy. See Lu. 14:13.—C.

x Ja. 1:27. Eze. 18:16, 17. ch. 29:13, 16.

y That is, the widow.

z He<sup>a</sup> that is, my man-servant, or the poor (ver. 13, 16), was brought up with me as my brother.

a A charge against me, journalizing all my steps, ver. 37.—C.

b With Is. 5:6; 22:22.

c 1 Pe. 3:15. Pr. 28:1. ch. 23:3, 4.

A.M. cir. 2484.  
B.C. cir. 1520.

Mat. 25:43. Ja. 2:16. ch. 22:6.

d De. 24:13. Mat. 25:36, 2. Ti. 1:16.

e Is. 58:6. ch. 29:12.

f Ps. 7:3, 37; 5:6, 1. Ki. 13:4. ch. 22:9.

g Or, the channel-bone.

h Is. 13:6. Ge. 39:9. Job. 1:15. 2 Co. 5:11.

i Mat. 10:28. Ps. 119:120.

j Ps. 76:7.

k Ps. 57:10, 66:10.

l Pr. 10:15. Mar. 10:24. Lu. 12:15. 1 Ti. 6:17. Col. 3:5, 6.

m In this paragraph Job shows that he was as free from avarice, and sordid desire for wealth, as he was from uncharitableness and injustice toward his fellow-men.—P.

n Es. 5:11. Ho. 12:8. Lu. 12:16, 19. Ja. 5:5.

o Heb. found much.

p De. 4:19, 17, 3, 2. Ki. 21:5. Eze. 8:16.

q Heb. the light.

r Job. bright.

s The worship of the sun, moon, and stars was one of the earliest forms of idolatry: the splendour of these bodies, and the benefits derived from them, being made the excuse for worshipping the creature and forgetting the Creator.—C.

t Heb. my hand hath kissed my mouth.

u Ps. 2:22. Ho. 13:2.

v Ki. 10:18.

w The kissing of the hand, whence the word *adoration*, literally signifying to the mouth, was the common form of worship paid to the statues of the heathen idols.—C.

x ver. 11. De. 13:1, 17; 17:2, 7. 2 Ch. 15:13. Re. 21:8.

y Ex. 30:3, 5. Is. 42:8. Mat. 4:10.

z Pr. 24:17; 17:5. Ps. 35:13, 14.

a Heb. my palate.

b Mat. 5:44. Ro. 12:14. Ec. 5:6.

c ver. 27, 28, 32. He. 13:2, 1. Pe. 4:9. 1 Ti. 3:2.

d 5:10. Ge. 18:8, 19:2, 3. Ju. 19:20, 21.

e If my own dependants or relatives could ever say they had wanted anything I could afford to bestow.—C.

f Is. 58:7.

g Or, to the way.

h Or, after the manner of men, Ho. 6:7.

i Ge. 3:7, 8, 12. Pr. 28:13. Ac. 5:8.

j Ex. 23:2. Pr. 29:25.

k Then I dreaded the great assembly, let the contempt of the tribes terrify me, let me be struck dumb, and never venture from my door.—C.

l ch. 9:33, 35; 10:2, 13, 21, 27; 17:33, 37; 33:6.

m Or, behold my sign, that the Almighty will answer me.

n A charge against me, journalizing all my steps, ver. 37.—C.

o With Is. 5:6; 22:22.

p 1 Pe. 3:15. Pr. 28:1. ch. 23:3, 4.

19 If I have <sup>a</sup>seen any perish for want of clothing, or any poor without covering;

20 If <sup>b</sup>his loins have not blessed me, and if he were *not* warmed with the fleece of my sheep;

21 If I have <sup>c</sup>lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* <sup>d</sup>let mine arm be broken from the <sup>e</sup>bone-blade, and mine arm be broken from the <sup>f</sup>bone.

23 For <sup>g</sup>destruction *from* God *was* a terror to me, and by reason of his <sup>h</sup>highness I could not endure.

24 If I <sup>i</sup>have made gold my hope, or have said to the fine gold, *Thou art* my <sup>j</sup>confidence;

25 If I <sup>k</sup>rejoiced because my wealth *was* great, and because mine hand had gotten <sup>l</sup>much;

26 If <sup>m</sup>I beheld the sun<sup>4</sup> when it shined, or the moon walking in <sup>n</sup>brightness;<sup>5</sup>

27 And my heart hath been secretly enticed, or my mouth<sup>7</sup> hath <sup>o</sup>kissed my hand;<sup>6</sup>

28 This also *were* <sup>p</sup>an iniquity to be *punished* by the judge: for I should have <sup>q</sup>denied the God *that is* above.

29 If I <sup>r</sup>rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 (Neither have I suffered my mouth<sup>9</sup> to sin, by wishing <sup>s</sup>a curse to his soul;)

31 If<sup>a</sup> the men of my tabernacle said not, Oh that we had of his flesh!<sup>1</sup> we cannot be satisfied:

32 The <sup>t</sup>stranger did not lodge in the street: *but* I opened my doors to the traveller;<sup>2</sup>

33 If I covered my transgressions as <sup>u</sup>Adam, by hiding <sup>v</sup>mine iniquity in my bosom:

34 Did <sup>w</sup>I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?<sup>4</sup>

35 Oh<sup>a</sup> that one would hear me! behold, my desire *is*, that the Almighty would answer <sup>b</sup>me, and *that* mine adversary had written a book;<sup>6</sup>

36 Surely I would take it <sup>c</sup>upon my shoulder, and bind it *as* a crown to me:

37 I <sup>d</sup>would declare unto him the number of my steps; as a prince would I go near unto him.

and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith

for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship. 28. Did ever fear of men terrify me from candid con-

culars so as to show that the charge preferred against him was entirely false. It may be noted that while Job indignantly repudiates the charge of hypocrisy, he is wanting in that humility which must ever characterize the true child of God. Paul boasted of his faith, and endurance, and labours; but he ascribed all his

38 If my land <sup>9</sup>cry against me, or that the furrows likewise thereof complain;<sup>7</sup>

39 If I <sup>9</sup>have eaten the fruits thereof<sup>8</sup> without money, or have <sup>9</sup>caused the owners thereof to lose their life.<sup>9</sup>

40 Let <sup>9</sup>thistles grow instead of wheat, and cockle<sup>1</sup> instead of barley. The words<sup>2</sup> of Job are ended.

## CHAPTER XXXII.

<sup>1</sup> Elihu is angry with Job and his three friends. <sup>6</sup> Because wisdom cometh not from age, he excuseth the boldness of his youth. <sup>11</sup> He reproveth them for not satisfying of Job. <sup>16</sup> His zeal to speak.

SO these three men ceased to answer<sup>1</sup> Job, because he <sup>9</sup>was <sup>9</sup>righteous in his own eyes.

2 Then was <sup>9</sup>kindled the wrath of Elihu<sup>2</sup> the son of Barachel the <sup>9</sup>Buzite, of the kindred of Ram; against Job was his wrath kindled, because <sup>9</sup>he justified himself<sup>3</sup> rather than God.

3 Also against his three friends was his wrath kindled,<sup>4</sup> because they had found no answer, and <sup>9</sup>yet had condemned <sup>9</sup>Job.

4 Now Elihu had <sup>9</sup>waited till Job had <sup>9</sup>spoken, because they <sup>9</sup>were <sup>9</sup>elder than he.

5 When Elihu saw that <sup>9</sup>there was no answer in the mouth of <sup>9</sup>these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I <sup>9</sup>am <sup>9</sup>young, and ye <sup>9</sup>are very old; wherefore I was afraid, and <sup>9</sup>durst not show you mine opinion.

7 I said, <sup>9</sup>Days should speak, and multitude of years should teach wisdom.

8 But <sup>9</sup>there is <sup>9</sup>a spirit in man; and <sup>9</sup>the inspiration of the Almighty giveth them understanding.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>2</sup> Hab. 2. 11. Ge. 4. 10.  
<sup>7</sup> Heb. *weep*.

<sup>8</sup> Ja. 5. 4.  
<sup>9</sup> Heb. *the strength thereof*.

<sup>1</sup> Ki. 21. 13.  
<sup>9</sup> Heb. *caused the soul of the owners thereof to expire or breathe out*.

<sup>1</sup> Ge. 3. 18. Is. 7. 23.  
Zep. 2. 9.

<sup>10</sup> Or, *noisome weeds*.

[The original intimates that some offensive and ill-smelling weed is intended. The precise species is unknown. Some have supposed it to be the *Solanum incanum*, others the *aconite*; amongst British plants the *Scrophularia nodosa* would best correspond to the etymology.—C.]

<sup>3</sup> His dispute with his friends.

CHAP. XXXII.

<sup>1</sup> Heb. *from answering*.

<sup>2</sup> ch. 6. 10; 9. 20; 10. 2; 13. 15, 23; 17. 3; 19. 25; 27. 7. 4. 6. 31. 1. 40, with ch. 7. 20. 9. 20. 31. 33.

<sup>3</sup> Ge. 4. 18. Ps. 69. 9.

<sup>4</sup> Elihu, he is my God himself; *Barachel*, who blesses God; *Buzite*, despised, plundered; *Ram*, elevated, rejected. To the meaning of these names special attention is requested, as the exposition of the subsequent discourse greatly depends upon the description they afford of the speaker Elihu.—C.]

<sup>5</sup> Ge. 22. 21.

<sup>6</sup> ch. 34. 5; 6; 35. 2, with Pr. 30. 12. Lu. 16. 15.

<sup>7</sup> Heb. *his soul*.

<sup>8</sup> As a wicked hypocrite, ch. 5. 1. 2; 8. 6. 15. 34. 12. 5.

<sup>9</sup> Heb. *expected Job in words*.

<sup>10</sup> After Job for a reply.—M. Good.

<sup>11</sup> Heb. *elder for days*, ch. 15. 10.

<sup>12</sup> Heb. *few of days*.

<sup>13</sup> Heb. *feared*, Tit. 2. 4. 6. 1. Ps. 5. 5.

<sup>14</sup> ch. 8. 9. 12. 12. He. 5. 12.

<sup>15</sup> Pr. 20. 27.

<sup>16</sup> ch. 38. 36; 35. 11. Pr. 2. 6. Ec. 2. 26. Da. 1. 17; 2. 21. Ja. 1. 5. 1 Co. 2. 10. 12. 12. 8. 10. Jn. 20. 22.

<sup>17</sup> Not a burning

A.M. cir. 2484.  
B.C. cir. 1520.

wrath to destroy, but a righteous and holy displeasure at their weakness and injustice. Even so Jesus was *angry*, being grieved at the hardness of men's hearts, Mar. 3. 5.—C.]

<sup>1</sup> Co. 1. 21. 26. 27. Mat. 11. 25. Jn. 7. 48; 3. 10.

<sup>2</sup> ver. 3. 12.

<sup>3</sup> Heb. *understanding*.

<sup>4</sup> Heb. *words*.

<sup>5</sup> Pr. 18. 13, with ch. 22. 5. 9.

<sup>6</sup> Je. 9. 23; 10. 23. ch. 28. 12. 13. 20. 28.

<sup>7</sup> ch. 5. 1. 4. 8. 3. 6; 11. 5; 5. 2. 35. xviii. xxii. with 2 Co. 2. 6. 7.

<sup>8</sup> God, not man, must bring him down (*bow/royn*). In these words Elihu gives the first intimation of that dignity of God-head with which, as we shall endeavour to show, he was invested, and in which he now appeared to Job as he had appeared to Abraham, Jacob, and Moses upon former occasions. See Ge. 15. 1-18; 17. 1-22; 22. 24-30. Ex. 3. 2. &c. C.—The meaning of this verse is well expressed by Wordsworth:—'It was providentially ordered by God himself that ye, who rely on your own intelligence, should not be able to answer Job, lest ye should say, We have found out wisdom.—P.]

<sup>9</sup> Or, *ordered his words*.

<sup>10</sup> Heb. *they removed speeches from themselves*.

<sup>11</sup> Heb. *words*.

<sup>12</sup> Words, sayings, from the Spirit within him given of the Father without measure, Jn. 3. 34.—C.]

<sup>13</sup> Heb. *the spirit of my belly*.

<sup>14</sup> 2 Co. 5. 14. Ps. 39. 3. Je. 20. 9. Ac. 4. 20; 17. 16.

<sup>15</sup> Heb. *is not opened*.

<sup>16</sup> Mat. 9. 17.

<sup>17</sup> Like skin bottles of new wine.—*Booth-royd*.

<sup>18</sup> Heb. *that I may breathe*, Ro. 15. 32.

<sup>19</sup> Le. 19. 15. Ex. 23. 3. Ac. 12. 22.

<sup>20</sup> Mat. 22. 16. Ac. 12. 22; 24. 23. Ga. 1. 10.

<sup>21</sup> Ac. 12. 23. Ps. 12. 2, 3.

9 Great <sup>9</sup>men are not *always* wise; neither do the aged understand judgment.

10 Therefore<sup>9</sup> I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,<sup>5</sup> whilst ye searched out what to say.<sup>6</sup>

12 Yea, <sup>9</sup>I attended unto you; and, behold, <sup>9</sup>there was none of you that convinced Job, or that answered his words;

13 Lest<sup>7</sup> ye should say, We have found out wisdom: <sup>9</sup>'God thrusteth him down, not man.'<sup>7</sup>

14 Now he hath not directed <sup>9</sup>his <sup>9</sup>words against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking.<sup>9</sup>

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said*, I will answer also my part; I also will show mine opinion.

18 For I am full of <sup>9</sup>'matter';<sup>2</sup> the spirit within <sup>9</sup>me <sup>9</sup>'constraineth me.

19 Behold, my belly <sup>9</sup>is as wine *which* hath no vent;<sup>4</sup> it is ready to burst like <sup>9</sup>'new bottles.'<sup>5</sup>

20 I will speak, that I may be refreshed:<sup>6</sup> I will open my lips and answer.

21 Let me not, I pray you, <sup>9</sup>'accept any man's person, neither let me give flattering titles unto man.

22 For I know not to <sup>9</sup>'give flattering titles: in so doing my Maker would <sup>9</sup>'soon take me away.

mark to the legal instruments in the cause, and he means that he would gladly affix his signature to articles of impeachment laid against him, in token of his desire to debate the question of his own integrity' (*Wordsworth*). Job feels strong in the consciousness of his innocence. He has now put the three friends to silence; and he makes a general appeal to any one who will hear him. He boldly appeals to God himself to try and judge him. Seeing only with human eye, comparing himself only with a human standard, Job forgets man's frail and guilty nature. P.]

REFLECTIONS.—How diversified are the forms in which inward corruption breaks forth among mankind! And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging impressions of God, to promote a holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs who through faith and patience inherited the promises. But, alas! that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts! And they call for especial watchfulness. If we would keep our heart pure we must be single. However unexceptionable our

manity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and there is great need of grace to wean our heart from this world and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it, nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves unto God.

CHAPTER XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea, not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the

heard the whole controversy—alike the charges brought against Job and his reply. He observed both the illogical reasoning and its effect. Job was confirmed in his high idea of his integrity, while the friends were silenced. Elihu waited to the end of the discussion in hopes of hearing something calculated to convince Job of his real error. It was in vain. He heard nothing. The three friends failed to reply to Job; and Job justified himself in the sight of God. P.]

Ver. 8. ['But the Spirit in man it is, and the inspiration of the Almighty, that giveth him understanding.' Whatever opinion may be entertained regarding the person and character of Elihu, there can be no doubt that he here lays claim to divine inspiration. He acknowledges that all wisdom must come from God. P.]

REFLECTIONS.—In angry disputes there is ordinarily much to reprove on both sides. But when the disputants are warm they are loath to own that they have lost the cause. Yet it is much better to say nothing than to talk error and nonsense. When we have fault to find, it should be done before men, not behind their backs. A gracious heart is jealous for the honour of God, and cannot, unmoved, see him slighted. And it is highly commendable to show a



## CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministers.* 31 *He inviteth Job to attention.*

WHEREFORE, Job, I pray thee, <sup>1</sup>hear my speeches, and hearken to all my words.

2 Behold, now <sup>1</sup>I have opened my mouth, my tongue hath spoken in my mouth.<sup>1</sup>

3 My words *shall be of* the <sup>2</sup>'uprightness' of my heart; and my lips shall <sup>3</sup>'utter knowledge clearly.'

4 The <sup>4</sup>'Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, <sup>5</sup>'I am according to thy wish' in God's stead;<sup>5</sup> I also am formed out of the clay.<sup>6</sup>

7 Behold, <sup>6</sup>'my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken <sup>7</sup>'in mine hearing, and I have heard the voice of *thy words, saying.*

9 I am <sup>8</sup>'clean without transgression, I am innocent; neither *is there* iniquity in me.

10 Behold <sup>9</sup>'he findeth occasions against me, he counteth me for his enemy;

11 He <sup>10</sup>'putteth my feet in the stocks, he marketh all my paths.'

12 Behold, *in* this thou art <sup>11</sup>'not just: I will answer thee, that <sup>12</sup>'God is greater than man.'

13 Why <sup>13</sup>'dost thou strive against him? for he <sup>14</sup>'giveth not account' of any of his matters.

14 For <sup>15</sup>'God speaketh once, yea twice, yet *man* perceiveth it not.

A.M. cir. 2484.  
B.C. cir. 1590.

CHAP. XXXIII.

a ch. 34.2; 13.6. Ja. 1.

19. Ac. 10.35.

b ch. 3.1. Mat. 5.2.

1 Heb. in my palate.

c Pr. 8.9-11. Th. 2.3.4.

d Had Elihu been

a mere man, this ac-

count of his attain-

ments in knowledge

and uprightness had

been a proof of self-

ignorance rather

than of self-know-

ledge; but if the

'Word of the Lord'

in human form, then

is the account in

perfect consonance

with the scriptural

character of Christ.

See Jn. 1.14; 8.46. 2 Co.

5.21.—C.

e Tit. 2.7,8.

f Heb. purely.

g Ps. 33.6; 149.2. Ge.

2.7; ch. 32.8; 10.12. Ec.

12.

h ch. 9.32-35; 13.21.

22.23; 3.4; 31.35. 2 Co. 5.

20.17; 13.6,8.

i Heb. according to

thy mouth.

j Can any mere

man, however inspi-

red, say, 'I am in

God's stead?' Is not

this the Son, 'the

brightness of the Fa-

ther's glory, the ex-

press image of his

person?' He. 1.2.—C.

k Heb. cut out of the

clay.

l ch. 9.34; 13.21. Ps.

32.4.

m Heb. in mine

ears, De. 13.14.

n ch. 17.10; 7.13; 23.

16; 17.23; 10-12; 27.5; 19.

7; 29.14.

o ch. 14.17; 13.24; 26.

16; 9.19. 11.10.6.

p ch. 13.27; 10.14; 14.

16; 3.4.

q See notes on ch.

13.27.—C.

r 1 Ki. 8.46. Ec. 7.20.

Ja. 3.2; Jn. 8.1.

s Ps. 83.18; 135.6.

Da. 4.34.35.

t Greater not mere-

ly in power, for that

alone would be no

answer to Job's com-

plaint, but greater

also in wisdom, in

comprehension of all

relations and results,

in justice, truth,

goodness, and mercy,

so that while man

pitied himself, God

pitied him still much

more. (Ps. 135.7.)

though in wisdom he

may determine to dis-

play his love by the

rod of his chastise-

ments, He. 12.6.—C.

n 18.45.9. Ro. 9.20.

o Ps. 115.3. Mat. 20.

15. Da. 4.35.

p Heb. He answer-

eth not.

q Ps. 62.11.

A.M. cir. 2484.  
B.C. cir. 1590.

g Ge. 20.31; 24. Da.

4.5. He. 1.1. Nu. 12.6.

ch. 4.12.13.

h Heb. he reveal-

eth or uncovereth,

ch. 36.10.15. Lu. 24.4.

Ps. 12.12.

i Pr. 16.9; 20.21. 2 Co.

12.7. Is. 2.11. ch. 17.11.

j While afflictions

are often deserved

chastisements for the

past, they are also

often meritorious pre-

ventives of sins into

which continued pro-

perity would con-

duct; and especially

of pride, the first

among the sins that

spring up of nature,

the last to be subdu-

ed by grace.—C.

k Heb. work.

l Is. 2.9.

m 1 Co. 11.32. Ho. 2.

6.7. Ps. 94.12.

n Heb. from pass-

ing by the sword.

o Mic. 6.9. Is. 27.9; 38.

13. He. 12.6-11. Re. 3.

19. Ps. 64.12; 107.17; 119.

67; 71. ch. 7.3; 43.30. 17.

p Ps. 107.18; 102.4.

q ch. 3.24; 7.

r Heb. meat of desire.

s Pr. 5.11. Ps. 102.3.

t 52.27. ch. 39.20.

u ch. 17.1. 1 Sa. 20.3.

v 2 Sa. 24.10. Ps. 88.3; 107.

17.

w Mal. 3.1. Is. 61.1-3.

x Jn. 1.18. Ca. 5.10. 2 Co.

5.20. Mat. 13.52.

y Ro. 3.24. 26.5. 20.

z 2 Cor. 9.11. Mat. 20.

28; 26.28. 2 Co. 5.10.

a Or, an atonement.

b An atonement,

the central truth of

the glorious gospel,

the one perfect and

perfecting sacrifice of

the Son of God. He.

9.26; 10.14.—C.

c Heb. than child-

hood.

d Ps. 103.5. Ho. 2.15.

e Ps. 50.14; 15.9; 157.

67.1. 2 Ch. 33.12. Nu. 6.

25. Ro. 5.1. 5.10. 11.20.

f 21.

g Not a righteous-

ness of merit; for the

character drawn is

that of a self-acknow-

ledged sinner, ver.

27. 30; but the right-

eousness of God,

which is by faith of

Jesus Christ, unto

and upon all that do

believe, Ro. 3.20-26.

Phi. 3.8,9.—C.

h Je. 3.13. Pr. 28.13.

i 2 Sa. 12.13. Lu. 18.13.

j Ro. 6.21. Jn. 1.9.

k Or, He shall look

upon men and say,

I have sinned, &c.

l Or, He hath de-

livered my soul, &c.,

and my life.

m Be prolonged in

prosperity and com-

fort.

15 In a dream, <sup>1</sup>in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then <sup>2</sup>'he openeth the ears of men, and sealeth their instruction,

17 That he may <sup>3</sup>'withdraw man' *from his* purpose,<sup>2</sup> and <sup>4</sup>'hide pride from man.

18 He <sup>5</sup>'keepeth back his soul from the pit, and his life from perishing by the sword.'

19 He <sup>6</sup>'is chastened also with pain upon his bed, and the multitude of his bones with strong *pain.*

20 So<sup>7</sup> that his life abhorreth bread, and his soul dainty meat.<sup>4</sup>

21 His <sup>8</sup>'flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul <sup>9</sup>'draweth near unto the grave, and his life to the destroyers.

23 If there be a <sup>10</sup>'messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he <sup>11</sup>'is gracious unto him, and saith, Deliver him from going down to the pit; I have found a <sup>12</sup>'ransom.'

25 His flesh shall be fresher than a <sup>13</sup>'child's; he shall <sup>14</sup>'return to the days of his youth:

26 He <sup>15</sup>'shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.<sup>8</sup>

27 He looketh upon men; and *if any* say, 'I have sinned,<sup>9</sup> and perverted *that which was* right, and it profited me not,

28 He will deliver his soul' *from going into* the pit, and his life shall see the light.<sup>2</sup>

reignly in the disposal of knowledge or other gifts. Men may have rational souls and yet know little: but they ought to cultivate this distinguished privilege. All the wisdom of fallen men in spiritual matters is but darkness till the Spirit of God enlighten their mind.—And, alas! how often disputes are closed before the question be rightly stated or impartially handled! And hence the issue is so seldom a seeing eye to eye in the truth. They have therefore good right to speak who can set the cause of truth in a more convincing and striking light than had been formerly done. And they who speak for God ought to be earnest in their discourses, inflamed with zeal for his glory and the good of souls; and to be so impressed with his perfections and laws as to regard neither the fear nor the favour of men.

CHAPTER XXXIII. Ver. 3. I shall not speak from passion or prejudice, as others have done before me; but from a sincere desire of doing thee good, and in such a clear manner that thou mayest be fully convinced of the truth of what I say. Ver. 6. I am, man

for their humiliation and eternal salvation, they do not take notice of, or do not understand, his meaning. 19-22. Hence, for their awakening to a proper attention, he severely afflicts them, till they are brought to the very point of death. 23, 24. If then, by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalleled Angel and Interpreter of the new kingdom, the afflicted man be brought, not only to discern the equity of God in afflicting him, but to discern, and by faith apply, Jesus' blessed righteousness to himself, God intimates to his soul a full and free redemption through that all-inclusive atonement. 25, 26. In consequence hereof not only the man's body and mind recover their wonted health and alacrity, but he is enabled, with boldness and success, to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imparted to or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and that the due reward of his deeds has never been accorded unto him, and shall

cated—the material organization and the spiritual soul. The Spirit of God *made*—moulded and framed—the body of clay; then the breath of the Almighty breathed into the moulded framework gave it life. The body was *made*, not *created*; the soul was *created*, not *made*. The spirit of man was a direct emanation from God. P.] Ver. 6. [Yet though in God's stead, a body is prepared for me of *clay* like thine own, so that while my arguments convince, my terrors may not affright, alluding to what Job had said, ch. 9. 34. C.] Ver. 23. [A messenger—Christ the Angel of the covenant, Mal. 3. 1. An interpreter—Christ as a prophet, preaching the gospel to the poor and afflicted, Lu. 4. 14-32. One among a thousand—Christ as a leader and commander, Is. 55. 4. His uprightness—his duty, as was shown to the jailer at Philippi, Ac. 16. 31. C.] [Ver. 9-11 are the statements attributed by Elihu to Job. They are substantially accurate, as may be seen by comparing them with ch. 9. 21; 16. 7; 12. 4. The tendency of Job's arguments was to indicate that an innocent man had been executionally put to

death—without any fault of his own, and without any fault of God's. He was a man of perfect righteousness, and yet he was put to death. This was a great mystery, and it was a great trial to him. He was a man of perfect righteousness, and yet he was put to death. This was a great mystery, and it was a great trial to him.

Ver. 6. [Yet though in God's stead, a body is prepared for me of *clay* like thine own, so that while my arguments convince, my terrors may not affright, alluding to what Job had said, ch. 9. 34. C.] Ver. 23. [A messenger—Christ the Angel of the covenant, Mal. 3. 1. An interpreter—Christ as a prophet, preaching the gospel to the poor and afflicted, Lu. 4. 14-32. One among a thousand—Christ as a leader and commander, Is. 55. 4. His uprightness—his duty, as was shown to the jailer at Philippi, Ac. 16. 31. C.]

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29 Lo, all these *things* worketh God <sup>often</sup>-times with man,

30 To <sup>bring</sup> back his soul from the pit, to be enlightened with the <sup>light</sup> of the living.

31 Mark<sup>i</sup> well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, <sup>answer</sup> me: speak; for I desire to justify thee.<sup>3</sup>

33 If not, <sup>hearken</sup> unto me: hold thy peace, and I shall teach thee wisdom.<sup>4</sup>

## CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself before God.* 34 *Job is blamed for his rash discourses.*

**F**URTHERMORE, Elihu answered and said, 2 Hear my words, O <sup>ye</sup> wise *men*; and give ear unto me, ye that have knowledge;

3 For<sup>b</sup> the ear trieth words, as the mouth<sup>1</sup> tasteth meat.

4 Let us <sup>choose</sup> to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, <sup>I</sup> am righteous: and God hath taken away my judgment.

6 Should<sup>e</sup> I lie against my right? <sup>my</sup> wound *is* incurable without transgression.<sup>2</sup>

7 What man *is* like Job, <sup>who</sup> <sup>drinketh</sup> up scorning like water?<sup>3</sup>

8 Which <sup>goeth</sup> in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It <sup>profiteth</sup> a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye <sup>men</sup> of understanding: <sup>Far</sup> be it from God, *that he should* do wickedness; and *from* the Almighty, *that he should* commit iniquity.

11 For the <sup>work</sup> of a man shall he render

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Heb. *twice* and *thrice*. Jn. 5: 17; 8: 12. Mt. 17: 18, 19. <sup>2</sup> Is. 38: 17. Zec. 9: 11. Ps. 40: 1-386 13: 18: 17, 18, 112: 4. <sup>3</sup> Ps. 56: 17. Ac. 26: 18. 1 ch. 13: 5-6: 21: 2, 3. <sup>4</sup> 2 Co. 1: 24: 1 Pe. 3: 15. Is. 41: 21. <sup>5</sup> Against the harsh censures of thy friends - C. <sup>6</sup> Ps. 34: 11. Pr. 2: 1-11: 3: 11-26: 4: 1-13: 5: 1, 2: 7: 1-4. <sup>7</sup> A promise not becoming to any mere man, but every way becoming him who is 'the wisdom of God,' 1 Co. 1: 24 - C.

## CHAP. XXXIV.

<sup>a</sup> Pr. 1: 5. 1 Ti. 4: 12. 1 Co. 10: 15: 14: 20. <sup>b</sup> ch. 12: 11: 5: 30. <sup>c</sup> Heb. *palate*. <sup>d</sup> Ju. 19: 30: 1 Th. 5: 21. ch. 29: 16. <sup>e</sup> ch. 33: 9: 17: 10: 7: 16: 17: 27: 2. <sup>f</sup> ch. 9: 17: 16: 17: 20: 27: 5: 6. <sup>g</sup> Heb. *mine arrow*. <sup>h</sup> Several new translations of this passage have been proposed, but that in the text seems both accurate and intelligible. *My wound* (as with the arrow of the Lord, see Ps. 38: 2) *is incurable*; and yet I am innocent of all the crimes charged against me, and altogether *without transgression*. - C. <sup>i</sup> ch. 15: 10: 11: 3: 12: 21. <sup>j</sup> 2 Co. 2: 3: 2: 3: 1 Pe. 4: 17. <sup>k</sup> *Drunketh up scorning* - that is, of the multitude (see ch. 30: 9-14), not as a bitter draught of chastening from the Lord, but through a perverted appetite *as water*, to satisfy his thirst of self-righteousness. - C. <sup>l</sup> A ver. 9: ch. 15: 5: 36: 21: 11: 3. <sup>m</sup> ch. 9: 22: 30: 26, with ch. 21: 15: 2: 17: 35: 3. Mal. 3: 14: Ps. 73: 13. <sup>n</sup> Heb. *men of heart*, ver. 2, 3: 1 Co. 10: 15. <sup>o</sup> De. 32: 4: 2 Ch. 19: 7. ch. 8: 1: 10: 23. Ps. 92: 15: 145: 17. Ro. 9: 14. <sup>p</sup> Ps. 65: 12. Pr. 24: 12. Je. 32: 10. Ec. 3: 20. Mat. 10: 27. Ro. 2: 6: 2 Co. 5: 10. 1 Pe. 1: 17. Re. 22: 12.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Ge. 18: 25. Ex. 15: 1. Ps. 11: 1, 145: 17. Hab. 1: 12: 13: 2ep. 3: 5. <sup>2</sup> 1 Ch. 29: 11. 2 Ch. 36: 23. Da. 4: 34: 35. <sup>3</sup> Heb. *all of it*. <sup>4</sup> Ps. 104: 26. <sup>5</sup> Heb. *upon him*. <sup>6</sup> Against man. <sup>7</sup> If he recall his sin. - *Boothros*, d. That is, for judgment without a ransom (ch. 33: 24. Ec. 12: 7), then all flesh should perish together. - *Note*, Against this apprehension and possibility the whole system of grace is revealed, Jn. 3: 10 - C. <sup>8</sup> Ge. 3: 19. Ec. 7: 25. 12: 7. ch. 30: 23. Is. 57: 1. <sup>9</sup> 1 Co. 10: 15: 12: 12: 15. 2 Ti. 3: 15: 17. Jn. 6: 45. Is. 42: 23. <sup>10</sup> 2 Sa. 23: 3. Ge. 18: 25. Ro. 3: 5: 6. <sup>11</sup> If God were indifferent to right, he could not be just; how then, if he *hated* right, could he govern? - C. <sup>12</sup> Heb. *blind*. <sup>13</sup> Ex. 22: 28. Ac. 23: 3-5. Ro. 13: 7. <sup>14</sup> He. 12: 28. <sup>15</sup> De. 10: 17. 2 Ch. 10: 7. Ac. 10: 34. Ro. 2: 11. Ga. 2: 6. Ep. 5: 5. Col. 3: 25: 1 Pe. 1: 17. <sup>16</sup> ch. 31: 15: 1 Sa. 2: 7. Pr. 22: 2. <sup>17</sup> Ps. 73: 18-20. Lu. 17: 50-59. Ex. 12: 29. 15: 37: 36. <sup>18</sup> Heb. *they shall take away the mighty*. <sup>19</sup> Is. 30: 33. Da. 2: 34. 35: 8-5. ch. 11: 11: 11: 11. <sup>20</sup> Is not this, most probably, an allusion to the death of the first-born in Egypt, which took place at midnight, without any stroke of the human hand? - C. <sup>21</sup> 2 Ch. 10: 9. ch. 31: 4. Ps. 52: 13. 3: 10. Je. 16: 17; 32: 10. Ps. 139: 1-6. <sup>22</sup> ch. 3: 5. Ps. 139: 22. He. 4: 13. Am. 9: 2, 3. <sup>23</sup> Re. 6: 15: 16. <sup>24</sup> Je. 12: 1. Da. 9: 7-9. Ezr. 9: 13. La. 3: 30. Ps. 119: 137. Is. 42: 3. 1 Co. 10: 17. <sup>25</sup> Behold! not to man hath he intrusted the time of entering into judgment with God. - *M. Good*. <sup>26</sup> Ps. 2: 9: 75: 7: 113: 7. 8 Da. 21: 34: 35. <sup>27</sup> Heb. *without searching out*. <sup>28</sup> Ps. 50: 21. Am. 8: 7. <sup>29</sup> For he knoweth. - *M. Good*.

unto him, and cause every man to find according to *his* ways.

12 Yea, <sup>surely</sup> God will not do wickedly, neither will the Almighty pervert judgment.

13 Who <sup>hath</sup> given him a charge over the earth? or who hath disposed the whole<sup>4</sup> world?

14 If <sup>he</sup> set his heart upon<sup>5</sup> man, <sup>if</sup> he gather unto himself his spirit and his breath;

15 All <sup>flesh</sup> shall perish together, and man shall turn again unto dust.

16 If now *thou* <sup>hast</sup> understanding, hear this; hearken to the voice of my words:

17 Shall <sup>even</sup> he that hateth <sup>right</sup> <sup>govern</sup>? and wilt thou condemn him that is most just?

18 *Is<sup>t</sup> it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How<sup>a</sup> much less* to him that <sup>accepteth</sup> not the persons of princes, nor regardeth the rich more than the poor? for they all *are* <sup>the</sup> work of his hands.

20 In <sup>a</sup> moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken <sup>away</sup> <sup>without</sup> hand.<sup>1</sup>

21 For <sup>his</sup> eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* <sup>no</sup> darkness, nor shadow of death, where the workers of iniquity may <sup>hide</sup> themselves.

23 For <sup>he</sup> will not lay upon man more *than* <sup>right</sup>, that he should enter into judgment with God.<sup>2</sup>

24 He shall <sup>break</sup> in pieces mighty men without number,<sup>3</sup> and set others in their stead.

25 Therefore he <sup>knoweth</sup> their works, and

that beareth fruit, *he purgeth it*, that it may bring forth more fruit.' It is also embodied in the statement, 'Whom the Lord loveth he chasteneth.' P.]

Ver. 30. [This is a summary of God's gracious design in all the chastenings and afflictions which he sends upon his elect. It is to redeem them from sin's power. Elihu just develops the same principle which the apostle Paul enunciates; that 'all things work together for good to them that love God.' P.]

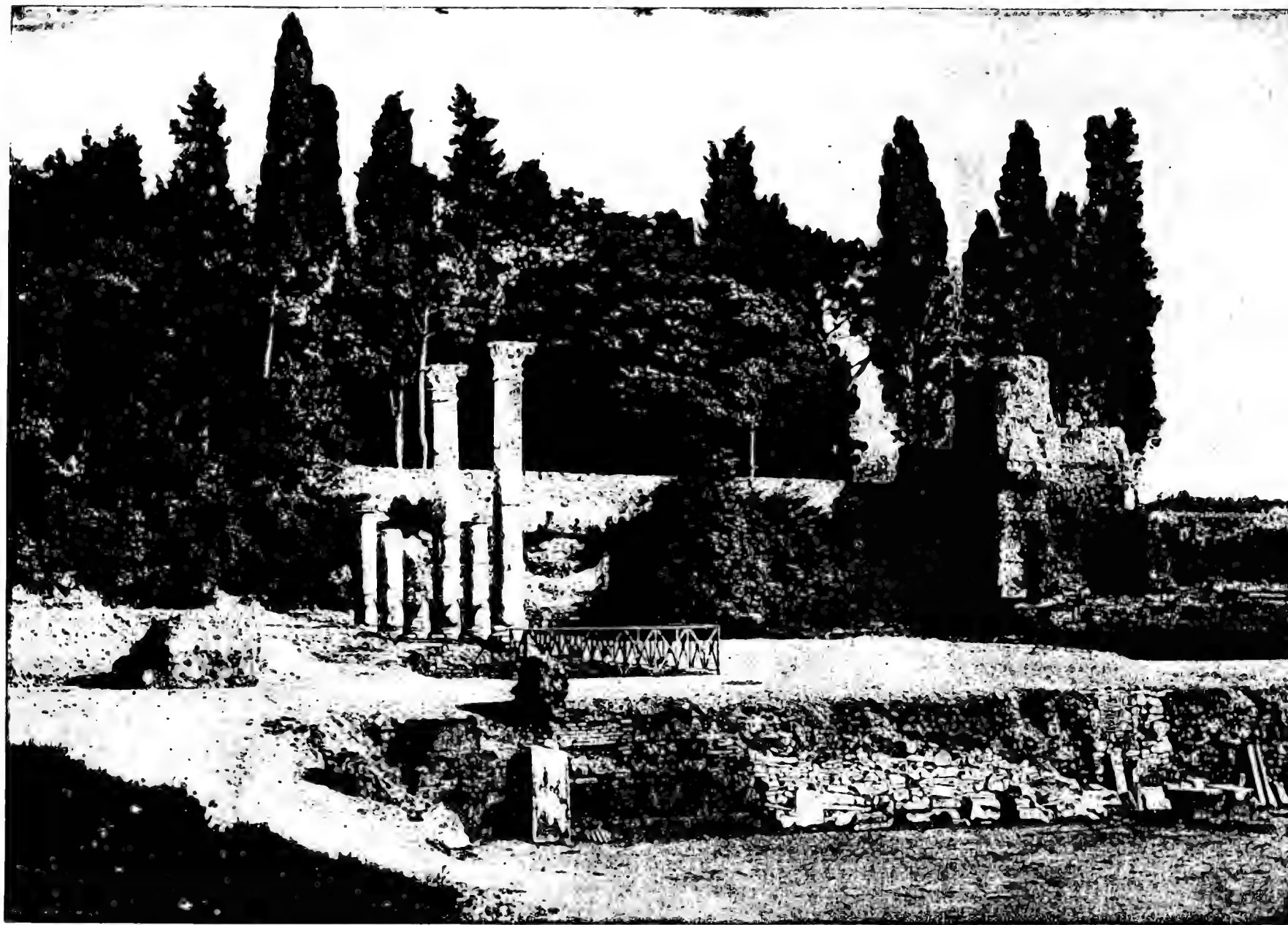
REFLECTIONS.—We ought seriously to hear out a discourse before we form a judgment on it. And they who speak for God ought to speak with great deliberation and plainness. Those who are in great trouble ought to be tenderly, as well as convincingly, dealt with. And yet a faithful testimony must be borne against the dishonours which we see or hear done to God by even the greatest of saints. In the rage of temptation or dispute, or in the depth of trouble, they often speak things very unadvisedly; and yet their words are apt to be taken in a worse sense than they meant them. To make us conceive aright of God's providence we must carefully keep in view his infinite greatness, sovereignty, grace, and wisdom. And there

to their comforts on earth as well as to their glories in heaven. Departures from God issue in ruin unless he recover us by grace. And so manifold are his admonitions that, if we perish, our ruin lies at our own door. The wiser men are, they are the more humble and willing to learn; and the more desirous to be undeceived if they have been mistaken.

CHAPTER XXXIV. Ver. 2. I appeal to you, O men of sense, and I beseech you seriously to consider what I say. 3. For the mind can judge of the truth or falsehood of doctrines, as well as the mouth can judge of the taste of food. 4. Let us, without any passion or prejudice, thoroughly examine this cause: 5, 6. For Job has uttered some very dangerous expressions in his own justification, as if he could not vindicate himself without accusing God of unjust severity towards him, 7, 8. Did ever a good man deride, not only his friends, but even his God, with such greediness and delight? Did ever a good man under trouble speak and act so like the wicked? 10-12. It is impossible that God can deny justice to any, or punish without cause, or forbear to reward men according to

into eternity; and the mightiest princes or warriors are, by his immediate influence, displaced from their station or deprived of their life. 21. His omniscient eye discerns enough in men for which he may justly punish them. 25. He takes a full and exact account of their works; and because they are wicked he rolls a night of destructive judgment upon them; and they are bruised, as in a mortar, under the weight of it. 26. He suddenly, and with shame, hisses away these eminent ones in the open view of unnumbered spectators. 27. Because of their manifest apostasy from and obstinate rebellion against him: 28. That he may encourage mean persons to apply to him for relief; and may graciously hear the plaintive cries of the poor and afflicted. 29. And if he give deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles, none can procure help from him. 30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties or be perpetually held in the fetters of tyranny and oppression. 31, 32. Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and with holy reso-





**L**IBRARY OF CÆSAR AUGUSTUS. [JOB xxxv: 16.]—"He multiplieth words without knowledge." The above picture is of a scene on the Palatine hill, known as the Library of Cæsar Augustus. Reference is made in this sixteenth verse of the thirty-fifth chapter of Job to multiplying words without knowledge. It would be very interesting to go back through the centuries and look at the volumes in the library of

Cæsar Augustus. We would find, however, by comparing his library with one of the modern period, that the difference between ancient books and modern books consists in the fact that ancient books, especially outside of the range of history, were made up of words without knowledge, while it is characteristic of the books of modern times, that the words they contain must be based upon accurate knowledge of the facts which they describe.

the earth, and maketh us wiser than the fowls of heaven?

12 There <sup>1</sup>they cry,<sup>7</sup> but none giveth answer, because of the pride of evil men.

13 Surely God will not hear <sup>2</sup>vanity, neither will the Almighty regard it.

14 Although thou sayest <sup>3</sup>thou shalt not see him, yet <sup>4</sup>judgment is before him; therefore trust thou in him.

15 But now, <sup>5</sup>because it is not so, he<sup>8</sup> hath visited in his anger; yet he<sup>9</sup> knoweth it not in great<sup>1</sup> extremity:<sup>1</sup>

16 Therefore doth Job <sup>1</sup>open his mouth in vain: he multiplieth words without knowledge.

# CHAPTER XXXVI.

<sup>1</sup> Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

**E**LIHU also proceeded, and said,  
2 Suffer<sup>2</sup> me a little, and I will show thee that *I have* yet to speak on God's behalf.<sup>1</sup>

3 I will <sup>1</sup>fetch my knowledge from afar,<sup>2</sup> and will <sup>2</sup>ascribe righteousness to my Maker.

4 For <sup>3</sup>truly my words *shall not be false*: he that is <sup>4</sup>perfect in knowledge<sup>3</sup> is with thee.<sup>4</sup>

5 Behold, God is mighty, and <sup>5</sup>despiseth not<sup>5</sup> any: he is <sup>6</sup>mighty in strength and wisdom.<sup>6</sup>

6 He <sup>7</sup>preserveth not the life of the wicked; but <sup>8</sup>giveth right to the poor.<sup>7</sup>

7 He <sup>9</sup>withdraweth not his eyes from the righteous: but with kings are <sup>10</sup>they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if <sup>11</sup>they be bound in fetters, and be holden in cords of affliction,

9 Then <sup>12</sup>he sheweth them their work, and their transgressions that they have exceeded.<sup>8</sup>

10 He <sup>13</sup>openeth also their ear to discipline, and commandeth that they return from iniquity.

power and wisdom of God that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8-10. Or if they be brought into and fixed in sore troubles, he by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13, 14. Thus hypocrites heap up trea-

earnestly pleaded the cause of the wicked, and justified their reproachful murmurings against the providence of God: therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of, the furnace of affliction. But, alas! hitherto thou hast preferred rash censuring of God's ways to a

11 If<sup>1</sup> they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures:

12 But <sup>2</sup>if they obey not, they shall perish by the sword,<sup>9</sup> and they shall die without knowledge.

13 But the hypocrites in heart <sup>3</sup>heap up wrath; they cry not when he bindeth them.<sup>1</sup>

14 They die<sup>2</sup> in<sup>2</sup> youth, and their life is among the <sup>4</sup>unclean.

15 He <sup>5</sup>delivereth the poor<sup>3</sup> in his affliction, and <sup>6</sup>openeth their ears in oppression.<sup>4</sup>

16 Even<sup>7</sup> so would he have removed thee out of the strait *into* a broad place, where *there* is no straitness; and <sup>8</sup>that which should be set on thy table *should be* full of fatness.

17 But thou hast <sup>9</sup>fulfilled the judgment of the wicked:<sup>5</sup> judgment and justice take hold *on* thee.<sup>6</sup>

18 Because<sup>1</sup> *there is* wrath,<sup>7</sup> beware lest he take thee away with *his* stroke: then a <sup>2</sup>great ransom cannot deliver thee.<sup>8</sup>

19 Will he <sup>3</sup>esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire<sup>4</sup> not the night,<sup>9</sup> when people are cut off in their place.

21 Take<sup>5</sup> heed, regard not iniquity: for <sup>1</sup>this hast thou chosen rather than affliction.

22 Behold, God <sup>2</sup>exalteth by his power; <sup>3</sup>who teacheth like him?<sup>1</sup>

23 Who<sup>4</sup> hath enjoined him his way? or <sup>5</sup>who can say, Thou hast wrought iniquity?

24 Remember that thou <sup>6</sup>magnify his work, which men behold.

25 Every<sup>7</sup> man may see it; man may behold it afar off.

26 Behold, <sup>8</sup>God is great, and we know *him* not; neither <sup>9</sup>can the number of his years be searched out.

we can never comprehend it; and such his eternal duration that we cannot search it out. How unfit are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun, and restrains it by their interposing influence. 33. Its crashing

A.M. cir. 2484.  
B.C. cir. 1520.

11 ch. 27. 9. Is. 1. 15.  
Pr. 1. 28; 15. 29. Je. 11. 11.  
Jn. 9. 31.  
7 They cry under  
oppressions, but the  
pride of their heart  
hinders them from  
crying to God; there  
is none that giveth  
answer.—C.  
8 Pr. 15. 22; 27. 28. 9.  
Ec. 5. 2. Ps. 4. 6. Ja. 4. 3.  
Is. 1. 15.  
9 ch. 11; 23. 8. 9.  
7 Ps. 37. 6; 62. 5, 8; 77.  
5-10. Is. 30. 18; 50. 10, 8.  
17. Mi. 7. 9-9.  
7 Ps. 37. 5, 7. Mi. 7. 9.  
Nu. 20. 12. Zep. 3. 2.  
8 God.  
9 Job.  
7 Ps. 88. 16. ch. 4. 3, 4.  
20 xxx. Ho. 11. 8. 9.  
1 But now, because  
he hath not visited  
in his anger, nor notice  
of great arrogance.—  
Boulton.  
7 ch. 34. 5, 6, 35, 37; 33.  
8-13; 42. 34. 4. 5; ver. 3.

## CHAP. XXXVI.

1 ch. 21. 3. He. 13. 22.  
1 Heb. that there  
are yet words for  
God.  
2 Co. 3. 5. ch. 37. 8.  
18 xxxvii. ver. 24, 23.  
2 I will bring forth  
knowledge concern-  
ing him that is afar  
off.—Athen. 2. 2. 2.  
3 De. 32. 4. Re. 15. 3.  
Da. 9. 7. Ps. 11. 7; 14. 17.  
4 Co. 2. 17. Col. 3. 9.  
7 ch. 37. 16. or 1. Co.  
2. 10. 12, with Pr. 25. 14.  
8 Or, 'one perfect  
in knowledge stands  
before thee.' Elihu  
was conscious of di-  
vine inspiration.—P.  
4 Is not this a per-  
sonal character that  
none but THE LORD  
OF THE LORD could  
legitimately claim?—  
a character not es-  
sentially affected by  
any proposed change  
of translation.—C.  
7 ch. 10. 3. with Ps.  
138. 6; 17. 24; 72. 12. 14.  
8 Will not be de-  
spised.—M. Good.  
9 ch. 4. 12. 13. 10. 17.  
23 Ps. 99. 4; 147. 5. Je. 32.  
19.  
10 Heb. heart.  
12 Ps. 2. 9. Ps. 55. 23;  
104. 35.  
13 Ps. 9. 4; 91. 7; 4. 12.  
14 Or, afflicted.  
7 Ps. 34. 15; 37. 18; 11.  
7. 2 Ch. 10. 9. Zep. 3. 17.  
He. 13. 5.  
17 Sa. 2. 8. Ps. 113. 7.  
8. Ge. 41. 40-44. Es. ii.  
viii.  
10 Ps. 107. 10, 17; 116.  
31; 14. 5. La. 3. 7. Ho. 2.  
6.  
11 ch. 33. 12. Lu. 15.  
16-19. Ps. 119. 67, 71.  
8 Wherein they  
have rebelled.—M.  
Good.  
9 ver. 15. ch. 33. 16.  
Ac. 15. 14. Ho. 2. 6, 7, 14.

A.M. cir. 2484.  
B.C. cir. 1520.

7 Is. 1. 10. Le. 26. 3.  
13. De. 28. 1-14. ch. 42.  
10-17. 2 Ch. 33. 13. Ec. 3.  
13.  
7 Le. 26. 14-39. De.  
28. 15-68. Is. 1. 20; 3. 11.  
2 Ch. 33. 22-24.  
9 Heb. they shall  
pass away by the  
sword.  
7 Is. 33. 14. ch. 15. 4.  
Ro. 2. 5. 2 Ch. 28. 13, 22.  
1 They (the hypo-  
crites)—the profigate  
cry not to God as a  
merciful Father and  
righteous Judge, but  
revel more and more.  
See Re. 19. 11.—C.  
2 Heb. Their soul  
ch. 15. 3; 22. 16. Ps.  
55. 23.  
3 Or, Sodomites, Ro.  
1. 27.  
4 Ps. 12. 5; 22. 24; 72. 4.  
12-14.  
5 Or, afflicted.  
7 ver. 10. Ho. 2. 6, 14.  
Lu. 15. 16. 19.  
6 Give them joy  
in tribulation, Ro. 5. 3.  
—C.  
7 Ps. 40. 1-3; 18. 19; 31.  
7. 6. ch. 19. 8, with 42. 10.  
—17.  
2 Heb. the rest of  
thy table. Ps. 23. 5; 30.  
8. ch. 42. 12.  
4 ch. 34. 8, 35. Re. 18.  
4. Pr. 13. 20. Am. 3. 2.  
5 Thou hast sup-  
ported the judgment  
of the wicked, by  
questioning or ar-  
raigning the provid-  
ence of God.—C.  
6 Or, judgment  
and justice should  
uphold thee.  
7 Ps. 12. 2. Ec. 2. 13.  
7 When there is  
wrath.—C.  
8 Ps. 49. 7, 8; 80. 48.  
Ec. 8. 8. Mat. 16. 26. Lu.  
12. 20. He. 10. 26-29.  
8 Heb. turn thee  
aside.  
9 Pr. 10. 21. 11. 4. Ps.  
33. 10, 12. Is. 35. 9.  
7 ch. 3. 20; 21. 9; 27. 15.  
16. 1. Th. 5. 2, 3.  
9 As Job had  
prayed for, ch. 3. 4, 6.  
7, &c.—C.  
7 Ps. 66. 18. Ec. 14. 4.  
8. Mat. 5. 29, 30.  
9 ch. 3. 18. 19. 34. 5, 6;  
35. 3. Ps. 60. 18.  
10 Ps. 18. 18; 40. 10.  
31; 113. 7, 8. Is. 48. 17. Da.  
4. 25, 32.  
11 Ps. 104. 12.  
1 Who, like him,  
can cast down?—M.  
Good.  
12 Is. 40. 13, 14. Ro. 11.  
34. 1. Co. 2. 16. ch. 34. 13.  
4 ch. 8. 3; 34. 10. De.  
32. 4. 2 Ch. 19. 7. Ro. 9.  
14. 1. Jn. 1. 5; 5.  
12 Re. 15. 3, 4. Ps. 86. 8.  
10; 72. 18; 92. 5; 104. 24;  
111. 2-8.  
13 Ps. 19. 1-6. Ro. 1.  
19, 20. Ac. 14. 17; 17. 25.  
14 Ki. 8. 27. ch. 11. 7;  
26. 14; 37. 5. Ps. 147. 5. 1.  
Co. 13. 12.  
15 Ps. 90. 2; 102. 24, 27.  
He. 1. 12. 2 Ps. 3. 8.



27 For he <sup>maketh</sup> small the drops of water: they pour down rain according to the vapour thereof;

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the <sup>spreadings</sup> of the clouds, *or* the <sup>noise</sup> of his tabernacle?<sup>2</sup>

30 Behold, he spreadeth his <sup>light</sup> upon it, and <sup>covereth</sup> the bottom<sup>4</sup> of the sea.<sup>5</sup>

31 For by them <sup>judgeth</sup> he the people; he giveth<sup>2</sup> meat in abundance.

32 With <sup>clouds</sup> he covereth the light;<sup>6</sup> and commandeth it *not* to *shine* by the cloud that cometh betwixt.<sup>7</sup>

33 The <sup>noise</sup> thereof sheweth concerning it, the cattle also concerning the <sup>vapour</sup>.<sup>8</sup>

<sup>2</sup> Ac. 14. 17. He. 6. 7. Ps. 136. 25. <sup>3</sup> 1 Ki. 18. 45. Ps. 135. 7. ch. 26. 9. Ac. 27. 20. <sup>4</sup> ver. 29. 1 Ki. 18. 47. 45. Ps. 18. 13; 104. 7. Je. 10. 13. <sup>5</sup> Heb. that which goeth up.

Ver. 18. ['Because of anger rebel not against his stroke; let not the greatness of the ransom (which you may be able to offer) tempt thee to sin.' P.]

Ver. 27. [Because rain is so common, men seldom calculate the power exhibited in its production and distribution. Yet, lo! without hand, it waters and fructifies the whole earth, while all the men of the world could not so irrigate a single kingdom. C.]

Ver. 31. [*Judgeth* he the people. The old world with the deluge; Sodom and Gomorrah with lightning, thunder, &c. Yet by them he also fructifies the earth and provides food for every living thing. So various are the purposes for which his wisdom employs the same natural agency. C.]

REFLECTIONS.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and comfort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue in the suffering of his everlasting judgment. In affliction let me never be secure or make light of his stroke. Let me never hope to find out ways of my own to withstand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him who is an absolute ruler, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountains to the lower world and vails to the upper, let me view everything formed in them—rain, hail, snow, or thunder—as his workmanship. And while I am here, let me live by faith, not by sight.

ning the noise roars. He thunders with the voice of his majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north wind. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearie the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent duskiness of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself, on every side, holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one another? 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice or answerable to the subject. If any attempt to describe his excellencies he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of

CHAPTER XXXVII.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart <sup>trembleth</sup>, and is moved out of his place.

2 Hear attentively<sup>1</sup> the <sup>noise</sup> of his voice, and the sound *that* goeth out of his mouth.

3 He <sup>directeth</sup> it under the whole heaven, and his lightning<sup>2</sup> unto the ends of the earth.<sup>3</sup>

4 After it a <sup>voice</sup> roareth: he thundereth with the voice of his excellency; and he will not stay <sup>them</sup> when his voice is heard.<sup>4</sup>

5 God <sup>thundereth</sup> marvellously with his voice; <sup>great</sup> things doeth he, which we cannot comprehend.

6 For <sup>he</sup> saith to the snow, Be thou *on* the earth;<sup>5</sup> likewise to the small rain, and to the great rain of his strength.<sup>6</sup>

A.M. cir. 2484. B.C. cir. 1520.

Ps. 147. 8, 9; 65. 9, 10; 68. 9, 13; 77. Am. 5. 8. ch. 38. 22-29. Ps. 104. 2, 3; 1 Ki. 18. 44, 45; ch. 37. 10; 38. 9. 1 Ki. 18. 41. Ps. 118. 11, 13; 29. 3-9; 104. 3-7.

2 Modern observation has discovered many facts in meteorology; but the clouds and the thunder have mysteries still as profoundly secret as in the days of Job.—C.

3 ch. 37. 3. Ps. 77. 18. 2 Sa. 23. 4. 1 Ki. 17. 24.

4 Heb. 'wings of the winds.'

1 ch. 38. 10-15. 11. 9. 4 Heb. the roots.

5 He covers it with water derived from the clouds, again successively to be exhaled.—C.

6 ch. 37. 13; 38. 23. Ju. 5. 20. 1 Sa. 2. 10; 7. 10. Ge. 19. 24. De. 8. 2-15.

7 The lightning covereth the skies.—Boothroyd.

8 He chargeth it as to whom it is to strike.—Boothroyd.

9 The noise thereof discovereth before him a storehouse of wrath against the impious. C.—His

noise announceth him, the cattle even that he is approaching' (Delitzsch).—P.

CHAP. XXXVII.

a ch. 38. 1; 36. 24. Ps. 89. 7; 119. 120. Je. 5. 22. Da. 10. 7. 8. Mat. 26. 2-4. Ac. 10. 20-29.

1 Heb. Hear in hearing.

2 ch. 38. 140. 9. Ps. 29. 3-9. 104. 7; ver. 5. Ex. 19. 16.

3 Mat. 24. 27. Ps. 77. 18; 97. 4.

4 Heb. light.

5 Heb. wings of the winds.

6 Ps. 68. 33.

7 Rain and storm, ch. 30. 27-33; 38. 22-27.

8 Yet no one can trace him out, though his voice is heard.—C.

9 Ps. 18. 7-15; 29. 3-9. ch. 5. 9; 36. 26. Re. 12. 5. Ps. 77. 19; 72. 18. Ec. 3. 11. Ro. 11. 33.

10 Ps. 147. 15-17; 11. 6; ch. 26. 27. 15. 10.

11 Or, 'Fall thou towards the earth'—indicating that all the elements are subject to him.—P.

12 Heb. and to the shower of rain, and to the showers of rain of his strength.

utterance is called *his voice*, because his will is the moving cause, and the sound is the interpreter of his spirit. So whatever organ the will of God may select is called *his voice* and *mouth*, because it speaks to the ear of reason, and interprets the secrets of his Spirit. C.]

Ver. 6. [*Great rain*. The rains of the tropical and bordering climates, such as that of Edom, are often such torrents, that they are justly characterized as the 'great rain of his strength.' C.]

Ver. 7. [The meaning of this verse is:—He sendeth cold so intense that man cannot perform his ordinary work in the field; and this he does that all men may be taught to see and acknowledge him and his work in everything. P.]

Ver. 9. [Out of the inmost recesses of the south—out of the depths of the great Arabian desert, come the burning sirocco, and the sweeping and destructive whirlwind which often prove fatal to travellers. P.]

Ver. 11. ['Also by watering he wearie the thick cloud'—or, 'He loadeth the dense clouds with water,' maketh them carry it through the air, and scatter it wherever he willeth. P.]

Ver. 15. [It is to the clouds, or vapours, more or less densely commingling with the atmosphere, and not to direct light itself, that we are indebted for the chief beauties of the earth and sky. See Somerville's *Physical Sciences*, Herschel's *Astron.*, Tomlinson's *Nat. Phil.* C.]

Ver. 16. [*Balancings*. So that they ascend and descend in the exact proportion required. C.]

Ver. 17. [Delitzsch translates:—'Those whose garments become hot when the land is sultry from the south (that is, by the influence of the south wind); dost thou with him spread out the sky?' P.]

Ver. 21. [Even now we cannot look at the light when it is resplendent in the heavens, and a wind from the north hath swept along and cleared them. M. Good.]

Ver. 23. ['The Almighty—we cannot discover him; the excellent in power, judgment, and justice, he perverteth not.' This is one of the most sublime passages in the Bible. With equal clearness and beauty the speaker sets forth the majesty, the power, and the perfection of God in government. P.]

Ver. 24. ['In this last speech Elihu's chief aim is to defend God against Job's charge of injustice. He shows how omnipotence, love, and justice are all found in God. When judging of God's omnipotence, we are to beware of censuring him who is absolutely exalted above us and our comprehension: when judging of

7 He 'sealeth up the hand' of every man; that all men may 'know his work.

8 Then the beasts 'go into dens, and remain in their places.<sup>8</sup>

9 Out of the south<sup>9</sup> cometh the 'whirlwind, and cold out of the 'north.

10 By 'the breath<sup>1</sup> of God frost is given; and the breadth of the waters is straitened.

11 Also by 'watering he wearieth the thick cloud: he 'scattereth his bright<sup>2</sup> cloud.<sup>3</sup>

12 And it is 'turned round about by his counsels;<sup>4</sup> that they may do 'whatsoever he commandeth them upon the face of the world in the earth.

13 He 'causeth it to come, whether for correction,<sup>5</sup> or for his land, 'or for mercy.<sup>6</sup>

14 Harken unto this, O Job; 'stand still, and consider the wondrous works of God.

15 Dost<sup>7</sup> thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the 'balancings of the clouds, the wondrous works of him which is perfect<sup>8</sup> in knowledge?

17 How 'thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him 'spread out the sky, which is strong, and as a molten looking-glass?

19 Teach<sup>9</sup> us what we shall say unto him; for we<sup>b</sup> cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely 'he shall be swallowed up.<sup>7</sup>

21 And now men 'see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair<sup>8</sup> weather cometh 'out of the north: with God 'is terrible majesty.<sup>9</sup>

23 Touching the Almighty, 'we cannot find him out: he is 'excellent in power, and in 'judgment, and in 'plenty of justice: he 'will not afflict.<sup>1</sup>

24 Men do 'therefore fear him:<sup>2</sup> he 'respecteth not any that are wise of heart.

# CHAPTER XXXVIII.

1 God out of the whirlwind challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of weakness.

THEN the LORD answered Job out of the whirlwind,<sup>a</sup> and said,

A.M. cir. 2484.  
B.C. cir. 1550.  
f With ch. 5. 12. Ps. 104. 27.  
g An allusion to frost, as closing every man's hand as with a seal.—C.  
h Ps. 111. 2; 119. 2; 109. 27. Ro. 1. 10. 20.  
i Ps. 104. 22.  
j Alluding to the hybernation of the bear, and various other animals, that become wholly or partially dormant during winter.—C.  
k Heb. Out of the chamber.  
l Ps. 11. 1. Zec. 9. 14.  
m Heb. scattering winds, Pr. 25. 23.  
n Ps. 18. 15; 147. 16.  
o ch. 38. 29.  
p The air, like all other simple or compound elements, is God's, and therefore is justly called his breath.—C.  
q ch. 30. 27; 28. Ps. 65. 9. 10.  
r With ch. 36. 32. Is. 18. 4. Jude. 12. Zec. 10. 1.  
s Heb. the cloud of his light.  
t His splendour dispelleth the thick cloud, and his light disperseth the extended cloud.—Boothroyd.  
u Am. 4. 7. Ps. 104. 24; 107. 23; 29. 9. 10. Le. 25. 21. Joel. 2. 23. Je. 14. 22.  
v Thus revolveth he the season: by his counsels.—M. Good.  
w Ps. 148. 8.  
x Ex. 9. 18. 1 Sa. 12. 18. 10. Ezr. 10. 9. ch. 30. 31; 38. 26; 27. 2 Sa. 21. 10. 1 Ki. 18. 45. Mat. 5. 45. Ac. 14. 17.  
y Heb. a rod.  
z Joel. 2. 3.  
aa Whether for correction, or in mercy, he causeth it to come on the earth.—Boothroyd.  
ab Ps. 111. 2. ch. 36. 24. v Is. 40. 13. 14. Ro. 11. 34. Ps. 119. 90. 1 Co. 2. 16. w ch. 30. 27; 32; 26. 8. Je. 10. 13. Ps. 135. 7; 104. 3.  
ac Ps. 104. 24; 147. 5. 1 Sa. 2. 3.  
ad Hag. 1. 6. ver. 9. Lu. 12. 55.  
ae ch. 9. 8. Is. 40. 22; 44. 24. Ge. 1. 6. Ps. 150. 1; 19. 1.  
af ch. 13. 3; 112. 3.  
ag Pr. 30. 3. 4. Ps. 73. 21. 22. Ec. 3. 18. ch. 38. 27; 42. 3.  
ah ch. 11. 7; 26. 14. Pr. 30. 23.  
ai Equivalent to destroyed. See ch. 3. marg. 2 Sa. 20. 20.—C.  
aj ch. 36. 32; 26. 9. 1 Co. 13. 9.  
ak Heb. Cold.  
al Pr. 25. 23.  
am De. 4. 24; 28. 58. Ps. 70. 12. Re. 6. 15-17. Is. 2. 19. 2 Co. 5. 11.  
an Surely, then, there is splendour with God! with God intolerable majesty! 1 Ti. 1. 6.—C.  
ao ch. 11. 7. Ps. 35. 10. 1 Ti. 1. 6.  
ap ch. 9. 412. 13. 16; 36. 5. Ps. 147. 5; 102. 17; 66. 3. 4 Ps. 99. 4.  
aq Is. 45. 21.  
ar La. 3. 33-39. Is. 27. 8.  
as 1 'Oppress.'—M. Good.  
at Mat. 10. 28. Je. 5. 22.  
au 'Should fear him whom none of the wise in heart can see.'—Boothroyd.  
av Ec. 9. 11. Mat. 11. 25. Is. 5. 21. Pr. 26. 12.  
CHAP. XXXVIII.  
a ch. 37. 1, 2; 14; 42. 5.

A.M. cir. 2484.  
B.C. cir. 1550.  
b ch. 42. 3; 35. 16; 34. 35; 37. 1. Ti. 1. 7.  
c ch. 40. 7. Ex. 12. 11. 2 Ki. 4. 29; 9. 1. Je. 1. 17. Ac. 12. 8. 1 Pe. 1. 13.  
d With ch. 13. 15. 22; 23. 3; 103. 35; 37.  
e Heb. make me know.  
f Ps. 104. 5; 102. 25. Pr. 30. 4; 8. 22-30. He. 1. 3. 10.  
g Heb. if thou knowest understanding.  
h Pr. 8. 27. Is. 40. 12. 22.  
i Ps. 24. 2; 104. 3. ch. 26. 7. Zec. 12. 1.  
j Heb. sockets.  
k Heb. made to sink.  
l Ps. 103. 1; 148. 3; 104. 4. Re. 2. 28; 5. 11. 11. with Ezr. 3. 10. Zec. 4. 7.  
m ch. 1. 6; 12. 1.  
n Ps. 104. 6; 93. 3. 7. Pr. 8. 29. Ge. 1. 9. ch. 26. 10. l ch. 36. 29; 37. 16. Ge. 1. 2.  
o Or. established my decree upon it, Ge. 1. 9. 10. Je. 5. 22.  
p ch. 26. 1.  
q Je. 5. 22. Ps. 124. 5; 104. 5; 89. 9. Pr. 8. 27; 29.  
r Heb. the pride of thy waves.  
s Ps. 74. 16; 136. 7, 8. 148. 5. ch. 37. 3. Ge. 1. 3-5. Is. 48. 13.  
t Heb. wings, Ps. 104. 6.  
u Ps. 101. 8; 104. 35. Je. 21. 12. Ex. 14. 27.  
v Ec. 11. 7. Ps. 65. 12. 13. He. 7.  
w The earth revolves before the sun as the potter's clay to the seal, impressing various ornaments upon its softened surface; and 'the ends of the earth' stand as if decked with 'a garment' in all the beauties of spring and summer.—C.  
x ch. 18. 5; 5. 14.  
y That is, the light of the 'morning and day-spring' (ver. 12) are withholden from the wicked. How? From some reserved in everlasting chains under darkness. Jude 6: from others when they flee to hide themselves from observation or danger, Is. 2. 10. Jos. 10. 17; 24. from others when God rises to judgment, Je. 4. 23-28.—C.  
z Ps. 10. 15; 37. 17. Eze. 30. 22-14. 10. 12.  
aa Ps. 79. 19; 74. 13-15. ch. 26. 5, 6. Pr. 8. 24.  
ab Ps. 9. 13; 23. 4. ch. 3. 5; 10. 22.  
ac Ps. 89. 11; 112. 74. 17. Is. 40. 12; 22. 28. ch. 26. 7.  
ad Man can geometrically and exactly measure the 'breadth of the earth,' but who 'knoweth it all?' To understand this and some of the subsequent verses as ironical, it is worthy of a divine discourse. The passage, so far from being ironical, contains a most solemn catechism.—C.  
ae Jn. 3. 8. Ps. 74. 16, 17. ver. 12, 13.  
af 'Which is the way to where the light dwelleth; and darkness, where is its place?'—P.  
ag Or, at.  
ah Ps. 19. 4-6.

2 Who<sup>b</sup> is this that darkeneth counsel by words without knowledge?

3 Gird<sup>c</sup> up now thy loins like a man; for I 'will demand of thee, and answer thou me.<sup>1</sup>

4 Where<sup>e</sup> wast thou when I laid the foundations of the earth? declare, if thou hast understanding.<sup>2</sup>

5 Who 'hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon 'are the foundations<sup>3</sup> thereof fastened?<sup>4</sup> or who laid the corner-stone thereof;

7 When 'the morning stars sang together, and all the 'sons of God shouted for joy?

8 Or 'who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When 'I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And 'brake up for it my decreed place, and set 'bars and doors,

11 And said, 'Hitherto shalt thou come, but no further: and here shall thy proud waves<sup>5</sup> be stayed?

12 Hast<sup>7</sup> thou commanded the morning since thy days; and caused the day-spring to know his place,

13 That it might take hold of the 'ends of the earth, that the wicked 'might be shaken out of it?

14 It<sup>8</sup> is turned as clay to the seal; and they stand as a garment.<sup>6</sup>

15 And 'from the wicked their light<sup>7</sup> is withholden, and the 'high arm shall be broken.

16 Hast<sup>8</sup> thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the 'gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast<sup>9</sup> thou perceived the breadth of the earth? declare if thou knowest it all.<sup>8</sup>

19 Where 'is the way where light dwelleth? and as for darkness, where is the place<sup>9</sup> thereof,

20 That thou shouldest take it to<sup>1</sup> the bound thereof, and that thou shouldest know<sup>b</sup> the paths to the house thereof?

us to quarrel with him when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial

siderateness, and passion? proud challenges, prepare with me; nay, to answer that convinced by these of

3. Now, according to thy thyself to debate the cause me a few plain questions; the weakness of thy under-

separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and notwithstanding its furious raging, confined it in them! 12. Hast thou, before or since

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 Hast thou entered into the 'treasures of the snow; or hast thou seen the treasures of the hail;

23 Which 'I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted,<sup>2</sup> which scattereth 'the east wind upon the earth?

25 Who<sup>1</sup> hath divided a water-course for the overflowing of waters; or a way for the lighting of thunder;

26 To 'cause it to rain on the earth, *where* no man is; *on* the wilderness, wherein *there* is no man;

27 To 'satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath 'the rain a father? or who hath begotten the drops of dew?

29 Out<sup>4</sup> of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.<sup>5</sup>

31 Canst 'thou bind the sweet influences of 'Pleiades,<sup>5</sup> or loose the bands of 'Orion?

32 Canst thou bring forth 'Mazzaroth in his season? or canst thou 'guide Arcturus with his sons?

A.M. cir. 2484.  
B.C. cir. 1520.

c Ps. 135: 7; 33: 7. Je. 10: 13.

d ch. 36: 31. Ex. 9: 18, 24-25. Jos. 10: 11. Is. 30: 30. Ke. 15: 27.

2 The inseparable connection of sunlight, heat, and the winds are, as facts, perfectly well known to every observer of nature. But the manner in which light and heat are derived from or produced by the sun, is beyond human knowledge.

—C. e Ge. 4: 6. Jonah 4: 8.

f ch. 28: 26; 36: 27, 28; 37: 3-6. Ps. 20: 1-9.

g Mat. 5: 45. Ps. 147: 8. Je. 14: 22.

A Ps. 107: 35; 65: 12, 13; 104: 13, 14. He. 9: 7.

i Je. 14: 22; 5: 24; 10: 13. 1 Sa. 13: 17, 18. Ps. 110: 3. Mi. 5: 7.

k Ps. 147: 16, 17. ch. 6: 26, 27.

l Heb. is taken.

m ch. 9. Am. 5: 8. Is. 40: 26. Ju. 5: 20.

n Or, the seven stars.

o Heb. Kevil.

p Or, the twelve signs.

q Heb. guide Arct.

r Heb. Kimaah.

s Kimaah denotes whatever is lovely or delightful, and hence it is by universal consent applied to that constellation.

t The heliacal rising of which in the days of Job announced the spring.

u The Pleiades, now so called, are a cluster of stars in the constellation Taurus.

v Of this constellation Arcturus, the northernmost, was in the colure of the vernal equinox 2120 years before Christ.

w This would date the time of Job much earlier than has been indicated in former notes.

x Dr. Haies, by a similar calculation, drawn from Aluebaran, fixes it 2127 years before the Christian era.

y The error of these calculations lies in assuming the

A.M. cir. 2484.  
B.C. cir. 1520.

period when this constellation became the leader of the spring, whereas the Pleiades, in the same latitude, might serve for centuries to be the most remarkable constellation of the spring.

See this point still further established in Landseer's *Sabean Researches*, p. 115—C.

z Ps. 119: 91. Je. 31: 35; 90: 33; 25: Ge. 1: 16.

aa Je. 14: 22; 5: 24; 10: 13. Zec. 10: 1. Am. 5: 8; 4: 7.

bb Le. 10: 2. Nu. 11: 1; 16: 35-2. Ki. 1: 10.

cc Heb. behold us.

dd ch. 32: 8. Ex. 36: 1, 2.

ee Is. 28: 23-29. Ec. 2: 26.

ff Ps. 51: 6, 7. Ja. 1: 5, 17.

gg Ps. 147: 4, with Is. 60: 8. He. 12: 1. Ge. 1: 12; 9: 15.

hh Heb. who can cause to lie down.

ii Or, when the dust is turned into clay.

jj Heb. is poured.

kk Ps. 34: 10; 104: 21; 145: 15, 16.

ll Heb. the life.

mm Ps. 30: 8-10. Na. 2: 11, 12.

nn Ps. 147: 9; 104: 27, 28; 145: 15, 16. Mat. 6: 26.

oo Lu. 12: 24.

CHAP. XXXIX.

a 1 Sa. 24: 2. Ps. 104: 18.

b The wild goat (jaal) is a beautiful creature, commonly called the *ibex*, dwelling among the rocky rocks of Arabia and other eastern countries.

c The hind (ajal), the female stag, noted for its graceful beauty, swiftness, and sureness of foot upon the rocks. See Ps. 18: 33.

d The question is not, 'Dost thou know as fact, but hast thou appointed their periods of gestation, and provided for them and their young?'—C.

e Ps. 20: 9. Thunder promotes their birth.

33 Knowest thou 'the 'ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst<sup>2</sup> thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou 'send lightnings, that they may go, and say unto thee, Here we *are*?<sup>6</sup>

36 Who<sup>8</sup> hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who 'can number the clouds in wisdom? or who can stay<sup>7</sup> the bottles of heaven,

38 When the dust<sup>8</sup> groweth<sup>9</sup> into hardness, and the clods cleave fast together?

39 Wilt<sup>10</sup> thou hunt the prey for the lion, or fill the appetite<sup>1</sup> of the young lions,

40 When they 'couch in *their* dens, and abide in the covert to lie in wait?

41 Who<sup>9</sup> provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

## CHAPTER XXXIX.

God proceedeth to show his own power, and man's weakness and ignorance, by instances from the animal creation: 1 of the wild goats and hinds, 5 of the wild ass, 9 the unicorn, &c.

**K**NOWEST thou the time when the 'wild goats<sup>1</sup> of the rock bring forth? or canst thou mark when the 'hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

bottom of the ocean, or walked, as in state, through the inmost corners of the deep, to know and direct everything there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth: or with the whole nature and circumstances of death and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product, perfectly known to thee? 19-21. Dost thou, by thy great experience and long observation, fully understand the orderly returns of light and darkness, day and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season or in the seasons of wrathful calamities? 24. How is the light of the sun, moon, or stars so equally and so widely diffused? How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly directed? 26, 27. Is it by thy direction that the rain waters those places of the earth where no one lives to do it, or which, without seasonable rains, could produce nothing? 28-30. Canst thou form drops of rain or dew; or produce ice or hoar-frost; or tell how they are formed; and how the surface of the waters is congealed into a kind of stone? 31. Canst thou alter the seasons of the year by restraining the influences of the heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven

the rain when the earth is sufficiently watered? 39 41. Canst thou provide food even for the most ravenous creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the young ravens when by their dams they are expelled from the nest?

Ver. 1. [No notice is taken of the transition from Elihu, God visible in human form, to JEHOVAH invisible in the whirlwind or stormy cloud. To those who feel any difficulty in identifying Elihu (God himself, see Mat. 1: 23) with JEHOVAH, it may be useful to examine the appearance of JEHOVAH to Abraham, and his familiar converse with him, Ge. 18: 13-33; and afterwards his appearance to Moses, Ex. 3: 2; 19: 9, 16, 18, 21; 20: 18, 22; and recollect that in each case this was the same JEHOVAH variously manifested; and when these facts are compared, the various appearances in Job will be more easily understood as alike manifesting 'the Word that was with God, and was God.' C.]

Ver. 2. [This ought rather to be rendered—'Who then darkeneth counsel,' &c. The words are addressed not to Elihu, who had just concluded speaking, but to Job, who said (ch. 31: 35), 'O that the Almighty would answer me!' And Job applies them to himself in ch. 42: 3. P.]

Ver. 7. [This is a suggestive as well as a beautiful passage. In the lofty imagery peculiar to the East there is embodied the truth that 'the sons of God,' or angelic hosts, existed before the formation of the world in its present state, and rejoiced at the construction

great floor-cloth or carpet. The morning light taking hold, as it were, of the whole covering of the earth's surface, shakes off from it all evil-doers. They flee from the light lest their deeds should be seen. P.]

Ver. 14. [The meaning seems to be, that it (the earth) when turned round to the full light of the sun, is like the clay on which the definite impress of the signet-ring is stamped. When all was dark the lineaments upon its surface were invisible, but the light revealed them, and made them stand out in bold relief. P.]

Ver. 15. [Darkness is the light of the wicked. They love it, and work in it. The morning sun dispels the darkness, and the power ('the high arm') of the wicked is then broken. P.]

Ver. 24. [East wind. The east wind of Scripture geography is uniformly that of destruction. See Ge. 41: 6; Job 27: 21; Ps. 48: 7; Je. 18: 17; Eze. 17: 10; 18: 12; Jn. 4: 8. C.]

Ver. 25. [The water-course refers not to river-beds, but to the aerial channel by which the rain descends, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen gases water is formed. C.]

Ver. 31. [Orion. Kesil in Arabic signifies cold, inactivity, torpor, and seems justly applied by Aben Ezra to the star Antares in the heart of the constellation Scorpio; and it is opposed to Pleiades by nearly half the heavens, and would consequently denote the benumbing influences of winter. C.]

Ver. 32. [Mazzaroth. The twelve monthly signs of the zodiac.—Arcturus. Most probably the Great Bear.

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.<sup>2</sup>

4 Their young ones are in good liking, they grow up with corn;<sup>3</sup> they go forth, and return not unto them.

5 Who hath sent 'out the wild ass free? or who hath loosed the bands of the wild ass?<sup>4</sup>

6 Whose<sup>d</sup> house I have made the wilderness, and the barren land<sup>5</sup> his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.<sup>6</sup>

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.<sup>7</sup>

9 Will the unicorn<sup>8</sup> be willing to serve thee, or abide by thy crib?<sup>9</sup>

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers<sup>9</sup> unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is 'hardened against her young ones,

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>2</sup> Young ones born with much pain.  
<sup>3</sup> In the desert. — Boothroyd.

<sup>c</sup> Je. 2. 24, with Ge. 49. 14, 16, 12. Ho. 8. 9.

<sup>4</sup> The *parrr* and *arod* are both translated *wild ass*; but whether they describe the *onager* or *ficca*, or be merely two names for the same animal, is uncertain. — C.

<sup>d</sup> ch. 24. 5. Je. 2. 24.

<sup>5</sup> Heb. *salt places*.

<sup>6</sup> Heb. *of the ex-actor*.

The wild ass is still well known in Arabia. The Bedawin regard it as one of the wildest and swiftest of animals. It seeks the most solitary spots, and instinctively avoids human dwellings. — P.

<sup>8</sup> Wild bull or rhinoceros, Nu. 23. 22. Ps. 22. 21. 9. 10. De. 33. 17.

<sup>9</sup> The *reem*. The animal commonly called *unicorn* has no existence except in heraldry, though Barrow (see his *Travels in Africa*, p. 204) describes such a creature, but does not affirm having seen it.

A few consider the *reem* to be of the deer species, but the common opinion turns to the *rhinoceros*, which well accords with the description, and is also a literal unicorn.

See Campbell's *Travels in S. Africa* vol. ii. p. 204. Robinson (see *Biblical Researches*, vol. iii. p. 300) thinks it is the *buffalo*, but this animal does not seem to correspond with the powerful creature described in the text.

While the mighty elephant is perfectly tamed, the rhinoceros is considered utterly irreclaimable. See ver. 12. — C.]

<sup>9</sup> Or, *the feathers of the stork and ostrich*.

<sup>c</sup> L.A. 43.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>1</sup> Her labour is *vain* if the wild beast break her eggs; *vain* void of understanding, she is also void of maternal solicitude.

<sup>2</sup> ch. 35. 11. Pr. 7. 23; 27. 8. 17.

<sup>3</sup> Using her wings as sails, she runs swifter than a horse.

<sup>4</sup> The *ostrich* generally remains *couchant*, but when 'she lifts herself up' to her full height, and runs at her utmost speed, she can easily distance the fleetest horse, and is taken or killed simply because she runs in a circle, so that her path may be crossed by the hunter and his associates. — C.

<sup>5</sup> Ex. 15. 1-4. Je. 8. 6. Zec. 10. 3.

<sup>6</sup> Canst thou make him skip like the *grasshopper*, with equal or almost imperceptible swiftness? Any one who has tried to lay hold of the grasshopper for inspection will fully comprehend the expressive aptness of the simile. — C.

<sup>7</sup> Heb. *errors*.

<sup>8</sup> Or, his feet *dig*, Ju. 5. 22. Je. 8. 6, with 1 Sa. 17. 2.

<sup>9</sup> Heb. *the armour*.

<sup>7</sup> Arrows of it.

<sup>8</sup> Le. 11. 16. De. 14. 15.

<sup>9</sup> The *netz* or hawk species are numerous, and some are well known to be  *migratory*, stretching their wings to the south at the approach of winter, and by a wonderful instinct following a perpetual summer. — C.

<sup>1</sup> Ex. 19. 4. Ps. 103. 5. Lc. 11. 13. De. 14. 12. Is. 40. 31.

<sup>2</sup> Heb. *by thy mouth*.

<sup>3</sup> Je. 49. 16. Ob. 4.

<sup>4</sup> Heb. *tooth*, 1 Sa. 14. 4.

as though *they were* not her's: her labour is in vain without fear;<sup>1</sup>

17 Because God hath 'deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on 'high, she scorneth the horse and his rider<sup>3</sup>

19 Hast thou given the horse 'strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?<sup>4</sup> the glory of his nostrils *is* terrible.<sup>5</sup>

21 He 'paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.<sup>6</sup>

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver<sup>7</sup> rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the 'hawk fly by thy wisdom, and stretch her wings toward the south?<sup>8</sup>

27 Doth the 'eagle mount up at thy command,<sup>9</sup> and make her 'nest on high?

28 She dwelleth and abideth on the rock, upon 'the crag of the rock, and the strong place.

difficult is it to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom who knows all things! and great his power who can do, and has made, and manages all things. All things around us are full of God: all monitors to teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can everywhere be non-plussed in the most common things of nature. Let me then never contend with God;—never pretend to be a judge of his nature, purposes, or works:—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new-covenant portion and lot is certainly exactly wise and kind. And if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage any of those who believe.

CHAPTER XXXIX. Ver. 1-4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5-8. Or that while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9-12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13-18. Dost thou adorn with wings and feathers the ostrich, that is so careless of her young, that the sun must hatch the former, and

him regardless rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the trumpet but an encouraging blast: and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder-like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unweariably, and cunningly, to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27-30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence, or spy out and rush upon their prey?

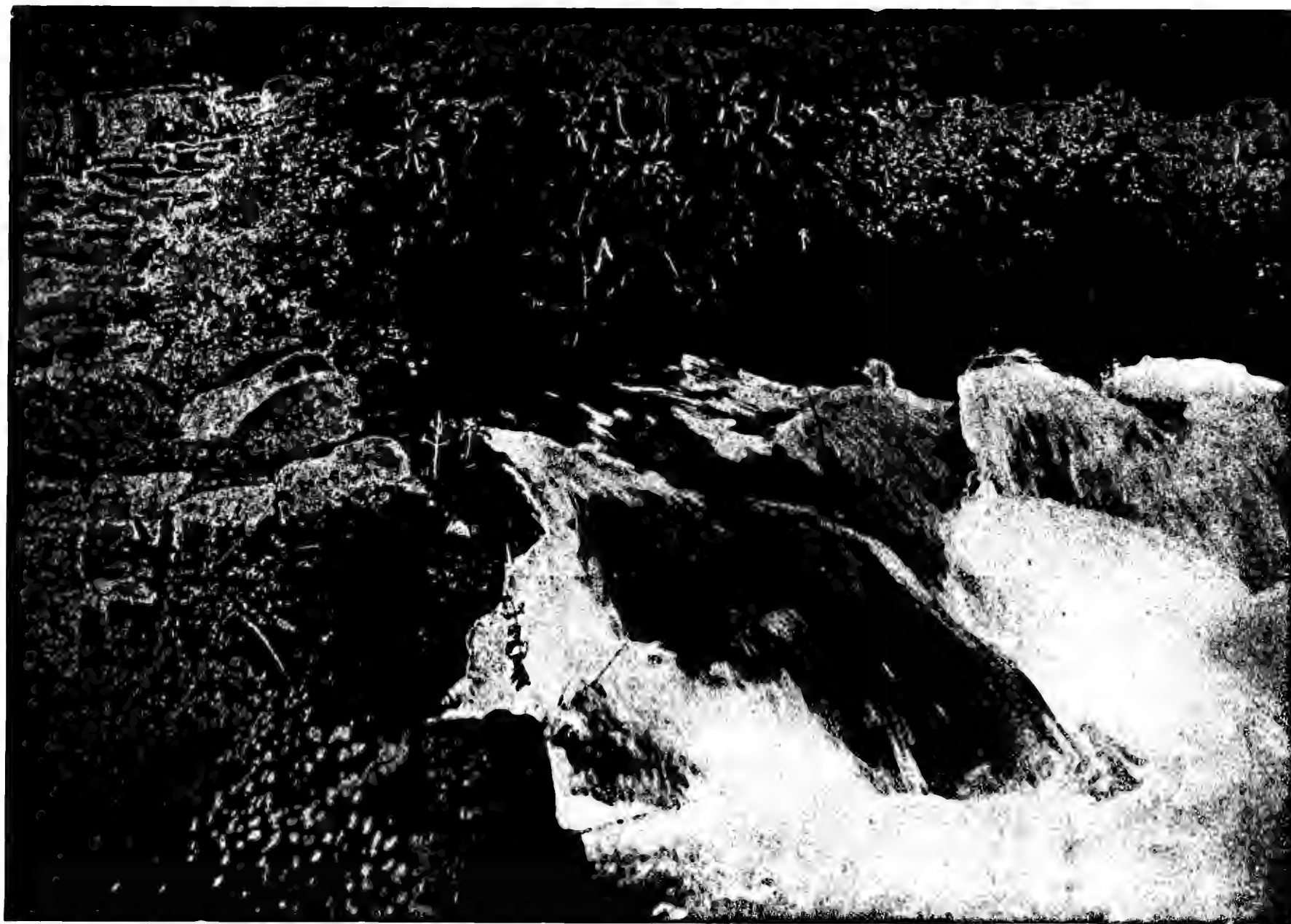
Ver. 9. [The term 'unicorn,' or 'one-horned,' is a misnomer. The Hebrew word is *reem*, and it is evident from De. 33. 17, where 'the horns of an unicorn' are mentioned, that the animal referred to had two horns. P.]

Ver. 13. [Rather—'The wings of the *ostrich* vibrate, but are they as the pinions of the *stork* and the *falcon*?' The wings of the ostrich never lift her from the earth, yet God compensates this defect by swiftness, so that she is as safe as the soaring falcon. God has deprived her of parental instincts, yet her young are protected by Providence as well as the young of the *stork*, the example and the emblem of maternal tenderness. C. —This is a very obscure passage. The true meaning of the verse seems to be, 'The wing of the ostrich (*renaninim*, 'the female ostrich'; so called on account of her peculiar cry) vibrates joyously; but is wing and feather affectionate? i.e. as explained in the context.

requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind.' P.]

Ver. 29. [*Her eyes behold afar off*. The extraordinary far-sightedness of the eagle is well known. It can descry its prey on the ground when, to the human eye, it is perfectly invisible in the clouds; those species that live upon the dead fully realize our Lord's description, Mat. 24. 28, and an animal is scarcely fallen until they appear on the verge of the horizon hastening to its destruction. C.]

REFLECTIONS.—Behold how all things mark the excellencies of their Maker and depend on God! The eyes of all wait on him; and he giveth them their meat in due season. And surely it is absurd for men to boast of beauty, strength, swiftness, or other bodily endowments, when one or more of the brute animals excel them in all these. But, alas! how often are we like them in their worst qualities, like hinds in sinful cowardice; like wild asses in our unsettled temper; like unicorns or wild bulls in untamableness and rage in the net of affliction; like ostriches in stupidity and unconcern about the real welfare of children; like horses in pride and fury; like hawks and eagles in ambition, greediness, and cruelty! But if God feed these, he will never let the redeemed sheep of his pasture want. Lo, in what lofty manner he speaks of these animals! But how much sweeter to my soul are his descriptions of Jesus and his love, Jesus and his work, Jesus and



**SOURCE OF THE JORDAN.** [Jos. x1:23.]—"Behold, he drinketh up a river, and hasteneth not; he trusteth that he can draw up Jordan into his mouth." Perhaps the two leading sources of the river are found in the Hasbany arm and the Banias tributary. The view we give above was taken at Banias or ancient Cæsarea Philippi. Nothing can be imagined more beautiful than the very vigorous way the Jordan breaks

from under the Hermon range of mountains, creating in ancient Cæsarea Philippi a tropical vegetation. This is a very beautiful historic spot. Here is the temple with its Greek inscriptions dedicating the place to Pan and the nymphs of the fountain. Then here is abundance of game. Wild boars, foxes, jackals, gazelles, deer, hare, wolves, hyenas, bears and panthers are said to infest this region.



29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: *and* where<sup>e</sup> the slain *are*, there *is* she.

## CHAPTER XL.

1 God challengeth an answer. 3 Job humbleth himself. 6 God calleth upon Job to show by instances of power that he is able to save himself. 15 God's great power is seen in the behemoth.

**M**OREOVER the LORD answered Job, and said,

2 Shall he that <sup>1</sup>contendeth with the Almighty instruct *him*? he that <sup>2</sup>reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said, 4 Behold, I am vile; what shall I answer thee? I will <sup>4</sup>lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; yea, twice, but I will <sup>6</sup>proceed no further.<sup>2</sup>

6 ¶ Then answered the LORD unto Job <sup>7</sup>out of the whirlwind, and said,

7 Gird<sup>9</sup> up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt<sup>8</sup> thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou <sup>9</sup>an arm like God? or canst thou thunder with a voice like him?

10 Deck<sup>1</sup> thyself now *with* majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad <sup>4</sup>the rage of thy wrath; and behold<sup>1</sup> every one *that is* proud, and abase him.

12 Look on <sup>11</sup>every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide<sup>12</sup> them in the dust together, *and* bind<sup>13</sup> their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now <sup>14</sup>behemoth,<sup>4</sup> which I made with thee; he eateth grass as an ox.

A.M. cir. 2484.  
B.C. cir. 1520.

o Mat. 24. 28. Lu. 17. 37.

CHAP. XL.

a ch. 33. 13. 34. 37. Is.

27. 44. 5. 1 Co. 10. 22.

1 All murmuring

against providence is a

contending against

God, and implies the

supposed superiority

of human wisdom,

with an acknow-

ledged but lamented

deficiency of human

power. The error of

man lies in not per-

ceiving that he that

wants the power

must want the wis-

dom also.—C.

1 ch. 3. 9. 26. 2. 13. 7.

1. 21. 9. 17. 34. 10. 1. 22.

&c.

2 Ge. 32. 10. 2 Sa. 24.

10. Ezr. 9. 6. 15. 18. 64. 6.

6. 5. ch. 42. 6. Ps. 51. 4.

Da. 6. 7. Lu. 18. 13.

4 ch. 29. 9. Ps. 79. 9.

Zec. 2. 13. Mi. 7. 16. Ro.

3. 19.

1 Pe. 4. 3. ch. 34. 31.

32. Je. 31. 18. 19.

1 Job is already con-

vinced, 1. Of God's

infinite power, jus-

tice, and mercy; and,

2. Of his own utter

unworthiness and sin-

fulness. He throws

himself, a convicted

sinner and humble

suppliant, at the

feet of Jehovah.—

1 ch. 38. 1. Ps. 50. 3.

7 ch. 38. 3. with 13. 22.

31. 35. 37. 23. 3. 4.

4 Ps. 51. 4. Ro. 3. 4. ch.

32. 2.

1 Ps. 147. 5. 20. 3. 9.

Ge. 18. 14. ch. 37. 5.

7 Ps. 104. 17. 19. 1. xvii.

xxix.

8 ch. 21. 30. De. 32. 22.

1 Da. 4. 37. Mal. 4. 1.

15. 2. 11. 12. 17. 28. 3. Lu.

14. 11. Eze. 17. 24.

m Ex. 18. 11. Pr. 15.

25.

n Ps. 90. 3. 5. 74. 9. 14.

o Es. 7. 8. 10. 11. 44.

20. 7. Ac. 5. 6. 10.

3 Or, the elephant

or river horse.

4 Behemoth is plu-

ral, and literally sig-

nifies cattle, in op-

position to wild and

destructive animals;

and in this sense it is

used, ch. 35. 11. Ps. 50.

10. 7. 22. The most

learned expositors,

however, consider it

as used in a singular

sense, expressive of

the magnitude and

dignity of the ani-

mal. By some *behe-*

*moth* is supposed to

be the elephant, by

some the *hippo-*

*tamus*, by others the

*marmoset*, or some

such extinct animal.

We feel disposed to

consider it as neither,

but to understand it

as in ch. 35. 11, &c.,

for cattle in general;

and *leviathan* as the

sole animal describ-

ed. The subject will

be found discussed

in many works, but

A.M. cir. 2484.  
B.C. cir. 1520.

a sufficient abridg-

ment of the whole

will be found in

Harris' *Natural His-*

*tory of the Bible*.—C.

5 Muscus.—C.

6 Or, he setteth up.

7 This description

applies neither to the

elephant nor *hippo-*

*tamus*, as the tail

of both is compara-

tively trifling. That

of the *hippopotamus*

is the stronger, but

is still short, and in

appearance unim-

portant: nor can all

the efforts of *Scheuch-*

*zer* give it any ap-

pearance of a cedar.

8 Sinews of his

thighs.—C.

9 Ps. 104. 24.

9 He that made

him hath girt on his

sword, or weapon

for attack or defence.

—C.

9 Ps. 104. 14. 26. 147. 9.

ch. 30. 8.

1 Heb. he oppress-

eth.

2 Should a river

overflow, he hasten-

eth not: he is secure

though Jordan rush

to his mouth.—*Booth-*

*royd*.

3 Ge. 13. 10. Jos. 3. 17.

3 Or, *Will any take*

*him in his sight, or*

*bore his nose with a*

*gun*. (The marginal

is the true translation,

and prepares, under

the specific name of

*leviathan*, for the

production of the

animal, thus already

described by his ge-

neral properties.—C.]

CHAP. XLI.

a That is, a whale

or crocodile, Ps. 104.

26. 15. 27. 1.

1 Heb. *which thou*

*doest*. Part of the

description agreeing

best to whales, and

part of it to croco-

diles, it has been

long uncertain which

of them is meant;

perhaps it is the

teethed whale which

is here intended.—

The more ancient

commentators sup-

posed *leviathan* to be

the whale; Schenck

concluded it was an

enormous serpent;

and several have be-

lieved it to be direct-

ly descriptive of *Sa-*

*tan*. Since the days

of Beza it has gener-

ally been supposed

the crocodile. See M.

Good, and Harris' *Natural History of the Bible*.—C.]

b Is. 37. 29.

c Eze. 29. 3. 4. ver. 9.

10.

d Lu. 14. 31. 2 Ki. 19.

4. 1. Ki. 22. 12. Na. 1. 7.

2 Make no more

vain attempts at con-

quest.—C.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel<sup>5</sup> of his belly.

17 He moveth<sup>6</sup> his tail like a cedar:<sup>7</sup> the sinews of his stones<sup>8</sup> are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the <sup>9</sup>ways of God: he that made him can make his sword to <sup>9</sup>approach unto him.

20 Surely the mountains <sup>1</sup>bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh<sup>1</sup> up a river, *and* hasteth not:<sup>2</sup> he trusteth that he can draw up <sup>3</sup>Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.<sup>3</sup>

## CHAPTER XLI.

God's great power seen in the leviathan.

**C**ANST thou draw out <sup>1</sup>leviathan with an hook? or his tongue with a cord *which* thou lettest down?<sup>1</sup>

2 Canst thou put an <sup>2</sup>hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou <sup>7</sup>fill his skin with barbed irons? or his head with fish-spears?

8 Lay<sup>8</sup> thine hand upon him, remember the battle, do no more.<sup>2</sup>

his repentance not being sufficiently full, God further required him to pluck up his spirits if he could, and answer some further interrogations. 8. Wilt thou, in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? Wilt thou censure me as unjust in afflicting thee that thou mayest appear innocent? 9. 10. Art thou God's equal in infinite power, majesty, or glory? 11-14. Canst thou, as God, scatter abroad the tokens of thine anger; or exhibit thy frowns for the debasement and destruction of thy most powerful and insolent enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but if not, it becomes thee humbly to submit to my most afflictive providences. 15-24. But

destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

Ver. 11. [First try thy power against man, and if thou fail in humbling or conquering him, thy fellow, how wilt thou contend with God thy maker and judge? C.]

Ver. 19. [Chief of the ways of God. The greatest size of the *hippopotamus* is 17 feet in length and 7 in height—a description that in point of animal size and

tends with his Maker! But easily can that God who made, manages, feeds, lodges, and works these monstrous animals, provide for and manage me and all my concerns!]

CHAPTER XLI. Ver. 1, 2. And to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale out of the water! 3-5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children? 6. Wilt thou and thy partners in catching him make a feast upon his flesh, or part your shares of him

9 Behold, the hope of him is in vain;<sup>3</sup> shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who<sup>6</sup> then is able to stand before me?

11 Who<sup>7</sup> hath prevented me, that I should repay<sup>4</sup> him? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.<sup>5</sup>

13 Who can discover the face of his garment? or who can come to him with<sup>6</sup> his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His<sup>8</sup> scales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, *as out of* a seething pot or caldron.<sup>7</sup>

21 His breath kindleth coals, and a flame goeth out of his mouth.<sup>8</sup>

22 In his neck remaineth strength, and sorrow is turned<sup>9</sup> into joy before him.<sup>1</sup>

23 The flakes<sup>2</sup> of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.<sup>3</sup>

26 The sword of him that layeth at him cannot hold;<sup>4</sup> the spear, the dart,<sup>5</sup> nor the habergeon.<sup>7</sup>

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>3</sup> The hope of over-coming him is vain.

—C.

<sup>4</sup> Je. 32. 5. ch. 40. 2, 9; 94. 1 Co. 10. 22.

<sup>5</sup> Ro. 11. 35. ch. 22. 2. 31, 35-8.

<sup>6</sup> Whose debtor am I?—C.

<sup>7</sup> Ps. 24. 150. 12. 1 Co. 10. 26. 28. De. 10. 14. Ex. 12. 26.

<sup>8</sup> Structure of his frame.—M. Good.

<sup>9</sup> Or, within.

<sup>1</sup> Heb. strong pieces of shields, Eze. 29. 4.

<sup>2</sup> As from the rush, kindled over.

The Egyptians heated their ovens with dried rushes gathered from the marshes of the Nile.—C.

<sup>3</sup> It must be readily admitted, that if be- hemeth and leviathan be the river-horse and the crocodile, then 'no one would dream of interpreting these words literally; but if, on the other hand, behemoth, as elsewhere in this same book, be a generic and not a specific name; and if leviathan be for strength, courage, and natural defence, 'chief of the ways of God; and, by consequence, one of those extinct animals described by Cuvier and others, their might it be questionable were the description pronounced merely figurative. To the observers of nature, who have examined the wonderful night lamps afforded by various creatures, both by land and sea, to those who have further examined the terrible electrical powers possessed by others, the existence of an animal whose breath became luminous, and possessed of the electric power of literally sending 'sparks of fire' out of his mouth, will appear never extravagant in supposition nor impossible in fact. Had some ancient traveller spoken of a fish that 'wielded the lightning, and smote to death the wader of its waters,' this, some years ago, would have been pronounced absolutely false, or, at best, figurative; but the student of natural history would now instantly recognize it as a literal description of the gymnotus.

—C.

<sup>4</sup> Heb. sorrow rejoiceth.

<sup>5</sup> Destruction exulteth before him.—C.

<sup>6</sup> Heb. the fallings.

<sup>7</sup> They are terrified at the tumult of the waters.—C.

<sup>8</sup> Is shivered.—C.

<sup>9</sup> The battle-axe.—C.

<sup>1</sup> Harpoon.—C.

<sup>2</sup> Or, breastplate.

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>8</sup> He laugheth at the quivering of the javelin.—C.

<sup>9</sup> Heb. Sharp pieces of the potsherd.

<sup>1</sup> Is. 11. 15. Eze. 32. 14.

<sup>1</sup> He maketh the deep to boil as a caldron: he smelleth up the tide as a perfume.

Behind him glittereth a path-way; the deep is embowered with hoar.—M. Good.

<sup>2</sup> Or, who behave themselves without fear.

<sup>3</sup> Over proud man, who though terrified at the aspect of a mere creature, would yet madly challenge his Creator.—C.

CHAP. XLII.

<sup>1</sup> Ge. 15. 14. Je. 18. 14. 22. 17. 27. Mar. 10. 27. 14. 36. 15. 43. 15. Mat. 26. 25.

<sup>2</sup> Ps. 139. 27. 94. 11. He 4. 13. 1 Ch. 28. 9. Is. 60. 18. In. 21. 17.

<sup>3</sup> Or, no thought of thee can be kindred.

<sup>4</sup> Ch. 38. 2, 3.

<sup>5</sup> Pretendeth wisdom without knowledge.—M. Good.

<sup>6</sup> Ps. 40. 5; 130. 6; 131. 1; 73. 22. Pr. 30. 2-4. Ro. 11. 33.

<sup>7</sup> Ge. 18. 30. 32. Pr. 3. 5, 6. Is. 45. 11. With ch. 40. 7-8. 33. 34. 41. 32.

<sup>8</sup> Ask.—M. Good.

<sup>9</sup> Is. 55. 3. Ro. 10. 17. 15. 16. 1. Ac. 7. 56. Ep. 1. 17. Gal. 1. 16.

<sup>1</sup> This does not indicate a previous knowledge by hearing, and a present attainment by seeing, but a hearing of faith (Ro. 10. 17), which faith, purifying the heart (Ac. 15. 19. ch. 26. 18), enabled him to see God. Mat. 5. 8. In. 14. 7, 9.—C.

<sup>2</sup> Is. 6. 5. Ge. 18. 27. Eze. 16. 63; 36. 31. Ps. 51. 17; 73. 22. Lu. 18. 13; 7. 37. 47. Zec. 12. 10. ch. 40. 4. Eze. 9. 6. Je. 31. 39. Ja. 4. 10. 1 Th. 1. 13. ch. 2. 8. Jonah 3. 6.

<sup>3</sup> Da. 9. 3. Mat. 11. 21. 1. ch. 2. 11; 14. 1; 8. 11; 11. 7.

<sup>4</sup> Ch. 14. v. viii. xi. xv. xvii. xx. xxii. Ps. 51. 4.

<sup>5</sup> Job and his friends had all erred in their estimates of Providence; but Job had now confessed his fault to God, and humbled himself in dust and ashes; wherefore God bears witness to the work of grace in his heart, and rebukes the hardness of his friends in following his example.—C.

<sup>6</sup> Nu. 23. 1. 1 Ch. 15. 26. He. 10. 14. Ep. 5. 2.

<sup>7</sup> Mat. 5. 24.

<sup>8</sup> Eze. 14. 14. Ja. 5. 14. 16. Ge. 20. 17. 1 Jn. 5. 16.

<sup>9</sup> Heb. his face or person, ver. 9.

<sup>1</sup> De. 32. 6; 4. 6. Pr. 8. 36.

<sup>2</sup> Ps. 119. 59. ch. 34. 31, 32.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.<sup>8</sup>

30 Sharp stones<sup>9</sup> *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the 'sea like a pot of ointment.<sup>1</sup>

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.<sup>2</sup>

34 He beholdeth all high *things*: he *is* a king over all the children of pride.<sup>3</sup>

## CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his three friends submit themselves to him. 9 He accepteth and blesseth Job. 16 His age and death.

**T**HEN Job answered the LORD, and said, 2 I know that 'thou canst do every *thing*, and that<sup>1</sup> 'no thought can be withholden<sup>1</sup> from thee.

3 Who<sup>2</sup> *is* he that hideth counsel without knowledge?<sup>2</sup> therefore have I uttered that I understood not; things<sup>3</sup> 'too wonderful for me, which I knew not.

4 Hear, 'I beseech thee, and I will speak: I will demand<sup>3</sup> of thee, and declare thou unto me.

5 I have 'heard of thee by the hearing of the ear; but now 'mine eye seeth thee:<sup>4</sup>

6 Wherefore<sup>5</sup> I abhor *myself*, and repent in 'dust and ashes.

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to 'Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not 'spoken of me *the thing that is* right, as my servant Job *hath*.<sup>5</sup>

8 Therefore take unto you now 'seven bullocks and seven rams, and 'go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall 'pray for you: for 'him will I accept: lest I deal with you 'after your folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite 'went,

to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15-17. They, as well as his scales, are closely and inseparably connected. 18. His neesings, while he lies gaping in the sun, make a light to shine, and the water which he spouts up into the air reflects the sunbeams. His sparkling eyes

dart, javelin, arrows, or slinged stones can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage as if it were a boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him all marked with froth and foam, on the surface of the sea. 33. No animal on earth is

referred to. The enormous tail, 'like a cedar,' the impenetrable skin (ver. 7); the great mouth and formidable teeth (ver. 14); his lair among the reeds by the river's brink—all point to the great crocodile. P.]

REFLECTIONS.—If I am so unacquainted with animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty and his infinite majesty! If

and did according as the LORD commanded them: the LORD also accepted <sup>6</sup>Job.

10 And the LORD <sup>4</sup>turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then <sup>\*</sup>came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned <sup>\*</sup>him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.<sup>7</sup>

12 So the LORD <sup>9</sup>blessed the latter end of Job more than his beginning: for he had four-

A.M. cir. 2484.  
B.C. cir. 1520.

<sup>\*</sup> Heb. the face of Job, with Mat. 3. 17. Ep. 1. 6. 1 Pe. 2. 5. Pr. 3. 11. 12.

<sup>6</sup> Made him accepted in the Redeemer for whom he waited, ch. 19. 25.—  
c.

<sup>\*</sup> Ps. 14. 7; 126. 1; 69. 33. Pr. 22. 4. Lu. 14. 11; 23. 34. Ge. 20. 17.

<sup>†</sup> Heb. added all that had been to Job unto the double, &c.

<sup>\*</sup> Pr. 16. 7; 14. 20, with ch. 19. 13; 14. 30. 1.

<sup>\*</sup> Ro. 12. 15. He. 13. 1, 3; 12. 12. 1 Th. 5. 14. 1s. 35. 3. ch. 2. 11, with Am. 3. 6.

<sup>\*</sup> ch. 1. 2, 3; 8. 7. Ps. 119. 71. Mat. 19. 29. 1 Ti. 6. 17. Ja. 5. 11. He. 12. 11. 1s. 61. 7. Eze. 36. 11. De. 8. 16.

<sup>7</sup> What a picture is this of human character and human society! In sorrow, hu-

A.M. cir. 2484.  
B.C. cir. 1520.

miliation, and poverty, friends are few; but, when brighter prospects dawn, and when the sun of prosperity shines, a swarm of friends flit and flutter in the sunbeams. Presents flow upon the rich; but the poor, though hungry and naked, are overlooked and forgotten.—*P.*

<sup>\*</sup> Is. 49. 17-21.

<sup>8</sup> Turtle-dove or shining day.

<sup>9</sup> Sweet-smelling cassia.

<sup>1</sup> Fullness of paint, or ray of a ruby, carbuncle, or emerald.

<sup>†</sup> Ps. 144. 12. 1 Ki. 1. 3. Es. 2. 3.

<sup>‡</sup> Nu. 27. 7. Jos. 17. 4.

<sup>†</sup> Ps. 91. 16. De. 5. 16; 6. 1, 2. Pr. 3. 16.

<sup>†</sup> Ge. 50. 23. Ps. 138. 6.

<sup>†</sup> Pr. 17. 6.

<sup>†</sup> Ge. 15. 15; 25. 8. ch. 5. 26. Pr. 16. 32.

teen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He <sup>†</sup>had also seven sons and three daughters.

14 And he called the name of the first, Jemima;<sup>8</sup> and the name of the second, <sup>9</sup>Kezia; and the name of the third, Keren-happuch.<sup>1</sup>

15 And in all the land were no women found <sup>†</sup>so fair as the daughters of Job; and their father <sup>‡</sup>gave them inheritance among their brethren.

16 After this lived Job an <sup>†</sup>hundred and forty years, and <sup>†</sup>saw his sons, and his sons' sons, *even* four generations.

17 So <sup>6</sup>Job died, *being* old, and full of days.

in his afflictions. Now he fully perceives and faithfully and humbly acknowledges all. *P.*]

REFLECTIONS.—How serious and humble fellowship with God makes a soul! And it is a great mercy that, when he demands of us answers of obedience, we may freely demand of him knowledge and grace to answer his requirements. If his gracious convictions render us exceeding vile and loathsome in our own view, let us expect that our deliverance is at hand. <sup>†</sup>Jesus' blood and grace can more than balance our sins. Whom God humbles and pardons he delights to honour and acknowledge as his own. Yea, tenderly he regards his afflicted saints, notwithstanding their peevish quarrellings with him. He resents in the most humiliating

manner the injuries done to them by their angry friends: and he often finds them sadly mistaken who were positive of their being in the right. But it is pleasant to see saints reconciled to one another through Jesus' death, in order to their enjoyment of comfortable fellowship with God. And our consolation is certainly approaching when our repentance towards God, faith towards our Lord Jesus Christ, and forgiving kindness to and prayer for injurious friends, are become remarkable. God can easily make all things concur for the welfare or enrichment of his people. And it is absurd therefore to despair in distress, when this very book was written for our encouragement in it.—But was not Job a type of our blessed Redeemer? He was

infinitely rich and righteous; yet for our sakes he became poor, till he had not where to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable—in the manger—in the garden—on the cross—and in the grave! Stupendous and amazing were the troubles, the assaults, he suffered from God—from sinners—from saints! How tempted—how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a great church of Jewish and Gentile saints succeeded and proceeded from his troubles.

## THE BOOK OF PSALMS.

The Book of Psalms is one of the most extensive and useful in Holy Scripture, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Ps. lxxxviii., Ethan the lxxxixth, and Moses the xcth is certain. But whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jodithun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Ps. lxxiv. lxxix. cxxvi. cxxxvii., appear to have been composed after the captivity to Babylon was begun; but by whom we know not. The rest, including those two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals, and how often they serve as a key to the psalm, and are sometimes connected with it by the accentuating points, there is no real ground to suspect their authenticity. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that MASCHIL always signifies that the psalm is designed for *instruction*, Ps. xxxii. xlii. xliii. xlv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. MIGHTAM denotes the *precious* or *golden* nature of the psalm; as Ps. xvi. lvi. lx. ALTASCHITH, that the scope of the psalm is to deprecate *destruction*, Ps. lvii. lviii. lix. MUTHLABBEN, that the psalm was composed on the occasion of the *death of his son*, or of Goliath the *duellist*, Ps. ix. AIJELETH SHAHAR, that its subject is Jesus Christ, the *hind of the morning*, Ps. xxii. JONATH-ELEM-REHOKIM, that David is therein represented as a *mute dove among foreigners*, Ps. lvi. SHOSHANNIM, SHOSHANNIM-EDUTH, or SHUSHAN-EDUTH, may either signify that Christ and his people, who are *lilies*, or *lilies of the congregation or testimony*, are the subject of it; or that it was sung on an instrument of six strings, Ps. xlv. lx. lxx. lxxx., as SHEMINITH denotes an instrument of eight strings, Ps. vi. xii. MAHALATH may either signify the *disease*, and MAHALATH-LEANOTH the *afflicting disease*; or MAHALOTH may signify a wind-instrument of music, Ps. liii. lxxxviii. NEGINATH and NEGINOTH denote stringed instruments of music, Ps. lxi. iv. vi. liv. lv. lxxvii. lxxvi. NEHILOTH, wind ones, Ps. v. GITTITH, a musical instrument, or tune invented at Gath, Ps. viii. lxxxi. lxxxiv. ALAMOTH, the *virginals*, or a song to be sung by the virgins, Ps. xlvii. SHIGGAYON, or SHIGGAYON-ET, a song to be sung by the virgins, Ps. xlvii. SHIGGAYON, or SHIGGAYON-ET, a song to be sung by the virgins, Ps. xlvii.

## THE BOOK OF PSALMS.

xxxii. xxxvii. xlv. lviii. lxxiii. xci. cxxi. cxxv. cxxviii cxxix. IV. PETITIONARY; in which he bewails his own or the church's condition, and supplicates deliverance; as Ps. iii. v. vi. vii. x. xii. xiii. xvii. xx. xxv. xxvi. xxvii. xxviii. xxxv. xxxviii. xli. xlii. xliii. xlv. li. liv. lv. lvii. lix. lx. lxi. lxiii. lxiv. lxx. lxxi. lxxiv. lxxix. lxxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cxix. cxx. cxxiii. cxxx. cxxxii. cxxxvii. cxl. cxli. cxlii. xviii. Seven of these, in which the psalmist makes confession of his sin, viz. Ps. vi. xxii. xxxviii. li. cii. cxxx. cxliii., are called PENITENTIAL. V. EUCHARISTIC; in which he stirs up himself and others to praise and thank the Lord for his favours; as Ps. ix. xviii. xxx. xxxiii. xxxiv. lx. lxxv. lxxviii. xcv.—c. ciii.—cviii. cxi. cxiii. cxv.—cxviii. cxxii. cxxiv. cxxvi. cxxxiv.—cxxxvi. cxxxviii. cxliv.—cxlviii. cxlix. cl. But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same psalm that it is difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church, is often TYPICAL and so PROPHEPIC, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the SUPPLICATIONS respecting deliverances from or the destruction of enemies, are to be considered as real PREDICTIONS of the events, they being dictated by the inspiration of Him who can declare the end from the beginning.

[The Book of Psalms presents itself before the Editor united to all the music of the ear, the voice, and the heart. It has occupied much of his study, not as a mere subject of criticism, but as a light to Jesus in all his offices of Prophet, Priest, and King—and specially as a key to his inmost heart—a spiritual revelation and record of those 'prayers and supplications, with strong crying and tears,' which he offered up 'in the days of his flesh,' He. 5. 7, as well as a descriptive history of his kingdom of providence, grace, judgment, and glory, in all its periods, past, present, or to come.

To this conclusion the Editor was conducted by a process nearly as follows:—

1. From the confident reference to the Psalms made by our Lord himself.
2. From the equally confident reference of the apostles to the same authority; as, for example, amongst many others, Ac. 13. 33, where a psalm not unfrequently represented as descriptive of the instalment of David on his throne in Israel, is distinctly affirmed by the Holy Spirit to be descriptive of the sitting down of the glorified Saviour upon his throne in heaven.

3. By the evident insufficiency of every other principle of interpretation. Throughout the entire series of Psalms, he found so frequently and so constantly the character of *some one* so righteous, that to apply it to David would outrage all his history; and which, to apply to any mere man, would gainsay all observation and experience. But this righteous character, in all its various forms of exhibition, he found most exactly to correspond to the evangelical history of Christ: the conclusion was therefore inevitable—this character was that of Christ. It was in contemplating the first psalm that this conclusion first forced itself upon his mind. He had often heard that psalm, by what is called the principle of 'accommodation,' expounded as descriptive of the 'happiness of the godly,' contrasted with 'the misery of the ungodly;' and in this interpretation all ordinary authority induced him to acquiesce. Yet still did he feel himself unable to account for the fact—that the description so far exceeded the reality. 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper.' In real life he had never seen such a man; he had never read of such a one amongst the most eminent Scripture saints. Why then did the Spirit of God, in full command of all the words of truth, proceed to draw a moral picture so far surpassing the alleged original? This was a question to which no satisfactory answer was ever presented to his mind. Yet this was the very question that never ceased to recur demanding a solution. True he had found some excellent commentators, amongst whom may be recorded the honoured names of Gill, Romaine, and Horne, who had taught that the opening of this psalm was descriptive of Christ; but whereas for this opinion they assigned no obvious *principle of interpretation*, he found in it no positive satisfaction, because it appeared as much depending upon the principle of *accommodation* as that from which he was anxious to retreat. It was while thus puzzled between these two forms of authority, in neither of which he could discover any *principle of interpretation*, that his mind was earnestly turned to inquire whether any such *principle* actually existed. In human science he readily and clearly perceived its existence. He saw that if a book contained the names and descriptions of a thousand plants, the accomplished botanist might have some search, but no difficulty, in discovering, amidst the thousand, any plant whatsoever, and declaring its name, provided merely that the description were truly and fully drawn. To the inexperienced eye, many of the plants might appear not merely similar but the same; but the distinctive characteristics would, to the eye of the botanist, be as obvious as the sun at noonday. And were there, in the Scriptures, any such simple *principle* of interpretation as this, how easily might it be applied in directing our inquiries and settling our conclusions. And was there not such a *principle*, and was not this the very principle—the mere, but exact correspondence of the recorded description with the object described, and its obvious want of such exact correspondence with any other object? Of the existence and application of this principle the Editor soon found numerous examples in the New Testament; for instance, Ac. 2. 29–36. Now in many copies of the Scriptures lying before him he found this psalm distinctly interpreted as primarily descriptive of David, and only in some secondary or derivative and typical sense applicable to Christ. It is remarkable, however, that the apostle makes no such distinction, but directly affirms that it is a prophecy concerning our Lord. Now from what *principle* of interpretation does he draw this conclusion? From the simple and obvious principle that *it is not true concerning David*, 'for David (when he speaks) is not ascended into the heavens;' but is *literally true concerning Christ*, whom God hath 'raised up,' of which fact the apostles 'all are witnesses.' This principle perceived—and perceived it irresistibly commends itself to adoption—the meaning of the first psalm became most obvious. It did not describe any of the mere children of men from Adam, their head, downward. But the moment Christ is discovered, it is found exactly to correspond to the evangelical history of 'the days of his flesh.' It is, therefore, not a prophecy but a description of Christ—a moral, a spiritual picture of his character drawn by the Holy Ghost, by whom the holy men of old being moved did speak; and by which, before he appeared, the church knew what to expect; and by which, when he did appear, she should have instantly recognized her Lord.

The following are accordingly the principal rules of interpretation by which the Editor has been guided, and to which, however unimportant they may appear, he ventures to solicit the earnest attention of the disciples of the Bible.

1. The Old Testament is interpreted by the Spirit speaking in the New Testament; even as the 'perfect day' more clearly exhibits, but does not change, what is dimly seen at the dawn.

2. When one part of a psalm is thus, by the Holy Ghost, applied to Christ, every other part of the psalm must be applied to him in a way consistent with the analogy of faith in the other Scriptures.

3. When one psalm is found, by quotation in the New Testament, to apply to Christ, every parallel psalm must likewise apply to him.

4. When a description in the whole or part of a psalm is found absolutely inapplicable to any of the patriarchs, prophets, apostles, or other saints, but, at the same time, perfectly applicable to Christ, then, according to the principle above developed, that psalm is not to be interpreted of such patriarch, prophet, apostle, or saint, but of Christ in his person, qualifications, trials, warfare, victories, or kingdom.

cxlv. The old and the new meet and blend gloriously in the Psalms;—the old, with its gorgeous but instructive ritual, and its sublime but suggestive imagery; and the new, with its simple but glorious and cheering truths. Thus the Book of Psalms, standing midway between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. The Psalms can never be superseded in the service of the sanctuary. Alike in seasons of deepest sorrow and holiest rapture, the Christian will instinctively turn to them. P.]

## PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

**B**LESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.<sup>2</sup>

2 But his delight<sup>3</sup> is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither;<sup>4</sup> and whatsoever he doeth shall prosper.<sup>5</sup>

4 The ungodly are not so: they are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

## PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

**W**HY do the heathen rage,<sup>1</sup> and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex<sup>6</sup> them in his sore displeasure.

6 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

7 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

8 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

9 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

10 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

11 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

12 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

13 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

14 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

15 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

16 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

17 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

18 He shall say to the kings, I will bring them down, and will overthrow them: I will make them as a fable of the land.

19 He shall say to the rulers, I will bring them down, and will overthrow them: I will make them as a fable of the land.

A.M. cir. 3554.  
B.C. cir. 450.

## PSALM I.

a Ge. 49. 6. 2 Ch. 2. 7. 3. 4. 5. Pr. 1. 15. 4. 14. 15. Mi. 6. 10. Ps. 6. 8. 26. 4. 5. 119. 115. Je. 13. 17.

1 Or, wicked.

2 This psalm forms a suitable introduction to the whole book. It embodies the fundamental principles of all true piety and devotion. It shows the necessary and indivisible connection between the divine blessing and human happiness. Its date is unknown; its authorship is not stated; the occasion of its composition we cannot now discover; but its general tone and character give it a right to its place at the commencement of the book of Psalms.

3 Or, will.

4 Or, will.

5 Or, will.

6 Or, will.

7 Or, will.

8 Or, will.

9 Or, will.

10 Or, will.

11 Or, will.

12 Or, will.

13 Or, will.

14 Or, will.

15 Or, will.

16 Or, will.

17 Or, will.

18 Or, will.

19 Or, will.

20 Or, will.

21 Or, will.

22 Or, will.

23 Or, will.

24 Or, will.

25 Or, will.

26 Or, will.

27 Or, will.

28 Or, will.

29 Or, will.

30 Or, will.

A.M. cir. 2964.  
B.C. cir. 1040.

## PSALM III.

1 Ac. 5. 31. Ps. 45. 6; 110. 1-7. Da. 7. 10-14. Mat. 28. 18. 1 Th. 6. 15. Ep. 1. 22.

4 Heb. anointed.

5 Heb. upon Zion the hill of my holiness.

6 Or, for a decree.

7 Mat. 3. 17. 17. 5. Ac. 13. 33. Ro. 1. 4. He. 1. 5.

8 Or, for a decree.

9 Or, for a decree.

10 Or, for a decree.

11 Or, for a decree.

12 Or, for a decree.

13 Or, for a decree.

14 Or, for a decree.

15 Or, for a decree.

16 Or, for a decree.

17 Or, for a decree.

18 Or, for a decree.

19 Or, for a decree.

20 Or, for a decree.

21 Or, for a decree.

22 Or, for a decree.

23 Or, for a decree.

24 Or, for a decree.

25 Or, for a decree.

26 Or, for a decree.

27 Or, for a decree.

28 Or, for a decree.

29 Or, for a decree.

30 Or, for a decree.

31 Or, for a decree.

32 Or, for a decree.

33 Or, for a decree.

6 Yet have I set<sup>4</sup> my King upon my holy hill of Zion.<sup>5</sup>

7 I will declare the decree:<sup>6</sup> the LORD hath said unto me, Thou art my Son; this day have I begotten thee.<sup>7</sup>

8 Ask<sup>k</sup> of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

## PSALM III.

The security of God's protection.

A psalm of David when he fled from Absalom his son.

**L**ORD, how are they increased that trouble me? many are they that rise up against me.<sup>1</sup>

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked: for the LORD sustained me.

6 I will not be afraid of ten thousands of

PSALM I. Ver. 1. Blessed is the man. Rather, 'O the blessedness of that man' that man of a thousand, who walketh not in the counsel of the unjust, who withhold God's due of love and obedience; who standeth not in the way of transgressors, to meet them, or converse with them on their own terms; who sitteth not in the seat of the mocker of God's authority and institutions. Has any son of Adam ever realized these three negatives in character but Christ? Is not this then the Christ described by character? C.

Ver. 4. The imagery of the psalm is thoroughly oriental. The 'tree planted by the rivers of water' would not be exposed to the withering influence of a parched soil and scorching sun during the long rainless and cloudless summers. The chaff of the threshing-floor, driven away by the wind from the midst of the rich grain—what a picture of the wicked! P.

Ver. 6. Christ the truth is the way of the righteous to glory, Jn. 14. 6. Satan and lies are the way of the wicked to destruction. C.

REFLECTIONS.—How dangerous is the company of wicked men, and how headlong the progress of sin! They who walk in the counsel of sinners will inevitably

PSALM II. Ver. 1. Why do the heathen rage? The heathen nations being madly attached to idolatry and the Jewish people to self-righteousness, united in opposition to Christ, Ac. 4. 26; and for the same reasons all who inherit their principles still persevere in the same opposition. C.

Ver. 2. The kings of the earth set themselves, &c. 'Array or marshal' their hosts—their military power and cruel legal enactments and agents, as in the Jewish and Roman persecutions of the early Christians, or the terrible machinery of the Inquisition in the later days of the Reformation. C.

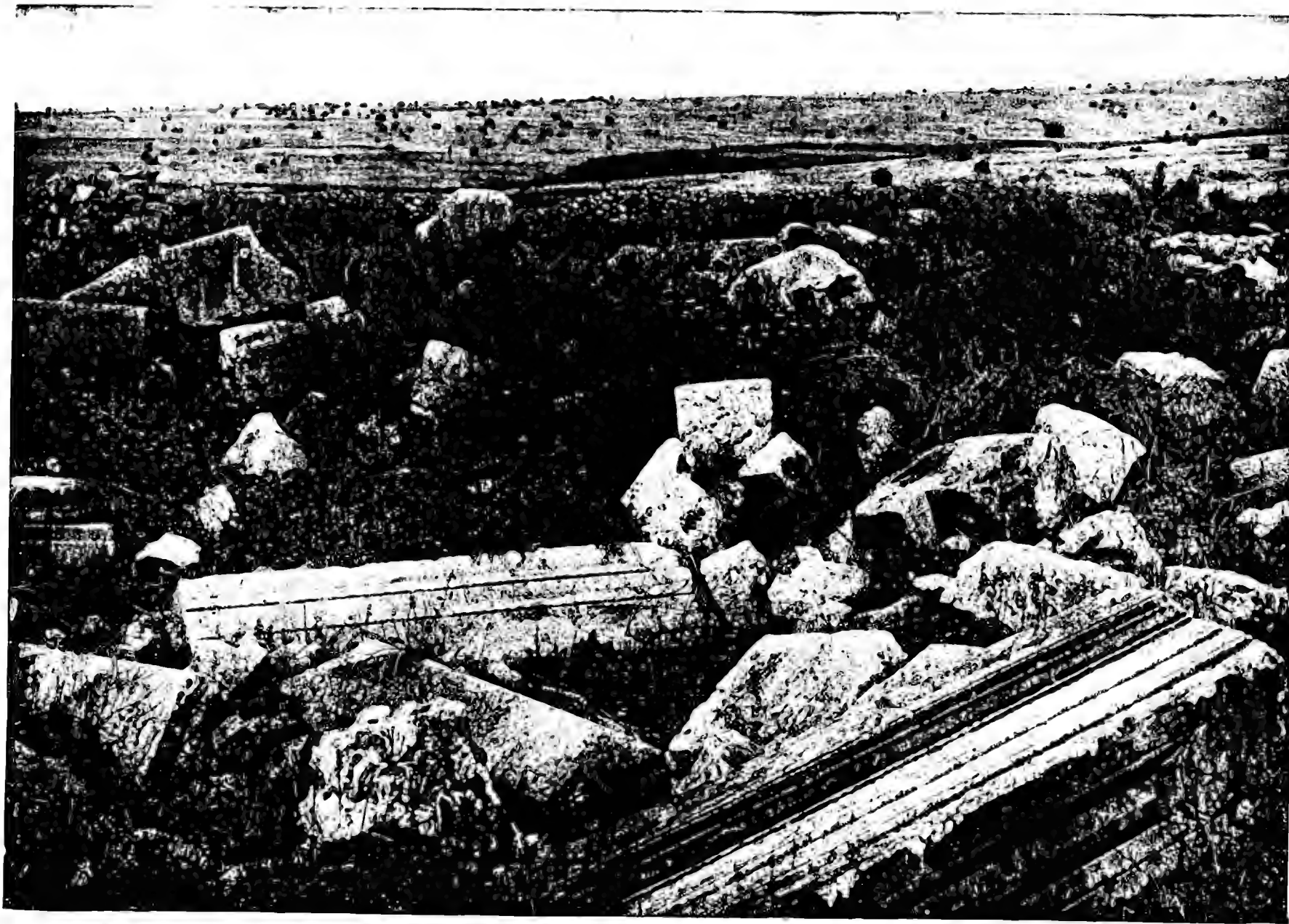
Ver. 3. The main purpose or object of this psalm is to celebrate the dignity, power, and ultimate triumph of the Anointed One. The ode is divided into four parts of three stanzas each. In the first, the presumptuous rebellion of the princes of the earth is mentioned, ver. 1-3. In the second, the Lord Jehovah expresses his contempt for the rebels, and announces his purpose to overthrow them by the agency of his Anointed One, ver. 4-6. In the third, the Anointed One declares his office, and his resolve to carry out Jehovah's will, and execute vengeance, ver. 7-9. In the fourth, a practical and solemn warning and admonition is given to the whole princes and people of the earth. P.

Ver. 4. LORD. ADONAI, not JEHOVAH, as in ver. 2, 7, 11.

Ver. 5. I will not be afraid of ten thousands of

The agents of hell, Jews and Gentiles, readily drop their private animosities to harmonize in opposition to him! If his cause is to be run down they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' person, as the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, endear them to himself. But dreadful is the judgment executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good they shall receive the deeper dam-





**R**UINS OF THE SYNAGOGUE AT CAPERNAUM—WHERE CHRIST HEALED THE MAN WITH THE WITHERED HAND. [PSALMS, ii: 7.]—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We give this view of the ruins of the synagogue at Capernaum because it was at Capernaum that our Saviour wrought the majority of his miracles and delivered many of his discourses. The ruins at Capernaum indicate that this was once a place of importance,

but now it is in a state of perfect decay and desolation. The ruins extend for half a mile along the coast and as far back into the interior. Here are fragments of ancient walls and foundations. The rank growth of bushes and weeds almost prevent travelers from making careful measurements. There are architectural fragments in the above synagogue which belong to a very ancient period. There are pieces of Corinthian capitals, architraves, elaborate friezes and pedestals.

David reproveth his enemies.

people, that have set *themselves* against me round about.

7 Arise,<sup>1</sup> O LORD; save me, O my God: for thou hast <sup>2</sup>smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation<sup>3</sup> *belongeth* unto the LORD: <sup>4</sup>thy blessing *is* upon thy people. Selah.

### PSALM IV.

1 David prayeth God to hear him. 2 He reproveth and exhorteth his enemies. 6 Man's happiness consisteth in God's favour.

To the chief<sup>1</sup> musician on <sup>2</sup>Neginoth, A psalm of David.

**H**EAR me when I call, O <sup>1</sup>God of my righteousness:<sup>2</sup> thou <sup>3</sup>hast enlarged me *when I was* in distress;<sup>3</sup> have mercy upon me,<sup>4</sup> and hear my prayer.

2 O ye <sup>1</sup>sons of men, how long *will ye turn* my<sup>2</sup> glory<sup>3</sup> into shame? *how long* <sup>4</sup>will ye love vanity, *and seek after leasing?* Selah.

3 But know that the LORD <sup>1</sup>hath set apart him that is godly for himself: the LORD <sup>2</sup>will hear when I call unto him.

4 Stand<sup>1</sup> in awe, and sin not: <sup>2</sup>commune with your own heart upon your bed, and be still. Selah.

5 Offer <sup>1</sup>the sacrifices of righteousness; and put<sup>2</sup> your trust in the LORD.

6 *There be* <sup>1</sup>many that say, Who will show us *any* good? LORD, <sup>2</sup>lift thou up the light of thy countenance upon us.

7 Thou <sup>1</sup>hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I <sup>1</sup>will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

### PSALM V.

A.M. cir. 2083.  
B.C. cir. 1021.

1 Is. 51. 9. De. 32. 36.  
Ps. 40. 17. 43. 1. 44. 20.  
Job 16. 10. Ps. 58. 6.  
1 Ki. 22. 24. Mi. 5. 1. La. 3. 30.  
o Is. 43. 11. Jonah 2. 9.  
Pr. 31. 31. Ho. 13. 4. Re. 7. 10. 19. 1. 7. 9. A. 6. 4. 12.  
p Ps. 115. 13. 72. 17. 28.  
9. Ep. 1. 3. He. 6. 14. 17. 18.

### PSALM IV.

1 Or, *overseer*.  
a Is. 38. 20. Ps. vi. 14.  
b Job 16. 3. 19.  
c Jn. 1. 29. 2 Co. 5. 21.  
Ps. 26. 1. 2. Is. 45. 24.

2 None but Christ hath righteousness (comp. Ro. 3. 10, with 5. 17), therefore he who can call upon the God of his righteousness is Christ.—C.

3 The psalmist has had experience of divine mercy and power exercised on his behalf. Past experience begets present confidence, and in the sequel he predicts his triumph.—P.

4 Or, *be gracious unto me*. Ps. 57. 1. 3. 56. 110. 4. 5.

d Ps. 58. 18. 2. 1. 6.  
e Ps. 3. 3. 30. 12. Job 20. 20.

f The glory of Christ was his God-head manifested in the flesh (Jn. 17. 5), with the manifestation of the Spirit promised to his church, 2 Co. 3. 7. The shame was the cross to which he was condemned, and which is still an object of reproach to Jew and Gentile, 1 Co. 1. 23. He. 12. 2. 13. 14.—C.

g Jonah 2. 8. Ps. 2. 1. 2. 12. 1. 2. 10. 25. 7. 16. Ex. 33. 16. 2 Ch. 16. 9. Ep. 1. 4.

h Ps. 34. 7. 4. 6. 15. 1. 2. 4. 26. Je. 5. 22. 7. 6. 7. 6. 6. 2 Co. 13. 5.

i Ps. 50. 14. 51. 19. De. 33. 19. Mal. 1. 11. 14. Is. 61. 8.

k Ps. 2. 12. 115. 9. 15. Is. 26. 4. Job 13. 15.

l Phil. 3. 18. 19. 2. 21. Ps. 17. 14.

m Ps. 80. 3. 7. 19. 119. 135. 21. 6. 44. 3. 67. 1. Nu. 6. 25. 26. Job 29. 3.

n 1 Pe. 1. 8. 15. 61. 10. Ps. 43. 4. with Ju. 9. 27. Is. 9. 3. 16. 48. 13.

o Job 11. 18. Ps. 3. 5. Le. 25. 18. 26. 5. De. 12. 10. 33. 27. 29. Eze. 34. 25. Ho. 2. 18. Pr. 3. 24.

A.M. cir. 2083.  
B.C. cir. 1021.

### PSALM V.

a Ps. 3. 4. 4. 1. 19. 14. 5. 2.

b Ex. 14. 15. 15. 1. 13. 18. 38. 9. 20. Ro. 8. 26. c Ps. 18. 1. 39. 91. 21. 44. 47. 19. 31. 31. 14.

d Ps. 130. 1. 6. 55. 17. 59. 16. 88. 13. 119. 147. 85. 1. 15. 20. 9. Mar. 1. 35. Mi. 7. 7. Hab. 2. 1.

1 Arrange, set in order, that is, the sacrifice of the altar—the true sacrifice, He. 10. 16.—C.

2 It is implied in this verse that the author of the psalm would on each morning conduct a regular service of praise and prayer. Whether in public or private is not indicated; but the probability is that he refers to worship in his household, as in a subsequent verse there is allusion to public worship in the temple.—P.

e Je. 44. 4. Hab. 1. 13. Ex. 15. 11.

f Ps. 94. 20. Re. 22. 15. A. 1. 5. 7. 14. 1. 5. Ec. 5. 4. Zec. 1. 8.

g Heb. *before thine eyes*.  
h Re. 21. 8. 22. 15.

i Lies. 'Leasing' is an old and very expressive Saxon word, signifying 'falsehood'.—P.

j Ps. 55. 23. Pr. 6. 16. 18.

k Heb. *the man of bloods and deceit*.  
l Jos. 24. 15. He. 4. 16. 12. 28. 29. Ro. 5. 20. 21. 1. Ki. 8. 30. Ps. 138. 2. 65. 2.

m Heb. *the temple of thy holiness*.  
n Ps. 25. 5. 14. 3. 8. 10. 86. 1.

o Heb. *those which observe me*, 2 Sa. 12. 14.

p Ps. 25. 4. 27. 11. 1. 36. 1. 4. 12. 2. 3. 14. 1. 4. Mat. 15. 18. 19. Ro. 1. 28. 31. 3. 10. 18. 8. 7. 8.

q Or, *steadfastness*.  
r Heb. *in his mouth*, that is, *in the mouth of any of them*.

s Heb. *wickedness*.  
t Ps. 140. 9. 10. 59. 5. 12. 13.

u Or, *Make them guilty*, Ro. 3. 19. 20. 7. 9. f 1 Ki. 12. 28. Ps. 9. 15. 16. 7. 14. 16.

v Or, *from their counsels*.  
w 15. 18. Ps. 13. 16. Hab. 3. 17. 18. Ps. 7. 16. 35. 27. 28. 40. 16.

God favoureth not the wicked.

### PSALM V.

1 David prayeth, and professeth to be constant in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.

To the chief musician upon Nehiloth, A psalm of David.

**G**IVE <sup>1</sup>ear to my words, O LORD; consider my <sup>2</sup>meditation.

2 Harken unto the voice of my cry, <sup>1</sup>my King, and my God: for unto thee will I pray.

3 My <sup>1</sup>voice shalt thou hear in the morning, O LORD; in the morning will I direct<sup>2</sup> my prayer unto thee, and will look up.<sup>3</sup>

4 For thou *art* not a God <sup>1</sup>that hath pleasure in wickedness; neither <sup>2</sup>shall evil dwell with thee.

5 The <sup>1</sup>foolish shall not stand in thy <sup>2</sup>sight: thou hatest all workers of iniquity.

6 Thou <sup>1</sup>shalt destroy them that speak leasing:<sup>2</sup> the LORD <sup>3</sup>will abhor the bloody and deceitful man.<sup>4</sup>

7 But <sup>1</sup>as for me, I will come *into* thy house in the multitude of thy mercy; *and* in thy fear will I worship toward thy holy temple.<sup>6</sup>

8 Lead <sup>1</sup>me, O LORD, in thy righteousness, because of <sup>2</sup>mine enemies; <sup>3</sup>make thy way straight before my face.

9 For<sup>1</sup> *there is* no faithfulness<sup>7</sup> in their mouth;<sup>8</sup> their inward part *is* very <sup>9</sup>wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy <sup>1</sup>thou them,<sup>1</sup> O God; <sup>2</sup>let them fall by their own counsels;<sup>2</sup> cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But <sup>1</sup>let all those that put their trust in

Ver. 7. This was never true of David the son of Jesse, hence it must be interpreted of the final victory of David's Lord. The parallelism of this with the second Psalm clearly refers it to Christ. C.—Allusion is probably made to wild beasts, to which David compares his enemies. God disarms them as one would disarm a lion or tiger, by breaking its jaw, or dashing out its teeth. P.

REFLECTIONS.—Whilst I here behold Jesus conflicting, crying, and conquering, and entering into his glory, let me think how often the greatest trials spring from whence we least expected them! from our own house, our near relations! How numerous the seed of the serpent; and how furious their opposition to Christ and his people! But if troubles drive us to our God and our duty, we shall be effectually protected and honourably exalted. Our cries of faith shall be speedily answered from his temple, his heaven, his Christ. Confederacies of foes unnumbered, and savage as wild beasts, shall but enhance and sweeten our salvation and blessings, and shall bring upon themselves fearful and lasting ruin.

PSALM IV. Ver. 6. *Who will show us.* The word *us* here discovers the believing church offering the only sacrifices of

PSALM V. Ver. 1. Who speaks these words, David or some other? whosoever he be, it appears from ver. 12 that his confidence lies in his being *righteous*. Now there is none righteous but Christ (comp. Ro. 3. 10; 1 Jn. 2. 1), the conclusion is therefore inevitable: this is a prayer of Christ, the Holy Spirit speaking by the prophet, foreshowing to the church how he would pray, as the same Spirit speaking in the evangelists has recorded for the church how he *did* pray. See especially Jn. xvii. C.

Ver. 7. The Hebrew word here translated 'temple' was applied to the *sanctuary* before Solomon's temple was built. Thus it is said Eli sat 'by a post of the temple of the Lord' at Shiloh, 1 Sa. 1. 9. Consequently the use of this word cannot be adduced as a proof that David was not the author of the psalm. P.

Ver. 10. Such petitions against enemies frequently occurring in the psalm have afforded occasion for infidels to object, and even for believers to plead a difference between the spirit of the Jewish and Christian dispensations. With those who sit in the 'seat of the scorners' we may not here plead, but with believers we must. 1. To them we say, By whom spake the prophets of old? by the Holy Ghost (2 Pe. 1. 22), never by their own spirit. 2. Does not God punish rebellious sinners according to this word? Certainly. Then does God ever *do* what the holiest may not entreat him to do? 3. Do not men, the very objectors, appeal to courts of law for redress of injuries? And may not Christ then appeal to his Father for the destruction of the works of the devil? 1 Jn. 3. 8. C.

REFLECTIONS.—Meditation is the director, fervour the life, faith the presenter, and a reconciled God in Christ as our own, the object, the morning's prayer.

fearful the ruin that awaits them! But their contrivances to dishonour Jesus Christ, and afflict his people, or to deliver themselves, shall be made the means of their aggravated woe.

PSALM VI. Ver. 1. *Rebuke me.* There is here but one speaker, and that he is Christ will appear from the quotation of ver. 8 in Mat. 7. 23. Let the candid and pious student of Scripture also consult He. 5. 7. C.

Ver. 5. These words are literal facts; God is not remembered by the *dead*—the dead bodies that lie in the *grave*, which very *death* and *grave* Christ came to conquer and destroy, He. 13. 14; 1 Co. 15. 57. C.

Ver. 7. There is great graphic power, and at the same time deep pathos, in this verse. The eye wasted away—its fire, and brightness, and beauty extinguished by continuous weeping. Dimness as of age creeping over it. All this arising from the unceasing persecutions of his enemies. P.

REFLECTIONS.—Not even kings are exempted from the common miseries of life! But it is hard to support under sore sickness and a wounded spirit at once: and yet God's dearest saints have often the largest shares of them. There is no relief under such a burden but to cast it on God. And when our sins have been great, our castings have been many. The

David's complaint in his sickness.

thee rejoice: let them ever shout for joy, because thou defendest them:<sup>3</sup> let them also that love thy name be joyful in thee.

For thou, LORD, wilt bless the righteous; with favour wilt thou compass him<sup>4</sup> as with a shield.

## PSALM VI.

1 David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

To the chief musician upon Sheminith, A psalm of David.

**O** LORD,<sup>b</sup> rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak:<sup>d</sup> O LORD, heal me; for my bones are vexed.<sup>1</sup>

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 For<sup>j</sup> in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night<sup>2</sup> make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart<sup>o</sup> from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.<sup>3</sup>

10 Let<sup>r</sup> all mine enemies be ashamed and sore vexed:<sup>4</sup> let them return and be ashamed suddenly.

## PSALM VII.

1 David prayeth against the malice of his enemies, professing his innocence. 10 By faith he seeth his defence, and the destruction of his enemies.

\*Shiggaion of David, which he sang unto the LORD, concerning the words<sup>1</sup> of Cush the Benjamite.

**O** LORD<sup>c</sup> my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he<sup>a</sup> tear my soul like a lion, rending it in pieces, while there is none to deliver.<sup>2</sup>

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, evil I have delivered him that without cause is mine enemy;)<sup>3</sup>

## PSALM VIII.

He seeth the destruction of his enemies.

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise,<sup>j</sup> O LORD, in thine anger; lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.<sup>5</sup>

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.<sup>6</sup>

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.<sup>7</sup>

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God,<sup>8</sup> which saveth the upright in heart.

11 God judgeth the righteous,<sup>9</sup> and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold,<sup>y</sup> he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit,<sup>1</sup> and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.

## PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief musician upon Gittith, A psalm of David.

**O** LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained<sup>1</sup> strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;<sup>2</sup>

A.M. cir. 2983.  
B.C. cir. 1021.

3 Heb. thou coverest over or protectest them.  
1 Ps. 112.1. 128. 1; 29. 11. 12-15.  
4 Heb. crown him, Ps. 32.10. Zec. 2.5.

### PSALM VI.

a Or, upon the eighth, 1 Ch. 15. 21. Ps. 12. title.  
b Ps. 38. 1. Je. 10. 24. He. 12. 6. Re. 3. 19. Is. 54. 9. 27. 8. 9. 2 Sa. 7. 14. c Ps. 2. 5.  
d Ps. 38. 8. 88. 4.  
e Ho. 6. 1. Job. 18. 19. Ex. 15. 26.  
f Job. 33. 19. Ps. 38. 2-8. 51. 2.

1 The writer was in deep distress. There was sorrow on his heart, and his body was wasted with disease or suffering. His very bones were pained. The word 'vexed' is now applied almost exclusively to mental distress; in former times it had a wider range of meaning, and was applied to any kind of suffering, mental or bodily.—P.

g Ps. 22. 14. 42. 4. 5. 77. 2-9. Mat. 26. 38.

h Is. 38. 17. Ps. 40. 1-3. 116. 1-7. 136. 13. 15. i Ep. 2. 7, 8.

j Ps. 30. 9. 88. 11; 115. 17. Is. 38. 18.

k Ps. 77. 2-9; 88. 1-18. La. 1. 16; 2. 11, 18, 19; 3. 49-50.

l Job 7. 3.

m Or, every night.

n Ps. 31. 9; 38. 10. Job 17. 7. La. 2. 11; 5. 17.

o Ps. 4. 2. 4. 119. 115; 139. 19. Lu. 13. 27.

p Ps. 145. 18; 131. 22; 40. 1. 4. Da. 9. 21-23.

q Ps. 56. 10; 116. 1. 55. 16. 55. 13; 118. 5; 120. 1; 34. 4. 6.

r If not with the eye of sense, yet with the ever-lightening eye of faith and hope, the psalmist sees his ultimate triumph.

s The Lord hath heard, and in his own time he will answer.—P.

t Ps. 7. 6. 9. 3; 28. 4. 35. 26. 40. 14. 15; 109. 29; 56. 9. 17. 13.

u See note on Ps. 5. 10.—C.

### PSALM VII.

B.C. cir. 1058.

a 2 Sa. xvi.

1 Or, business.

b Hab. 3. 1.

c Ps. 13. 5. 42. 11; 56. 11. 57. 1. 54. 1. 2 Co. 1. 10. Job 13. 15. Is. 50. 10.

d Pr. 19. 12. Is. 38. 13. Ps. 35. 15; 50. 22.

e Heb. not a deliverer.

f Job xxxi. 16. 17-19. Ac. 23. 1; 24. 16. Ps. 59. 3. 2 Co. 1. 12. 2 Sa. 16. 7, 8.

g 1 Sa. 24. 7. 26. 10. 17; 23. 5. 12. Ro. 12. 17; 19-21.

h David may here perhaps refer to one of those romantic incidents recorded of him when a fugitive. He saved Saul's life when he had him completely in his power.

i This was a sufficient refutation of the calumnious charge which, it appears, had now been brought against him.—P.

A.M. cir. 2946.  
B.C. cir. 1058.

k Is. 10. 6. Mal. 4. 1, 3. l Job 10. 9; 31. 21, 22. Ho. 9. 11. Pr. 10. 7.

m See note on Ps. 3. 2.—C.

n Ps. 94. 1, 2; 35. 1; 44. 23. 65. 12; 57. 20. Is. 3. 13. 14. 3; 30. 26. 21; 51. 9. Ex. 3. 7, 8.

o See note on Ps. 5. 10.—C.

p Ps. 48. 11; 58. 10. 11. Re. 16. 5; 18. 20; 19. 1-8; 11. 17, 18.

q Is. 30. 18. Ps. 48. 1. 75. 7, 8.

r Resume the judgment-seat, a prayer equivalent to that of the church (Re. 22. 20). 'Ever so, come, Lord Jesus!—C.

s Ps. 26. 1. 35. 24. 43. 1; 18. 20. 24. 17. 2. 3. 1 Sa. 24. 11.

t There is no presumption here. The psalmist makes no allusion to his personal religion, or his righteousness in the sight of God. A specific charge had been brought against him. He was conscious of his innocence and perfect integrity in so far as it was concerned.—P.

u Ps. 58. 6; 50. 16-22; 63. 11.

v 2 Sa. 7. 16. 1 Pe. 5. 10; 1. 5. Jude 1.

w 1 Sa. 16. 7. 1 Ch. 28. 9. Ps. 139. 1. Je. 11. 20; 17. 10. 20. 12. Re. 2. 23.

x Ge. 15. 1. Ps. 18; 91. 1-4. 84. 11. Pr. 11. 20.

y Heb. My buckler is upon God.

z Ps. 35. 1. 43. 1; 140. 12. 13. 12. 26. 35.

aa Or, God is a righteous judge.

ab Ps. 5. 4. 5; 50. 16-22. Zec. 11. 8. 1. 48. 22.

ac Mat. 3. 10.

ad De. 32. 41. Ecce. 21. 9-11. Is. 34. 6; 59. 17, 18; 13. 5.

ae De. 32. 23. 24. Ps. 45. 5. Job xviii. xx. xxiii.

af Job 15. 35; Is. 59. 4. Ja. 1. 15.

ag Heb. He hath digged a pit.

ah Ps. 15. 16; 140. 9-11. 17. 10; 17. 18. Ps. 5. 22; 26. 27. Eccl. 8. 15. vii. ix. 1 Sa. 26. 10.

ai Ps. 58. 10; 35. 28. Re. 16. 5. 19. 1. 2. Ex. xv.

### PSALM VIII.

B.C. cir. 1060.

a Ps. lxxxi. 84. title, with 1 Sa. xvii.

b Ex. 34. 6. 7. De. 28. 35. Is. 13. 15. Ps. 17. 17. 19. 11. 3. 4. 6. 12. 13. Phil. 2. 9-11.

c Mat. 21. 16; 12. 25; 19. 11. 1 Co. 2. 26, 27.

d Ps. 44. 16. 46. 10. Re. 6. 12-17; 19. 11-21.

e Ps. 111. 2; 19. 1-6. Job 30. 24. Ge. 2. 1.

f The pure air and cloudless sky of Palestine make the starry heaven a scene of wondrous beauty and glory. We cannot in this country form any just conception of the brilliancy of the stars and the soft new radiance of the moon. David was a shepherd. During the mild nights of summer he watched his flocks in the wilderness of Judah. How natural, then, that he, in these noble odes, should celebrate the splendour of the starry skies!—P.

David inciteth to praise God,

## PSALM X.

because of his righteous judgments.

4 What<sup>a</sup> is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For<sup>b</sup> thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou<sup>c</sup> madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 All sheep and oxen,<sup>3</sup> yea, and the beasts of the field;<sup>4</sup>

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

## PSALM IX.

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.

To the chief musician upon Muth-labben, A psalm of David.

I WILL<sup>a</sup> praise thee, O LORD, with <sup>b</sup>my whole heart: I will show forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right<sup>1</sup> and my cause; thou satest in the throne judging right.<sup>2</sup>

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end:<sup>3</sup> and thou hast destroyed cities; their memorial is perished with them.<sup>4</sup>

7 But<sup>5</sup> the LORD shall endure for ever: he hath prepared his throne for judgment;

8 And<sup>6</sup> he shall judge the world in righteousness.

A.M. cir. 2344  
B.C. cir. 1000.

<sup>a</sup> Job 7:17, Ps. 144:3; 80:17, He. 2:5-9; 15:40; 17:6, Da. 7:13.  
<sup>b</sup> Ge. 1:26-27; 2:7-25; He. 2:7-9; 1 Pe. 1:20, 21; Phil. 2:10-11.  
<sup>c</sup> Ge. 1:26, Mat. 22:27, 28; 1 Co. 15:27; Ep. 1:20-22; 1 Pe. 3:22; He. 1:2, Jn. 1:35; 17:2.  
<sup>1</sup> Heb. *Flocks and oxen all of them*. All animals, wild and tame.  
<sup>2</sup> Here again the reminiscences of shepherd life show themselves. The sheep and the oxen of the flocks and herds were subject to man, and even the wild beasts which preyed upon the flocks, but which the shepherd by his watchfulness and courage was able to drive away.—P.  
<sup>3</sup> Ps. 35:10; 36:7; 86:8; 104:24; 72:17-19; Ex. 15:10; De. 32:11; 33:20; Job. 11:7; 22:9; 17:17.  
<sup>4</sup> Ps. 139:14; 17:1; 14:5; 27:9; 30:11; 34:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1.  
<sup>5</sup> Ps. 68:12; Re. 6:12; 17:19; 11:21; 2 Th. 2:8, 9.  
<sup>6</sup> 1 Sa. xvi.—xviii. 2 Sa. ii. v. viii. x. xviii. xxi.  
<sup>7</sup> Heb. *thou hast made my judgment*.  
<sup>8</sup> Heb. *in righteousness*.  
<sup>9</sup> 2 Sa. v. viii. x. Ps. 110:5-7; 108:30; Pr. 10:7.  
<sup>10</sup> Ex. 14:13; Je. 51:64; Na. 1:9; Re. 14:8; Exe. 7:2-15.  
<sup>11</sup> Or. *The destructions of the enemy are come to a perpetual end; and their cities, and their strongholds, hast thou destroyed, &c.*  
<sup>12</sup> Ki. 19:25; Is. 37:36; 44:26; 45:11.  
<sup>13</sup> Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—C.  
<sup>14</sup> Ps. 90:2; 102:24, 46; He. 1:3.  
<sup>15</sup> Ps. 7:6; 75:7; 76:9; 89:14.  
<sup>16</sup> Re. 20:12, 13; Ps. 96:13; 98:9; 50:6; Ac. 17:31.

## PSALM IX.

B.C. cir. 1060 or 1020.  
<sup>a</sup> Ps. 139:14; 17:1; 14:5; 27:9; 30:11; 34:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1.  
<sup>b</sup> Ps. 86:11, 12; 114:1; 139:1, 2.  
<sup>c</sup> 1 Th. 1:7; 6:15, 16; 18:5; 19:5; Ps. 50:2; 83:16; Ro. 9:5.  
<sup>d</sup> Ps. 68:12; Re. 6:12; 17:19; 11:21; 2 Th. 2:8, 9.  
<sup>e</sup> 1 Sa. xvi.—xviii. 2 Sa. ii. v. viii. x. xviii. xxi.  
<sup>f</sup> Heb. *thou hast made my judgment*.  
<sup>g</sup> Heb. *in righteousness*.  
<sup>h</sup> 2 Sa. v. viii. x. Ps. 110:5-7; 108:30; Pr. 10:7.  
<sup>i</sup> Ex. 14:13; Je. 51:64; Na. 1:9; Re. 14:8; Exe. 7:2-15.  
<sup>j</sup> Or. *The destructions of the enemy are come to a perpetual end; and their cities, and their strongholds, hast thou destroyed, &c.*  
<sup>k</sup> Ki. 19:25; Is. 37:36; 44:26; 45:11.  
<sup>l</sup> Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—C.  
<sup>m</sup> Ps. 90:2; 102:24, 46; He. 1:3.  
<sup>n</sup> Ps. 7:6; 75:7; 76:9; 89:14.  
<sup>o</sup> Re. 20:12, 13; Ps. 96:13; 98:9; 50:6; Ac. 17:31.

## PSALM X.

B.C. cir. 1058.  
<sup>a</sup> Ps. 44:24; 131:3-22; 1:21; 9:30; 7:102; 15:8; 17:45; 15:64; 1:2.

ness, he shall minister judgment to the people in uprightness.

9 The<sup>a</sup> LORD also will be a refuge<sup>5</sup> for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When<sup>a</sup> he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.<sup>6</sup>

13 Have mercy upon me, O LORD: consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

14 That<sup>a</sup> I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The<sup>a</sup> heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The<sup>a</sup> LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Haggaion.<sup>7</sup> Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.

18 For<sup>a</sup> the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

19 Arise,<sup>a</sup> O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put<sup>a</sup> them in fear, O LORD; that the nations may know themselves to be but men. Selah.

## PSALM X.

1 David complaineth to God of the outrages of the wicked. 12 He prayeth for redress. 16 He professeth his confidence.

WHY standest<sup>a</sup> thou afar off, O LORD? why hidest thou thyself in times of trouble?

always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Ge. 17: 1) it was 'the Almighty God,' when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb (Ex. 3: 14) it was 'I AM,' when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the 'thousands of Israel,' the name is expanded, as it were, to embrace all the necessities of the time, and assure the faith of Moses in discharge of his arduous duties, Ex. 34: 6, 7. And when, in the fulness of the time, God hath sent forth his Son (Ga. 4: 4), and the Spirit of his Son (Ga. 4: 6), the excellence of his name is still further manifested in the baptismal title and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit, Mat. 28: 19; 2 Co. 13: 14. C.

Ver. 5. *A little lower than the angels*. The quotation of ver. 5 by our Lord, Mat. 11: 25; He. 2: 6, 7, evidences, beyond all doubt, that it is a description of Christ. C.

REFLECTIONS.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors now

ver. 14, proposing to show forth 'all his praise,' and it will be impossible to deny that the psalm is prophetically spoken in the person of Christ. C.

REFLECTIONS.—All success granted by God to us ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the most High in Christ, that is our infallible security against fear or danger. And though the wicked prosper for a time, they are marked for lasting destruction. And when God begins he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge for the object of their knowledge and trust! The more they know of him the more they will trust in him. Sweet shall be their songs of deliverance in the church in the ordinances below, but especially in

that this psalm is a description of Christ cruelly persecuted by Herod, ungratefully betrayed by Judas, impiously denounced by Caiaphas, and unjustly condemned by Pilate. C.

Ver. 9. *The poor*, that is, the poor in spirit, whose hearts have been emptied of all vanity and self-righteousness, Mat. 5: 3. C.

Ver. 10. The true meaning of this verse seems to be 'crushed, he sinks down; the poor man falleth under the power of the mighty.' The reference is not to oppressor, but to the oppressed; not to the tyrant, but the victim. P.—*Strong ones*. Literally exemplified in that affected humility with which the Inquisition was wont to deliver the martyrs of truth to the secular arm, and hypocritically to commend her victims to mercy. C.

Ver. 12. Seeing the tyranny and power of the wicked, and the helplessness of the oppressed, the psalmist appeals to God. He alone, infinite in wisdom and power, can succour and save the poor and needy. P.

Ver. 15. The appeal is here made to God as a righteous ruler. It is justice and not vengeance that the writer asks. There is nothing either harsh or cruel in justice. P.

Ver. 16. *Heathen are perished out of his land*. This expression refers the fulfilment of the psalm to that time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Re. 11: 15, and which shall eventuate in that

2 The wicked in his pride doth persecute<sup>1</sup> the poor: let them<sup>2</sup> be taken in the devices that they have imagined.<sup>3</sup>

3 For the wicked boasteth of his heart's<sup>4</sup> desire, and blesseth the covetous, whom the LORD abhorreth.<sup>6</sup>

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity.<sup>2</sup>

8 He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.<sup>6</sup>

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.<sup>7</sup>

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear;

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.<sup>1</sup>

## PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

A.M. cir. 2946.  
B.C. cir. 1058.

Is. 10. 12, 13.  
1 Heb. In the pride of the wicked he doth persecute.

c Ps. 16. 5, 16. Pr. 5. 22.

2 That is, the wicked and covetous, ver. 3.—C.

3 They attempt to wrong and defraud those who, from mental affliction, bodily suffering, or helpless social condition, are at the mercy of others.

4 Let them be taken (exposed and entrapped) in the very schemes which they had devised.—P.

d Ps. 35. 21, 25; 36. 2, 3; 57. 7, 8, 9.

e Heb. soul's.

f Pr. 28. 4, with Col. 3. 5.

g Or, the covetous blesseth himself, he abhorreth the LORD.

h The wicked man boasts in the gratification of his own lusts and passions. When he papers in business, he blesses, or congratulates himself—his own plans, energy and success; and he despises God.—P.

i Ex. 5. 2. Je. 2. 31.

k Or, all his thoughts are, There is no God, Ps. 14. 1; 53. 1. Ep. 1. 2.

l Ps. 36. 1-4. Ro. 3. 14-17.

m Is. 5. 12; 1. 5; 22. 12, 13; 28. 15; 29. 11; 42. 25. Ho. 4. 6, 7, 9.

n Ps. 12. 5. Pr. 29. 8. Mal. 1. 13.

o Is. 47. 8. Re. 18. 7. 1 Th. 5. 2, 3.

p Heb. unto generation and generation.

q Ro. 3. 14. Ps. 5. 9; 36. 3. Job 20. 13.

r Heb. deceits.

s Under his tongue, that is, under the keeping of his tongue, and ready, on occasion, to be brought forth.—C.

t Or, inquiry.

u In allusion, no doubt, to the serpent, whose deadly poison lies under the fang by which it inflicts the wound.—P.

v Pr. 1. 11, 12. Hab. 1. 14. Ps. 17. 11. Mi. 7. 2.

w Heb. hide themselves.

x Heb. in the secret places.

y Heb. he breaketh himself.

z Or, into his strong parts.

a Ps. 94. 7; 64. 5. Job 22. 13. Ec. 8. 12; 9. 9.

b Ec. 8. 11.

c Ps. 7. 7; 6. 9; 12. 19. Ex. 7. 5. Is. 5. 25; 9. 12; 33. 10. Mi. 5. 9.

d Or, afflicted.

e Ps. 74. 10, 18; 73. 8, 9. Ex. 5. 2.

f Ps. 9. 12. Ec. 12. 14. Pr. 11. 21. La. 6. 7.

g Ec. 4. 13. Pr. 11. 31. Je. 16. 17, 18; 25. 14. Ec. 7. 3, 8.

h Heb. leaveth.

i Ps. 68. 5; 146. 9. Ho. 14. 3.

j Ps. 37. 17. Job 38. 15. Ec. 30. 21; 31. 17.

k 2 Ki. 21. 12-15. Ps. 7. 9. Job 20. 27. Ro. 1. 18.

l Ps. 28. 10; 145. 13; 146. 10. Je. 10. 12.

m Da. 4. 34; 6. 26. 1 Ti. 1. 17; 5. 15, 16.

n Ex. 23. 27. Ps. 44. 2. 37. 55.

o ver. 12, 14. Ps. 9. 12. 18. Le. 26. 41. 2 Ch. 34. 27. Jer. 10. 1. Ps. 5. 5.

p Or, establish.

q Ps. 102. 17. Is. 65. 24. d. Is. 11. 4. ver. 14; Ps. 94. 1. 2. Lu. 18. 17.

r Ps. 17. 14. Psa. 2. 18. 19. Re. 1. 7. Lu. 17. 8; 12. 16-21.

s Or, terrify.

A.M. cir. 2946.  
B.C. cir. 1058.

c Ps. 64. 2-4; 57. 4; 59. 3; 10. 2-10.

d Heb. in darkness.

e If it be true, as the word of God testifies, that the heart is deceitful above all things, and desperately wicked (Je. 17. 9, see also Ro. 3. 10, 11, 19), then must this be a description of Christ, the upright in heart, in the days of his flesh: none else can claim that character.—C.

f 2 Ti. 1. 19. Ps. 75. 3; 52. 5; 58. 1, 2.

g Hab. 2. 20. Is. 66. 1. Zec. 2. 13. Ps. 115. 3.

h He. 4. 13. Je. 23. 24; 17. 10. Ps. 34. 15; 10. 10; 71. 9; 117. 2.

i Ps. 17. 3; 26. 1; 139. 23. 1 Pe. 1. 7. Ja. 1. 12.

j Ps. 4. 5; 10. 3. Ro. 1. 30. Pr. 6. 10-19.

k Ge. 19. 24. Job 18. 5-21; 20. 5-22; 21. 23; 22. 10. Is. 8. 14; 24. 17, 18. Ec. 38. 22.

l Or, hot burning coals.

m Or, a burning tempest.

n Ps. 75. 8. Ec. 2. 23; 23. 34. with Ge. 43. 34. 1 Sa. 14. 4. 23.

o 1 Ki. 18. 25. De. 32. 4.

p Ps. 45. 7.

q Ps. 5. 12; 34. 15. 1s. 62. 5. Zep. 3. 17. 2 Ch. 10. 9.

r Ps. 36. 1-4. Ro. 3. 14-17.

s Is. 5. 12; 1. 5; 22. 12, 13; 28. 15; 29. 11; 42. 25. Ho. 4. 6, 7, 9.

t Ps. 12. 5. Pr. 29. 8. Mal. 1. 13.

u Is. 47. 8. Re. 18. 7. 1 Th. 5. 2, 3.

v Heb. unto generation and generation.

w Ro. 3. 14. Ps. 5. 9; 36. 3. Job 20. 13.

x Heb. deceits.

y Under his tongue, that is, under the keeping of his tongue, and ready, on occasion, to be brought forth.—C.

z Or, inquiry.

a In allusion, no doubt, to the serpent, whose deadly poison lies under the fang by which it inflicts the wound.—P.

b Pr. 1. 11, 12. Hab. 1. 14. Ps. 17. 11. Mi. 7. 2.

c Heb. hide themselves.

d Heb. in the secret places.

e Heb. he breaketh himself.

f Or, into his strong parts.

g Ps. 94. 7; 64. 5. Job 22. 13. Ec. 8. 12; 9. 9.

h Ec. 8. 11.

i Ps. 7. 7; 6. 9; 12. 19. Ex. 7. 5. Is. 5. 25; 9. 12; 33. 10. Mi. 5. 9.

j Or, afflicted.

k Ps. 74. 10, 18; 73. 8, 9. Ex. 5. 2.

l Ps. 9. 12. Ec. 12. 14. Pr. 11. 21. La. 6. 7.

m Ec. 4. 13. Pr. 11. 31. Je. 16. 17, 18; 25. 14. Ec. 7. 3, 8.

n Heb. leaveth.

o Ps. 68. 5; 146. 9. Ho. 14. 3.

p Ps. 37. 17. Job 38. 15. Ec. 30. 21; 31. 17.

q 2 Ki. 21. 12-15. Ps. 7. 9. Job 20. 27. Ro. 1. 18.

r Ps. 28. 10; 145. 13; 146. 10. Je. 10. 12.

s Da. 4. 34; 6. 26. 1 Ti. 1. 17; 5. 15, 16.

t Ex. 23. 27. Ps. 44. 2. 37. 55.

u ver. 12, 14. Ps. 9. 12. 18. Le. 26. 41. 2 Ch. 34. 27. Jer. 10. 1. Ps. 5. 5.

v Or, establish.

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.<sup>3</sup>

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

## PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself in the assurance of God's judgments on the wicked, 6 and in the faithfulness of his promises.

To the chief musician upon Sheminith, A psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things.<sup>3</sup>

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.<sup>5</sup>

6 The words of the LORD are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.<sup>7</sup>

## PSALM XIII.

1 David complaineth of God's delay to help him. 3 He prayeth for preventing grace. 5 He trusteth in the divine mercy.

To the chief musician, A psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long



4 Lest<sup>a</sup> mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But<sup>b</sup> I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I<sup>c</sup> will sing unto the LORD, because he hath dealt bountifully with me.<sup>3</sup>

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief musician, A psalm of David.

THE fool<sup>a</sup> hath said in his heart, *There is no God.* <sup>b</sup>They are corrupt; they have done abominable works; *there is none that doeth good.*

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all<sup>c</sup> gone aside; they are all together become<sup>d</sup> filthy; *there is none that doeth good, no, not one.*

4 Have<sup>e</sup> all the workers of iniquity no knowledge? who<sup>f</sup> eat up my people as they eat bread, and call not upon the LORD.

5 There<sup>g</sup> were they in great fear:<sup>2</sup> for<sup>h</sup> God is in the generation of the righteous.<sup>3</sup>

6 Ye have<sup>i</sup> shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that<sup>j</sup> the<sup>k</sup> salvation of Israel were come out of Zion! when the LORD<sup>l</sup> bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

<sup>a</sup> Ps. 22, 7, 8, 9, 15, 37, 101, 125, 4, Ecce. 35, 10. <sup>b</sup> Heb. who will give, &c. <sup>c</sup> Ps. 25, 27, 130, 8, 15, 45, 17, Zec. 9, 9, Lu. 2, 10, 11, Ro. 11, 26. <sup>d</sup> Job 42, 10, 11, Ps. 126, 1, 2.

A.M. cir. 2946.  
B.C. cir. 1058.

g De. 32, 27. Ps. 25, 2.  
Ecce. 35, 10-15.  
h 2 Ch. 20, 12. 2 Ti. 1.  
12. Ps. 42, 11, 43, 5, 130, 4-8, 15, 12, 1-6.  
i Ps. ciii. cxvi. cxviii.; 40, 1-5.

3 The psalm closes with expressions of joy, thankfulness, and triumph. Though it begins with depression and sadness, it ends with joy. This is often observable in the Psalms. In the commencement it often occurs that the mind is overwhelmed with sorrow, and there is earnest pleading with God. Light, under the influence of prayer, breaks in gradually upon the soul. The clouds disperse, the darkness disappears; new views of the goodness and mercy of God are imparted, an assurance of his favour is brought to the soul; confidence in his mercy springs up in the heart; and the psalm that began with sorrowful complaining, ends with the language of praise and joy (Barnes).—P.

PSALM XIV.

a Ps. 10, 4, 53, 1.  
b Ps. 23, 1-5; cvi. 136, 1.  
c Tit. 1, 16. Mat. 12, 34; 15, 19. Je. 17, 9. Gen. 3.  
d Job 14, 4. Ro. 1, 21-31. Ep. 2, 1-3.  
e Ps. 11, 4, 33, 13. Ge. 6, 12. Ro. 3, 10-19.  
f Ec. 7, 29. Je. 2, 13. Ro. 2, 23.  
g Heb. drinking, is. 1, 6, 64, 6. Ps. 38, 5.  
h Ro. 3, 10. Ep. 2, 1-3. Tit. 3, 3. 2 Pe. 2, 13-15.  
i Is. 27, 11. 2 Co. 4, 3. 4. Ep. 4, 17, 18. Ro. 10, 12, 3.  
j Am. 8, 4. Mi. 3, 1-3. Ecce. 34, 2. Je. 10, 25.  
k Ps. 5, 5.  
l Heb. they feared a fear.  
m Is. 4, 1, 10, 4, 1, 2. Ps. 24, 6, 7, 13, 15, 112, 222, 30.  
n Righteous, that is, believers—justified by faith, Ro. 5, 1, and so, by the obedience of one made righteous, Ro. 5, 19. There is no other generation of the righteous, but those who are thus 'the children of God' by faith in Christ Jesus, Ga. 3, 26.—C.

A.M. cir. 2984.  
B.C. cir. 1020.

PSALM XV.

a Ps. 24, 3, 4, 5; 2, 6. Re. 14, 14. Ju. 3, 3-5. 2 Co. 1, 5.  
b Heb. sojourn.  
c Is. 33, 15, 16. Zec. 8, 10, 2 Co. 1, 12. Ac. 24, 16, 1, 1, 6.  
d Ec. 10, 16. Ps. 34, 13. Ex. 23, 1, Ja. 4, 11.  
e Or receive, or endure.  
f d Ki. 3, 14. Es. 3, 2. Ps. 101, 4, 110, 63, 115, 116. 3. Lu. 23, 9. Ro. 12, 11.  
g Ex. 20, 7. Mat. 5, 37.  
h He who having made a promise, or entered into an engagement, which, through miscalculation or unforeseen circumstances, will entail upon him serious loss; and yet nobly resolves to fulfil his engagement and bear the loss.—P.  
i Ex. 22, 25. Le. 25, 36. De. 23, 19. Ecce. 18, 17; 22, 12.  
j Ex. 23, 8. De. 16, 19.  
k 2 Pe. 1, 4-11. Je. 32, 39, 40. Ps. 125, 1, 2. Mat. 7, 25. Pr. 10, 25.

PSALM XVI.

B.C. cir. 1058.  
1 Or, golden psalm of David, Ps. lvi.-ix. title.  
a Ps. 17, 5, 8; 22, 8. Is. 42, 1, 50, 6-9. Ac. 2, 25, 13, 32.  
2 The quotation of this psalm (Ac. 2, 25-28), and its application to Christ, leave neither question nor difficulty in determining that Christ is the speaker.—C.  
b Zec. 13, 9. Ps. 31, 14; 91, 28, 26, 17, 21.  
c Heb. hat said. Many valuable MSS. and all the early translations, except the Chaldee, read, I have said.—C.  
d My Lord.—Adonai, my support.—C.  
e Job 22, 25, 7, 8. Ps. 50, 9, 10. Ro. 11, 37.  
f My goodness.—No good thing I expect but from thee.—Boothroyd.  
g Mal. 3, 17. Ep. 1, 11. Col. 1, 2, 4. 12, 20, 13, 20; 8, 15. Is. 62, 8. Ps. 119, 92.  
h Excellent, my glorified ones, my saints in heaven.—Horley.  
i Ps. 32, 10; 97, 7. Re. 14, 9-11.  
j Or, give gifts to another.  
k Ex. 23, 13. Jos. 23, 7. Ho. 2, 17.

PSALM XV.

The proper character of a citizen of Zion.

A psalm of David.

LORD, who<sup>a</sup> shall abide<sup>1</sup> in thy tabernacle? who shall dwell in thy holy hill?

2 He that<sup>b</sup> walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that<sup>c</sup> backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh<sup>2</sup> up a reproach against his neighbour.

4 In whose eyes<sup>d</sup> a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and<sup>e</sup> changeth not.<sup>3</sup>

5 He<sup>f</sup> that putteth not out his money to usury, nor<sup>g</sup> taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of a future resurrection, and life everlasting.

Michtam<sup>1</sup> of David.

PRESERVE me,<sup>a</sup> O God: for in thee do I put my trust.<sup>2</sup>

2 O my soul, thou<sup>b</sup> hast said<sup>3</sup> unto the LORD, Thou art my LORD: my goodness<sup>c</sup> extendeth not to thee;

3 But<sup>d</sup> to the saints that are in the earth, and to the excellent,<sup>e</sup> in whom is all my delight.

4 Their sorrows shall be multiplied that<sup>f</sup> hasten after another god:<sup>7</sup> their drink-offerings of blood will I not offer, nor<sup>g</sup> take up their names into my lips.

by the treachery of an unscrupulous foe, and now they saw opening before them an interminable vista of dangers, which would be the lot of the righteous in a time of anarchy and misrule. But the cowardly fears of his friends, so far from shaking David's trust in God, only gave him an occasion for pouring forth in song the firm and simple faith with which his heart was full. The psalm divides itself into two parts:—the first part (ver. 1-3) contains the questions put to David by timid followers, suggesting flight. The second part contains David's reply, expressing unshaken confidence in God. P.

Ver. 6. So he rained upon Sodom and Gomorrah, which are 'set forth for an example.' Jude 7, and so will he punish the finally impenitent in 'the lake of fire,' Re. 20, 15. C.

REFLECTIONS.—The saints' sorest temptations come as often from carnal friends as from their inveterate enemies; and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But while God is in Christ, in the church, and in heaven, they who trust in him need never despair. Nothing escapes his notice, and nothing shall escape without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should be in a terrible manner reward the wicked.

fill their room. Perilous are the times when piety towards God and integrity towards men cease—when all men seek their own, not the things of Jesus Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall, either before the throne of grace, or into the depths of hell! And though God for a time may seem to overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and if we have but faith he will never fail. When the saints' night of trouble is at the darkest, and their prayer fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice of wicked men shall ever be able utterly to destroy or deceive his people.

PSALM XIII. Ver. 2. The 'Man of sorrows,' who knew no joy but 'the joy set before him,' here speaks while he 'endures the cross,' and bears 'the contradiction of sinners.' C.

REFLECTIONS.—How painful to an exercised believer is the sense of God's absence and frowns! An hour is an age without his love! But the most precious saints are often exercised with long and constant sorrows; and their anxiety and vain contrivances to holiness will be of no avail, unless they have faith in Christ.

ward corruption. And there is great reason to bless God for the riches of his grace, if anything good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they eat up with pleasure, hate, reproach, persecute, and oppress the people of God, or neglect prayer to him! Or when they attempt to shame and banter poor saints out of their religion and dependence on him! But if God be for us, who can be against us? Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength! Let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

PSALM XV. Ver. 2. Let him that would search the Scriptures, not to give them a meaning, but to find it, read Je. 17, 9; Ro. 3, 10, 11, 19, and compare them with the character described in this verse, and then say, Is not this certainly the Christ? C.

Ver. 4. He that sweareth to his own hurt, and changeth not. Beareth true testimony, even when he knows it will be turned to his hurt. This Christ did when adjured by the high-priest, and, on his own testimony, perverted by the high-priest and council, the righteous was condemned, Mat. 26, 63-66. C.

REFLECTIONS.—Professors of religion have great need to examine themselves. Many have a place in

5 The<sup>a</sup> LORD is the portion of mine inheritance<sup>8</sup> and of my cup: 'thou maintainest my lot.

6 The 'lines are fallen unto me in pleasant places; yea, 'I have a goodly heritage.

7 I will 'bless the LORD, who hath given me counsel; my reins also instruct me in the night-seasons.

8 I<sup>a</sup> have set the LORD always before me: because *he is* 'at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my 'glory rejoiceth;<sup>9</sup> my flesh also shall rest in hope:<sup>1</sup>

10 For 'thou wilt not leave my soul in hell;<sup>2</sup> neither wilt thou suffer 'thine Holy One to see corruption.

11 Thou<sup>a</sup> wilt show me the path of life: 'in thy presence is fulness of joy; at thy right hand *there are* 'pleasures for evermore.

## PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride and eagerness to ruin him. 13 He prayeth against them in confidence of his hope.

A prayer of David.

HEAR 'the right,<sup>1</sup> O LORD, 'attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.<sup>2</sup>

2 Let<sup>a</sup> my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou<sup>a</sup> hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing:<sup>3</sup> I 'am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, 'by the word of thy lips I have kept *me from* the paths of the destroyer.<sup>4</sup>

5 Hold<sup>a</sup> up my goings in thy paths, *that* my footsteps slip not.<sup>5</sup>

6 I 'have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Show thy 'marvellous loving-kindness, O

<sup>a</sup> Ps. 119. 5. 121. 3. 7. 8. 9. 18. 10. 23. <sup>b</sup> Heb. *be not moved*. <sup>c</sup> Ps. 50. 15. 116. 2. 55. 16. 15. 65. 44. 58. 9. <sup>d</sup> Ps. 31. 21. 36. 7. 15. 63. 7. 9. Ro. 5. 20. 21. Ep. 2. 4. 7.

PSALM XVI. Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Nu. xiv.; and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening he is to the enjoyers.

Ver. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went: but it may include great distress of spirit, the grave, and the state of the dead.

next to fellowship with God that with ourselves is the most excellent and useful. But the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all-sufficient JEHOVAH. They who delight in God will delight in those who bear his image as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in him, need no idols or other sacrifices. And if we want to banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy are they who have God as their portion.

A.M. cir. 2946.  
B.C. cir. 1058.

<sup>a</sup> Ps. 73. 26. 142. 5. 23. 119. 57. La. 3. 24. Ro. 8. 17.

<sup>b</sup> Heb. *of my part*. <sup>c</sup> Ps. 94. 18. 99. 1. 4. 21. 28. 15. 2. 153. 10. 17. 10. 17.

<sup>d</sup> Pr. 3. 17. Is. 53. 11. He. 12. 2.

<sup>e</sup> Je. 3. 19. 1 Pe. 1. 4. Ep. 1. 18. 19. Ju. 20. 17. Ro. 8. 17.

<sup>f</sup> Ps. 72. 17. 19. Mat. 11. 25. 26. 18. 11. 2. 4. 48. 17.

<sup>g</sup> Ac. 2. 25. 1 Co. 10. 31. Ps. 73. 23. 26. 119. 168. 13. 18.

<sup>h</sup> Ps. 109. 31. Is. 42. 1. 50. 6. 9.

<sup>i</sup> Ge. 49. 6. Ac. 2. 26. Job 14. 14. He. 11. 35.

<sup>j</sup> Glory. As light is the glory of fire (Ex. 24. 17), so speech is the glory, the bright shining, of the intellect.—C.

<sup>k</sup> Heb. *dwell confidently*. <sup>l</sup> Ac. 3. 15. 27. 31. 13. 35.

<sup>m</sup> The Hebrew word *sheol*, here rendered 'hell,' does not signify 'the place of the damned,' but simply 'the state of the dead.'

The same fundamental idea is embodied in both members of this verse, namely, that the Messiah's submission to death would be only temporary:—his soul would not remain in the state of death separate from the body; and his body would not experience corruption.—P.

<sup>n</sup> Da. 9. 24. Lu. 1. 35. 14. Mar. 1. 24. Ac. 3. 14.

<sup>o</sup> Mat. 7. 14. Ac. 28. Ps. 21. 4. 1 Pe. 1. 21. Ro. 8. 17.

<sup>p</sup> Jude 24. Ps. 27. 5. 6. 110. 1. 5. He. 12. 2. 15. 53. 10. 12. Mat. 25. 33. 34. 1. 1 Pe. 1. 4.

<sup>q</sup> Ps. 36. 8.

## PSALM XVII.

<sup>a</sup> Ps. 7. 8. 18. 20. 43. 1. 15. 38. 3.

<sup>b</sup> Heb. *justice*. <sup>c</sup> Ps. 61. 1. 142. 6. 56. 19. 2 Ch. 7. 15. Ne. 1. 6. Da. 9. 19.

<sup>d</sup> Heb. *without lips of deceit*. <sup>e</sup> Ps. 7. 8. 43. 1. 18. 20. 23. 24.

<sup>f</sup> Job 23. 10. Ps. 139. 237. 9. 11. 5. 26. 2. Mal. 3. 23. 2. 1. 9. 4. 4. 4.

<sup>g</sup> That is, nothing for which I am unable and unprepared to answer. A declaration that in the lips of David had been Pharisaic ignorance and self-righteousness, but truth and soberness in the lips of David's Lord.—C.

<sup>h</sup> Ps. 39. 1. 2. Pr. 13. 3. Ja. 3. 2. Ac. 11. 23.

<sup>i</sup> Pr. 10. 10. 15. Ps. 119. 9. 11. Ro. 12. 2. 1. 5. 8.

<sup>j</sup> This fact was triumphantly verified in our Lord's victory over Satan, gained by the one 'sword of the Spirit.' It is written, Mat. 4. 7, 10. —C.

<sup>k</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>l</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>m</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>n</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>o</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

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A.M. cir. 2946.  
B.C. cir. 1058.

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<sup>k</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>l</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>m</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>n</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>o</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>p</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>q</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>r</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>s</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>t</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>u</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>v</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>w</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>x</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>y</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>z</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>aa</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>ab</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>ac</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>ad</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>ae</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

<sup>af</sup> Or, *that savest them which trust in thee from those that rise up against them*.<sup>6</sup>

thou that savest by thy right hand them which put their trust in thee from those that rise up against them.<sup>6</sup>

8 Keep<sup>a</sup> me as the apple of the eye, hide me under 'the shadow of thy wings,

9 From the wicked that oppress me,<sup>7</sup> from my deadly enemies,<sup>8</sup> who compass me about.

10 They<sup>a</sup> are enclosed in their own fat: 'with their mouth they speak proudly.

11 They<sup>a</sup> have now compassed us in our steps: they have 'set their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his 'prey, and as it were a young lion lurking<sup>1</sup> in secret places.

13 Arise,<sup>a</sup> O LORD; disappoint him,<sup>2</sup> cast him down: deliver my soul from the wicked, *which* is thy sword;<sup>3</sup>

14 From men *which* are thy 'hand,<sup>4</sup> O LORD, from men of the world, *which* have 'their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children,<sup>5</sup> and leave the rest of their *substance* to their babes.

15 As for me, 'I will behold thy face in righteousness: I shall be 'satisfied, when I awake, with thy 'likeness.

## PSALM XVIII.

David's psalm of thanksgiving for God's mighty deliverances and manifold blessings.

To the chief musician, <sup>a</sup>A psalm of David 'the servant of the LORD, who spake unto the LORD 'the words of this song, in the day *that* 'the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL<sup>a</sup> love thee, O LORD, my strength.<sup>1</sup>

2 The LORD is my 'rock, and my fortress, and my 'deliverer; 'my God, my strength,<sup>2</sup> in whom I will trust; my 'buckler, and 'the horn of my salvation, *and* my 'high tower.

3 I<sup>a</sup> will call upon the LORD, 'who is worthy to be praised: so shall I be saved from mine enemies.

4 The<sup>a</sup> sorrows of death compassed me, and the floods of ungodly<sup>3</sup> men made me afraid.

5 The sorrows<sup>a</sup> of hell compassed me about; the 'snares of death prevented me.

soul. It is called *supplication*, *seeking*, *knocking*, *inquiring*, to denote the humility and earnestness of our petitions. It is represented as a *crying*, *sighing*, *groaning*, and *breathing*, to signify our great pressures and necessities, and the great earnestness of our desires after relief. It is represented as a *looking* to, *talking* with, and *taking hold* of God, to denote the humble familiarity, importunate earnestness, and patient resignation necessary therein. From the gestures used in it, it is represented as a *bowing*, *kneeling*, *falling down*, or *standing before God*: and from its

6 In<sup>r</sup> my distress I called upon the LORD, and cried unto my God: <sup>he</sup> heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then <sup>the</sup> earth **shook** and trembled; the foundations also of the hills moved and were shaken, because he was wroth.<sup>5</sup>

8 There went up a <sup>smoke</sup> out of his<sup>6</sup> nostrils,<sup>7</sup> and fire out of his mouth devoured: coals were kindled by it.

9 He <sup>bowed</sup> the heavens also, and came down: and darkness<sup>8</sup> was under his feet.

10 And <sup>he</sup> rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He<sup>\*</sup> made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At <sup>the</sup> brightness *that was* before him his thick clouds passed, hail-stones and coals of fire.

13 The<sup>\*</sup> LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

14 Yea, <sup>he</sup> sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then<sup>b</sup> the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.<sup>9</sup>

16 He<sup>c</sup> sent from above, he took me, he drew me out of <sup>many</sup> waters.

17 He <sup>delivered</sup> me from my strong enemy,<sup>1</sup> and from them which hated me: for they were too <sup>strong</sup> for me.

18 They<sup>a</sup> prevented me in the day of my calamity: but the LORD was my stay.

19 He<sup>b</sup> brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD <sup>rewarded</sup> me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For <sup>I</sup> have kept the ways of the LORD, and have not wickedly departed from my God.

22 For<sup>d</sup> all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also <sup>upright</sup> before<sup>2</sup> him; and I kept myself from <sup>mine</sup> iniquity.<sup>3</sup>

24 Therefore<sup>e</sup> hath the LORD recompensed

A.M. cir. 2984 or 2956. B.C. cir. 1020 or 1048.

<sup>1</sup> Ac. 12.5. Ps. 130.1, 250.15. 153.4. 15. 17. 110.3.4. Ex. 2.23-25. Jonah 2.2.

<sup>2</sup> Ch. 30.27. <sup>3</sup> Ex. 19.16. Ps. 114. 4.6. Hab. 3.6.10. Job 26. 11. Je. 4.24. Eze. 38.19. 20.

<sup>4</sup> These words describe the great earthquake at the crucifixion, Mat. 27. 51-53.

<sup>5</sup> De. 32.22. 24. 1 Sa. 7.10. Job 1.16. Nu. 10. 35. Heb. 12.9.

<sup>6</sup> Smoke ascended in his anger.—*Answer.*

<sup>7</sup> Ps. 144.5. 97. 2. 77. 19. 15. 64. 1.2. Re. 10.1.

<sup>8</sup> These words and ver. 11 describe the miraculous three hours of darkness at the crucifixion, Mat. 27.45.—C.

<sup>9</sup> Ps. 68.17. 104. 3.4. He. 1.14. Hab. 3.8. Mi. 1.3.4. Na. 1.3.

<sup>10</sup> Ps. 27.5. 97. 2. 77. 19. 15. 64. 1.2. Re. 10.1.

<sup>11</sup> Hab. 3.4.5. Ps. 97. 3.4. Jo. 10.10. Ex. 9.23. 24.17.

<sup>12</sup> Ex. 19.18. 1 Sa. 2. 107. 10. 12. 18. Ps. 29. 3. 77. 18. Hab. 3.5.

<sup>13</sup> Jo. 10.10. 11. 1 Sa. 7.10. Hab. 3.11. Ps. 144. 6.15. 10.30.

<sup>14</sup> Ex. 14.21. 15.8. Ps. 106.9. 114. 3. 74. 15. 63. 1.13. 15.

<sup>15</sup> At the breath of the wind of thine anger.—*Answer.*

<sup>16</sup> Ps. 144. 7. 69. 1. 2. 130. 140. 1.3.

<sup>17</sup> Or, great waters, ver. 43. Re. 17.15.

<sup>18</sup> Title. 2 Co. 1. 10. He. 13.20.

<sup>19</sup> Saul.

<sup>20</sup> Ps. 38.10. 59. 4. 59. 3. Ep. 6.11. 12.2 Co. 12.7.

<sup>21</sup> 1 Sa. 30.6. Ps. 3. 1. 5. 2 Sa. 22. 6. 19. Ps. 12.16. 18.10-15. Is. 50. 10. 42. 5. 6. 11.

<sup>22</sup> Ps. 31.8. 118. 5. 40. 1. 3. 110. 7. 16. 2 Sa. 15. 25. Job 30.16.

<sup>23</sup> 1 Sa. 24.17-20. Ps. 7. 8. 19. 11. Is. 3. 10. 1. 16. 19. Co. 15.58.

<sup>24</sup> Ps. 119. 5. 10. 1. Lu. 1.6.2 Co. 1.12. 5. 14. 15. 7.1. Ac. 24.16.

<sup>25</sup> Ps. 119. 6. 15. 16. &c. Lu. 1.6. Is. 38.3.

<sup>26</sup> Ge. 6.9. Job 1.1.8.2 Ki. 20.3. Tit. 2.12. 2 Co. 1.12.

<sup>27</sup> Heb. with.

<sup>28</sup> Ps. 37. He. 12. 1. Mat. 5.29. 30.18. 8.9.

<sup>29</sup> There appears to be an acknowledgment here on the part of the psalmist that he had a corrupt nature, that he had a tendency to sin, which, had he not restrained, would have led him into open and grievous violations of God's law. He curbed his evil propensities, and governed his passions; and now he shows that the Lord who had endowed him with restraining grace, had also showered down upon him temporal favours.

<sup>30</sup> Mine iniquity may seem to identify the psalm with David, and disallow its applicability to Christ. But it is said by Isaiah (53.6) that the 'Lord laid on him the iniquity of us all.' Iniquity therefore he calls *mine* as a burden, though *ours* as a production.

<sup>31</sup> Ps. 11. 1. 1 Co. 15. 58. Ga. 6.7. 8.1 Ti. 4.8.

A.M. cir. 2984 or 2956. B.C. cir. 1020 or 1048.

<sup>1</sup> Heb. before his eyes.

<sup>2</sup> See note on ver. 3.—C.

<sup>3</sup> 1 Ki. 8.32. Mat. 5.7. 8. Ps. 25.8.

<sup>4</sup> Pr. 3.34. Ro. 2. 4.5. 8.9. Ja. 2.13. Le. 26. 23. 24. Ps. 109.17-19. 112.5.

<sup>5</sup> Or, wrestle.

<sup>6</sup> 1 Lu. 1.52. 53. Ps. 12. 5. 22. 24. 34. 19.

<sup>7</sup> Afflicted, not necessarily a promise for all afflicted persons, some of whom may be under divine wrath, but to those who spiritually 'mourn,' unto whom our Lord has promised that they shall be comforted, Mat. 5.4.—C.

<sup>8</sup> Pr. 6. 10. 17. Ps. 37. 35. 39. 73. 17-19. Is. 2.11. Job 41.12.

<sup>9</sup> Job 20.3.4. Ps. 37.6. 119.105. Mi. 7.8.9. Pr. 6. 23. 20. 27. Ep. 3. 17-19. 6. 10. 19.

<sup>10</sup> Or, lamp.

<sup>11</sup> Phi. 4. 13. 2. 12. 13. 12. Is. 10.12. Zec. 10. 12. Is. 31.

<sup>12</sup> De. 32.4. Da. 4. 37. Re. 15.3.

<sup>13</sup> Ps. 12.6. 119. 140. Pr. 30.5.

<sup>14</sup> Or, refused.

<sup>15</sup> Ge. 15.1. Ps. 91. 4. 17. 7.8.

<sup>16</sup> De. 32.30. 1 Sa. 2.2. Ps. 80.8. Is. 45.5. 22.

<sup>17</sup> 2 Co. 3.5. Ps. 92.10. 129. 4. 8. 28. 38.8. Is. 45.1.5. Phi. 1.6.

<sup>18</sup> Hab. 3.19. Is. 33.16. 58.14. De. 32. 13. 33. 29.

<sup>19</sup> The ancient cities and villages of Palestine were almost universally built on eminences, so as to be secure from attack, and easily fortified. 'High places' were places of safety. God had in his infinite mercy placed the psalmist out of the reach of his enemies.

<sup>20</sup> Or, with thy meekness thou hast multiplied me.

<sup>21</sup> Job 18.7. 36.16. Pr. 4.12. Ps. 94.18.

<sup>22</sup> Heb. mine anklies.

<sup>23</sup> 2 Sa. v. viii. x. xviii. xx. Ps. 110. 1.7. 1 Sa. xvii. xviii. xlii. xviii.

<sup>24</sup> xxx. Ge. 49.8-10. Is. 53. 10. 12. Re. 17. 14. 19. 12-20. 19.

<sup>25</sup> Eze. 30.24. ver. 32. 15. 54. 17.

<sup>26</sup> Heb. caused to bow.

<sup>27</sup> Ge. 49.8. Jos. 10.24. Ex. 23.27.

<sup>28</sup> Every carnal mind is enmity against God, and therefore every believer had first to be subdued as an enemy. The verse also includes those impotent nations whom the Father will cast down for their rebellion against the Son.—C.

<sup>29</sup> 1 Sa. 28.6. Job 27.9. 35.12. Pr. 1. 28. Eze. 8. 18. Is. 1.15. Je. 1.11. 12. 12. Mi. 3.4. Zec. 7.13.

<sup>30</sup> See the reason of this refusal of God to answer and save, Mat. 23. 23. Lu. 13.24. —C.

<sup>31</sup> Da. 2. 34. 35. 44. Zec. 10.5. Is. 10.6. Mi. 7. 10. Mal. 1.3.

<sup>32</sup> 2 Sa. 3.1. xviii. xx. 2 Sa. v. vii. x. Ps. 60. 8. 108. 9. 22. 27-31. lxxiii. ex. 15.55.

me according to my righteousness, according to the cleanness of my hands in his <sup>eyesight</sup>.

25 With<sup>a</sup> the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright:

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.<sup>6</sup>

27 For<sup>a</sup> thou wilt save the afflicted<sup>7</sup> people; but wilt bring down high looks.

28 For<sup>a</sup> thou wilt light my candle:<sup>8</sup> the LORD my God will enlighten my darkness.

29 For<sup>a</sup> by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, <sup>this way is</sup> perfect: <sup>the word</sup> of the LORD *is* <sup>tried</sup>: <sup>he is</sup> a buckler to all those that trust in him.

31 For<sup>a</sup> who *is* God save the LORD? or who *is* a rock save our God?

32 <sup>It is</sup> God that girdeth me with strength, and maketh my way perfect.

33 He<sup>c</sup> maketh my feet like hinds' *feet*, and setteth me upon my high places.<sup>1</sup>

34 He<sup>d</sup> teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me <sup>the shield</sup> of thy salvation: and thy right hand hath holden me up, and thy gentleness <sup>hath</sup> made me great.<sup>2</sup>

36 Thou hast <sup>enlarged</sup> my steps under me, that my feet<sup>3</sup> did not slip.

37 I<sup>b</sup> have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou <sup>hast</sup> girded me with strength unto the battle: thou hast subdued<sup>4</sup> under me those that rose up against me.

40 Thou hast also given me <sup>the necks</sup> of mine enemies; that I might destroy them that hate me.<sup>5</sup>

41 They<sup>b</sup> cried, but *there was* none to save them; *even* unto the LORD, but he answered them not.<sup>6</sup>

42 Then did I <sup>beat</sup> them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from <sup>the strivings</sup> of the people; <sup>and</sup> thou hast made me the



PSALM XX.

1 The church bleaseth the king in his exploits. 7 Her confidence in God's succour.

To the chief musician, A psalm of David.

THE LORD<sup>a</sup> hear thee in the day of trouble;<sup>1</sup> the name of the God of Jacob defend thee.<sup>2</sup>

2 Send thee help<sup>3</sup> from the sanctuary, and strengthen thee<sup>4</sup> out of Zion.

3 Remember all thy offerings, and accept thy burnt-sacrifice. Selah.<sup>5</sup>

4 Grant<sup>6</sup> thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed: he will hear him from his holy heaven<sup>6</sup> with the saving strength of his right hand.<sup>7</sup>

7 Some<sup>8</sup> trust in chariots, and some in horses: but we will remember the name<sup>8</sup> of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save,<sup>9</sup> LORD: let the king hear us when we call.

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of further success.

To the chief musician, A psalm of David.

THE king<sup>a</sup> shall joy in thy strength,<sup>1</sup> O LORD; and in thy salvation how greatly shall he rejoice!<sup>2</sup>

2 Thou<sup>a</sup> hast given him his heart's desire, and hast not withholden the request of his lips. Selah.<sup>3</sup>

3 For<sup>a</sup> thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.<sup>4</sup>

4 He<sup>a</sup> asked life of thee, and thou gavest it him, even length of days for ever and ever.<sup>5</sup>

5 His<sup>a</sup> glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For<sup>a</sup> thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For<sup>a</sup> the king trusteth in the LORD; and through the mercy of the most High he shall not be moved.

8 Thine<sup>a</sup> hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

A.M. cir. 968.  
B.C. cir. 1030.

PSALM XX.

a Ps. 50.15. 91.13. Is. 49.6. 52.4. 58.9.

1 Th. 1. 4. hymn

designed to be used

customary on such

casions to offer up

special sacrifices at

the national sanctu-

ary, and to make

special supplications.

David composed this

beautiful and appro-

priate psalm as part

of the special liturgy.

It breathes forth a

spirit of earnest

piety, of confident

faith, and of hope in

ultimate victory, even

in the face of a power-

ful foe.—f.

b Ps. 118. 10-12. Pr. 18.

to ver. 5. 7. Is. 50. 10; 25.

4.

2 Heb. set thee on

an high place.

3 Heb. thy help.

c K. 1. 8. 45.

4 Heb. snuff out thee.

d Heb. turn to

ashes or make fat.

Lev. 24. 1. K. 1. 13. 2.

Ch. 7. 1. Is. 60. 7. 1 Pe. 5.

5

5 See note on Ps. 3.

2.—c.

c 1 Jn. 5. 14. 15. Ps. 21.

2. Jn. 16. 2. ver. 5.

g Ps. 13. 5. 24. 1. Is. 12.

12. 6. 10.

h 1 Sa. 17. 45. Mt. 4. 5.

Ex. 17. 15. Je. 50. 2. 34.

Ps. 60. 4. 12. 118. 5-16.

i Ps. 18. 50. 28. 8. 18. 49.

8. He 5. 7. 13. 20.

6 Heb. from the

heaven of his holiness.

7 Heb. by the

strength of the sal-

vation of his right

hand.

f Is. 31. 1. Ps. 31. 16. Pr.

21. 31. Je. 17. 5.

g 2 Ch. 14. 11; 20. 12.

20. 28. 15. 50. 10.

8 Note on Ps. 8. 1.—c.

i Ju 5. 31. Ps. 140. 9.

34. 21. 22.

n Ps. 118. 25; 72. 4.

PSALM XXI.

a Ps. 72. 1. 30. 6; 28. 7.

99. 4. 7. 18. 50. 7. 9.

1 This was fulfilled,

when he that was

crucified in weakness

was raised in power.

Ep. 1. 19. 20. 2 Co. 13. 4.

—c.

b Ps. 13. 5. 6; 118. 14.

He. 12. 15. 33. 10-12.

2 Ps. xx. was in-

tended to be sung by

a devoted and faith-

ful people before

battle; this psalm was

designed to give ex-

pression to their feel-

ings of gratitude and

joy for victory achiev-

ed. The Lord had

heard the prayers of-

fered up; he had

overthrown their

foes; and now they

unite in a song of

thanksgiving.—f.

c Ps. 20. 4. 5; 66. 10. 20.

Jn. 11. 42. He. 7. 25.

3 See note on Ps. 3.

2.—c.

d 1 Sa. 16. 13. 2 Sa. 2. 4.

5. 3. Ps. 45. 3. Ac. 2. 28.

He. 2. 9. Ca. 3. 11.

e 2 Sa. 7. 19. Ps. 131. 16.

61. 6. 16. 10. 11; 72. 15.

He. 7. 25. Re. 1. 18.

f No one can read

these words and then

apply the psalm to

any but Christ and

his church.—c.

g 2 Sa. 7. 8. 9. 16. Phil.

2. 7-11. Ep. 1. 20-22. 1

Pe. 3. 22. Mat. 28. 18. Ps.

110. 1.

h Ps. 32. 1. 110. 1. 45.

7. 72. 17. Ac. 2. 28; 3. 2.

i Heb. set him to be

blessings. Ge. 12. 2.

j Heb. gladdened

him with joy. Ac. 2.

28. Ps. 4. 6. 7. 10. 11.

k 1 Sa. 30. 6. Ps. 26. 17.

31. 14. 91. 22. 1. 8. 50. 7.

9. 80. 21-30; 110. 1.

l Am. 9. 2. 3. 2 Sa. 3.

12. viii. x. xviii. xx. xxi.

Ps. 80. 23; 72. 9; 110. 5. 6.

2. 9.

A.M. cir. 2068.  
B.C. cir. 1033.

PSALM XXII.

monarch; he was

crowned with tri-

umph; or it may

have originally indi-

cated some such real

event as is recorded

in 2 Sa. 12. 26. when

David, having con-

quered Rabbah,

took their king's

crown from off his

head, and it was set

on David's head.—f.

g Ps. 2. 14.

h Or. thou shalt

set them as a butt,

Job 7. 20. 16. 12. La. 3.

1.

6 Heb. shoulder.

g Ps. 7. 11. 102. 4. 6-10.

g Job 9. 19. Ps. 57. 11;

72. 1.

7 Re. 11. 15-17; 19. 1-

6; 18. 20. 10. 5-7. Ps. 58.

10. 11. 48. 11.

PSALM XXII.

B.C. cir. 1022.

1 Or. The And of

the morning.

a Mat. 27. 45. Lu. 24.

44. Mar. 15. 34. He 5. 7.

Ps. 31. 14-16. 40. 17.

2 Heb. from my

salvation.

b La. 1. 8. 12. with He.

5. 7. Jn. 11. 42. Mat. 20.

38. 2.

3 Heb. there is no

silence to me.

c La. 15. 11. Jos. 24. 19.

Dc. 3. 1. 1. 1. 1. 1.

d De. 10. 21. Ps. 65. 1.

4 Thou inhabit-

est the sanctuary

amid the praises of

1. 1. 1. 1. 1. 1. 1. 1.

He that dwelleth in

love, dwelleth in God,

and God in him.

1 Jn. 4. 16. 5. 2. and

dwells in the utter-

ance of his name.

and the praises of

his people—spiritual

Israel.—c.

e Ro. 4. 18-20. He. 11.

13. Ge. xii. xiv. xix.

Xvi. xxi. xxiii. Ex.

vii. xiv. 2. 21. Ps. 107. 6.

13. Ju. iii. vii. x. 1. Sa.

vii.

f Ro. 9. 33. Is. 28. 16.

Ps. 25. 2. 3. 6. 7.

g Job 25. 6. Is. 47. 14.

53. 2. 4. Phil. 2. 7. 8.

8 That I am

counted and treated

as a worm, trampled

upon by the foot of

the despoiler.—c.

i Ps. 31. 11; 35. 15. 41.

65. 12. 136. 7. 9. 10. 19.

20. 89. 50. 51. Mat. 12. 24.

71. 19. 9. 11. Lu. 23. 2. 5.

6. 8.

7 Mar. 15. 20. Mat. 9.

24. 27. 50. 19. 43. Is. 57. 4.

37. 22. Ps. 44. 14. 109. 25.

Job 10. 14. 10.

6 Heb. He rolled

himself on the LORD.

g Ps. 91. 14.

7 Or. If he delight

in him.

8 These things were

fulfilled in the cruel

scolding of the chief

priests, scribes, and

others during our

Lord's crucifixion.

Mat. 27. 39-43.—c.

i Ps. 139. 15. 16; 71. 6.

Je. 31. 22. Is. 7. 14. 9. 6.

n Ps. 71. 5. 17. Is. 49. 1.

2. Lu. 2. 40-52.

9 Or. keep me in

safety.

o Is. 46. 3; 49. 1. 2. Ps.

71. 6. 89. 25. Jn. 20. 17.

p Ps. 6. 5. 10. 11; 13. 1-3.

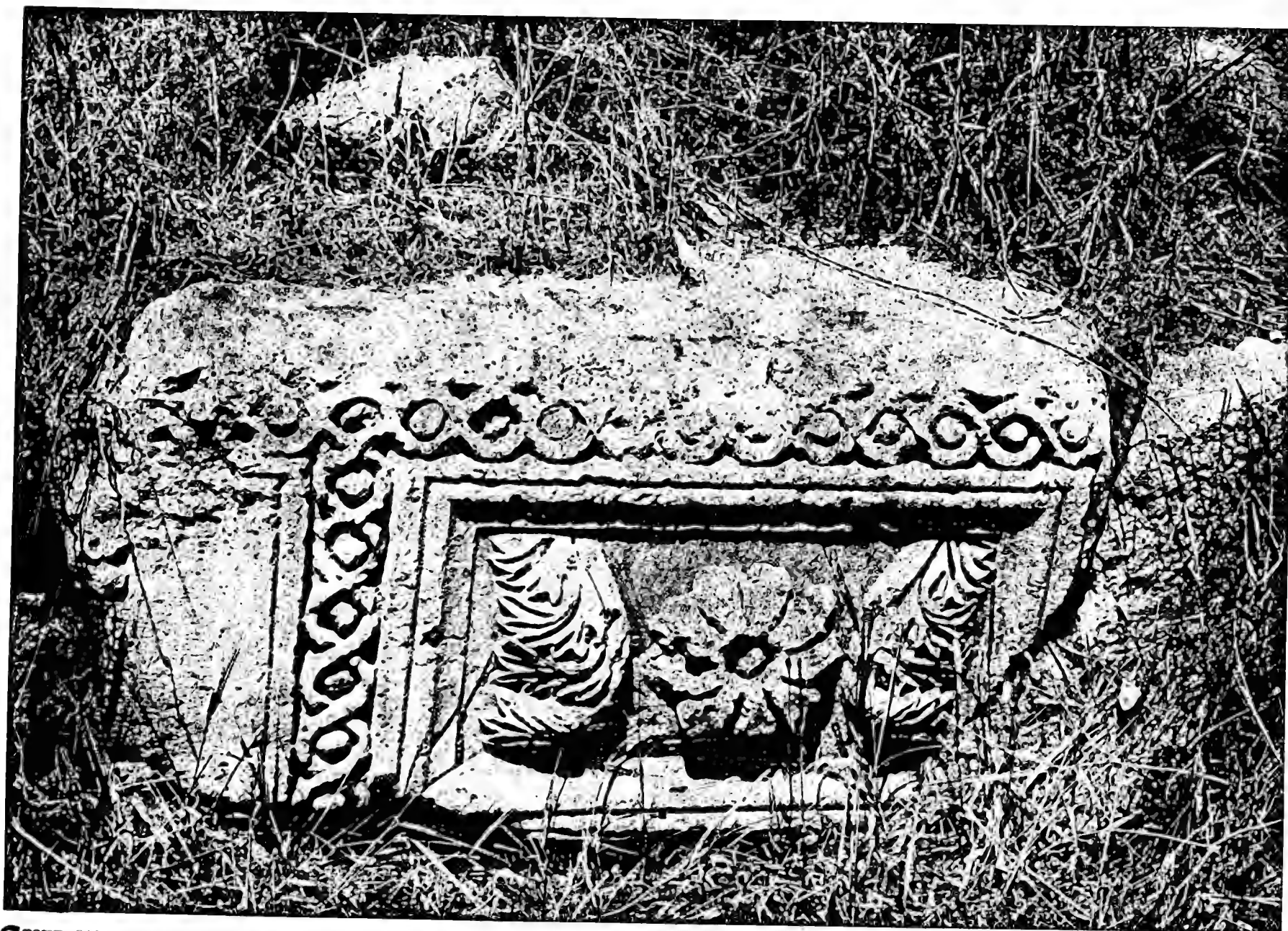
88. 14. 43. 17. 79. 9. 1. 2.

18. 100. 3. He. 5. 7.

1 Heb. not a helper.

De. 32. 36.





**S** **STONE CARVED WORK IN THE SYNAGOGUE, CAPERNAUM — WHERE CHRIST HEALED PETER'S MOTHER-IN-LAW AND MANY OTHERS. [PSALMS, XXI:1.]—** "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!" This first verse of the twenty-first Psalm is accepted as a prophecy relating to the mission of Christ. We give to illustrate this portion of Scripture a piece of stone work in the synagogue at Capernaum. This view was photographed on Wednesday,

May 9, 1894. It was with difficulty that we reached the site of this synagogue that originally stood in Capernaum, because of the deep tangled mass of weeds and thorn bushes. The relic we see is supposed to have formed part of the synagogue which was found in Capernaum at the time of our Savior, and in which he delivered many of his discourses. Christ performed more miracles in Capernaum than in any other place. We are, as we stand in the presence of this stone, at least upon ground made sacred by the words and deeds of our Lord.

David praiseth God for mercy.

## PSALM XXIV.

God's sovereignty over the world.

## PSALM XXIII.

David's confidence in God's care and goodness.

A psalm of David.

**THE LORD** is my shepherd;<sup>1</sup> I shall not want.

2 He<sup>e</sup> maketh me to lie down in green pastures;<sup>2</sup> he leadeth me beside the still waters.<sup>3</sup>

3 He<sup>d</sup> restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod<sup>4</sup> and thy staff they comfort me.

5 Thou<sup>a</sup> preparest a table before me in the presence of mine enemies: thou anointest<sup>5</sup> my head with oil;<sup>6</sup> my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.<sup>7</sup>

## PSALM XXIV.

1 God's sovereignty over the whole world. 3 The citizens of his spiritual kingdom. 7 The solemn entrance of the Lord into his sanctuary.

A psalm of David.

**THE earth** is the LORD's, and the fulness thereof; the world, and they that dwell therein.<sup>1</sup>

2 For<sup>b</sup> he hath founded it upon the seas, and established it upon the floods.

3 Who<sup>c</sup> shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 He<sup>d</sup> that hath clean hands,<sup>2</sup> and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob.<sup>3</sup> Selah.

<sup>1</sup> Ps. 3. 9. Ps. 72. 17. Ga. 3. 13. 14. Ep. 1. 3. <sup>2</sup> Is. 46. 13. 54. 17. 61. 10. 2. Co. 5. 21. Ro. 5. 21. 2. Ti. 4. 8. <sup>3</sup> Ps. 22. 30. 73. 15. 53. 10. Jn. 1. 47. Ga. 6. 16. <sup>4</sup> Or, O God of Jacob or Jesus.

A.M. cir. 2983.  
B.C. cir. 1021.

A.M. cir. 2983.  
B.C. cir. 1021.

## PSALM XXIII.

A.M. cir. 2983.  
B.C. cir. 1021.

A.M. cir. 2983.  
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A.M. cir. 2983.  
B.C. cir. 1021.

A.M. cir. 2983.  
B.C. cir. 1021.

18 They<sup>a</sup> part my garments among them, and cast lots upon my vesture.

19 But<sup>b</sup> be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling<sup>5</sup> from the power<sup>6</sup> of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I<sup>h</sup> will declare thy name unto my brethren: in the midst of the congregation will I praise thee.<sup>7</sup>

23 Ye<sup>i</sup> that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For<sup>j</sup> he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard.

25 My<sup>k</sup> praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The<sup>l</sup> meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All<sup>m</sup> the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For<sup>n</sup> the kingdom is the LORD's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.<sup>8</sup>

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They<sup>o</sup> shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

<sup>1</sup> Is. 53. 10. He. 2. 13. <sup>2</sup> Ps. 78. 6. 14. 5. 24. 6. 73. 15. <sup>3</sup> Is. 44. 3. 53. 19. Ps. 145. 4. 77. 8. 6. <sup>4</sup> Ro. 1. 16. 17. 3. 21. 26. 5. 19. 21. 15. 45. 24. 25. 61. 10. 11. 2 Co. 5. 21.

is generally, as history proves, the reward of their sin. And the ruin of the wicked, or those who reject Jesus Christ, is but the reward of their own sin.

**PSALM XXIII.** Ver. 1. *Forsaken me.* These words, adopted by our Lord in the dark hour of his crucifixion, sufficiently demonstrate that the whole psalm is a prayer of Christ. *Forsaken* is interpreted by *far from helping*. God cannot forsake in presence, but he may as to immediate forth-putting of power to deliver. Compare ver. 16, 18, 22, with Jn. 20. 25, 27; Mat. 27. 35; He. 2. 12. C.

Ver. 12. *Many bulls.* Prophetic language, that it may suit all generations, must be emblematical: for words change, but emblems abide. These bulls, accordingly, are the emblems of aggressive power—the ecclesiastical rulers of the Jews, and the imperial rulers of the Roman empire, by whom Christ was persecuted to the death. C.

Ver. 13. *Gaped . . . mouths.* The marginal reading is better, and describes the bellowing of the bulls against their victim, well exemplified in the cry of the multitude, 'Away with him, away with him: crucify him, crucify him!' C.

Ver. 16. *They pierced his hands and my feet.* The translation

Ver. 26. *Your heart, &c.* Your heart, your affections, being set upon things which are above, Col. 3. 3. Christ, who is eternal life with the Father, 1 Jn. 1. 2, will be your life, Col. 3. 4, and give you eternal life, Jn. 10. 28. C.

Ver. 29. *Fat upon earth, &c.* Abundance of food produces forgetfulness of God, Is. 5. 12. To remedy this evil tendency, the Father, even by the example of the Son, always united worship with eating. So likewise does the apostolic injunction, 1 Co. 10. 31. The same principle is still more specially developed in the holy feast of the Lord's supper, 1 Co. 10. 16; 1. 28. C.

Ver. 30. *A seed.* Not seeds, as of many, but a seed; the one seed, they that are born of water, even of the Spirit, Jn. 3. 5; 1 Pe. 1. 23. C.

**REFLECTIONS.**—How fearful is the nature of sin, which drew such tremendous desertion and pain upon God's only begotten Son, when he came to the world! With the most holy resignation ought God's hidings and frowns to be endured, when they are sanctified by Jesus Christ's bearing them as our forerunner; and should be attended with kind thoughts of God,

tinuance—what glories of grace—issue from the sufferings of our great IMMANUEL! Himself opens the triumphant song, and exhibits his experience for the comfort of his distressed brethren; and with joy declares his adherence to all his covenant engagements. Sweet is the entertainment of his flesh and blood—yea, of all the fulness of God which he has prepared for the poor, the afflicted, and meek! Precious and lasting is their life who by faith feed upon him! He goes forth persuading the nations high and low, to the obedience of faith. Let then his cause be oppressed as it may, in every age it will prove triumphant.

**PSALM XXIII.** Ver. 1. This is an exquisite spiritual pastoral, and is a characteristic ode of the shepherd-king. The imagery, taken from shepherd life, is graphic and appropriate. The Good Shepherd leading his flock to the best pastures, to the brink of the quiet waters, along safe paths. His watchful care dispels all idleness.

7 Lift<sup>a</sup> up your heads, O ye gates; and ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? <sup>a</sup>The LORD strong and mighty, the LORD mighty in battle.

9 Lift<sup>a</sup> up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

## PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A psalm of David.<sup>1</sup>

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Show<sup>a</sup> me thy ways, O LORD; teach me thy paths.

5 Lead<sup>a</sup> me in thy truth, and teach me: for thou art the God of my salvation;<sup>2</sup> on thee do I wait all the day.<sup>3</sup>

6 Remember, O LORD, thy tender mercies<sup>4</sup> and thy loving-kindnesses; for they have been ever of old.

7 Remember<sup>5</sup> not the sins of my youth, nor my transgressions:<sup>5</sup> according<sup>6</sup> to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good<sup>7</sup> and upright *is* the LORD: therefore will he teach sinners in the way.<sup>6</sup>

9 The<sup>a</sup> meek will he guide in judgment; and the meek will he teach his way.

10 All<sup>b</sup> the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For<sup>a</sup> thy name's sake, O LORD, pardon mine iniquity;<sup>7</sup> for *it is* great.<sup>8</sup>

12 What man *is* he that feareth the LORD? him shall he teach in the way that he shall choose:

13 His soul shall dwell at ease;<sup>9</sup> and his seed shall inherit the earth.

A.M. clir. 9559.  
B.C. clir. 1045.

1 Ps. 118 19. Mar. 16.  
19. Re. 3. 20. Ca. 5. 2. Pr.  
23. 20.  
2 Hag. 2. 7. 1 Co. 2. 8.  
Ja. 2. 1. Ac. 7. 2.  
3 Is. 9. 6. 53. 1. 44. 24.  
26. Ps. 45. 3. 5. Re. 18.  
8. Col. 2. 15. Mat. 12. 29.  
1 Jn. 3. 8.  
4 Ver. 7.  
5 Ca. 5. 9. Mat. 21. 10.

## PSALM XXV.

A.M. clir. 1056.

1 This psalm, like Ps. xxiv. cxix. and several others, is acrostic in its plan. Each letter of the Hebrew alphabet consecutively begins a verse. The sixth letter is omitted, but the eighteenth is repeated, and thus the number of verses corresponds exactly with the number of the alphabet.—P.

2 Ps. 31. 5. 86. 4. 143. 8.  
127. 1. La. 3. 41.  
3 Ps. 22. 4. 5. 31. 1. 34.  
8. Is. 38. 16. 49. 23. 50. 10.  
Ro. 10. 11. 2. Ch. 20. 20.  
4 Is. 36. 14. 20. Ps. 41.  
112. 3. 4. 2.

5 Ps. 69. 6. 119. 78. 59.

34. 7. 4. 5. 35. 26. 40. 14.  
16. 100. 28. 29. 31. 17.  
6 Is. 2. 3. Je. 50. 5. Ps.  
27. 11. 86. 11. 119. 27. 14. 1.  
10. 5. Ex. 33. 13.  
7 Ps. 41. 3. 48. 3. 130.  
24. 5. 8. 130. 5. 6. 62. 1. 5.  
Ca. 1. 4.

2 Salvation, that is, from the wrath of enemies and the burden of sin.—C.

3 All the day—none other than Christ ever so waited, without distraction, upon God.—C.

4 Is. 43. 26. Ps. 103. 17. 106. 1. 107. 1. Je. 33. 11.  
5 Heb. thy bowels, Is. 63. 15.  
6 Is. 43. 25. 44. 22. 64. 9.  
7 Job 13. 26. 120. 11. Je. 3. 25.

8 See note on ver. 2.  
9 Ps. 51. 1. 106. 4. Is. 65. 7. Ro. 5. 20. 21.  
10 Ps. 119. 68. 11. 7. Ga. 1. 16. Ep. 1. 17. 18. Jn. 6. 44. 45. Mat. 9. 13.

11 In the way—that is, lead them to Jesus, who is the only way to the Father, Jn. 14. 6.—C.

12 Mat. 5. 5. Ps. 22. 26. 76. 9. 149. 4. Is. 11. 4. 51. 1. Zep. 2. 3.  
13 Ps. 32. 8. 73. 24. 37. 5. Pr. 3. 5. 6. 23.

14 Ps. 14. 6. Ge. 24. 27. 32. 10. Ps. 89. 1. 2. 33. 4. 103. 17. 18. Is. 5. 6. 7. 7. Is. 43. 25. Ps. 79. 9. 31. 3. Eze. 20. 9. 36. 22. 34. 1 Jn. 2. 12.

15 See note on ver. 2.  
16 Ex. 34. 9. Ps. 65. 3. Nu. 14. 17. 19. Ro. 5. 15. 21.

17 The leading thought of the psalmist here is the magnitude of his offence. He has no claim to mercy. He has forfeited all right to pardon. Yet he pleads for the pardon of his iniquity, though it is great. This is probably the true signification of the clause.—P.

18 Ps. 32. 8. 37. 23. 48. 14. 73. 24. 2 Th. 3. 5.  
19 Heb. shall lodge in goodness.  
20 Ps. 37. 11. 22. 29. Mat. 5. 5. 2 Pe. 1. 13.

A.M. clir. 9048.  
B.C. clir. 1050.

1 Ps. 3. 32. Ge. 18. 17. Mat. 13. 11. Am. 3. 7. 1. Co. 2. 16. Jn. 7. 17. 15. 15. Ep. 1. 15. 7. 17. 15. 15.

1 Or, and his covenant to make them know it.

2 Ps. 124. 7. 8. 121. 1. 2. 123. 2. 4.

3 Heb. bring forth.

4 Ps. 69. 16. 86. 16. 60. 170. 5. Mic. 7. 19. Lu. 18. 13.

5 Hab. 3. 17. 19. Ps. 42. 7. 8. 34. 19. 136. 7. 8. 2. Co. 1. 5. 10.

6 Ex. 3. 7. 8. Ps. 119. 153. La. 3. 1.

7 Ps. 89. 50. 3. 1. 2. 38. 18. 35. 3. Ex. 14. 24.

8 Heb. hatred of violence.

9 Ps. 16. 1. 117. 8. Is. 46. 4. Ro. 11. 26. 1. Pe. 1. 5.

10 ver. 2. Joel 2. 26. 27. Ps. 31. 1. 17.

11 Ps. 7. 8. 26. 11. 41. 12. Pr. 13. 6. Mat. 6. 22. 2. Co. 1. 12.

12 Ps. 130. 8. 14. 7. 122. 6. 137. 5. 6. 134. 19. 5. 18.

13 Ps. 130. 8. 14. 7. 122. 6. 137. 5. 6. 134. 19. 5. 18.

14 Ps. 130. 8. 14. 7. 122. 6. 137. 5. 6. 134. 19. 5. 18.

15 Ps. 130. 8. 14. 7. 122. 6. 137. 5. 6. 134. 19. 5. 18.

16 Ps. 130. 8. 14. 7. 122. 6. 137. 5. 6. 134. 19. 5. 18.

14 The "secret of the LORD *is* with them that fear him; and he will show them his 'covenant.

15 Mine<sup>a</sup> eyes *are* ever toward the LORD; for he shall pluck<sup>2</sup> my feet out of the net.

16 Turn<sup>a</sup> thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The<sup>b</sup> troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look<sup>a</sup> upon mine affliction and my pain; and forgive all my sins.

19 Consider<sup>a</sup> mine enemies; for they are many; and they hate me with cruel hatred.<sup>3</sup>

20 O<sup>b</sup> keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let<sup>a</sup> integrity and uprightness preserve me; for I wait on thee.

22 Redeem<sup>a</sup> Israel, O God, out of all his troubles.

## PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

2 Examine<sup>a</sup> me, O LORD, and prove me; try my reins and my heart.

3 For<sup>a</sup> thy loving-kindness *is* before mine eyes; and I have walked in thy truth.

4 I<sup>a</sup> have not sat with vain persons, neither will I go in with dissemblers.

5 I<sup>a</sup> have hated the congregation of evil-doers and will not sit with the wicked.

6 I<sup>a</sup> will wash mine hands in 'innocency' so will I compass thine altar, O LORD;

7 That<sup>a</sup> I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place <sup>2</sup>where thine honour dwelleth.<sup>3</sup>

9 Gather not<sup>4</sup> my soul with sinners, nor my life with bloody men;<sup>5</sup>

10 In<sup>a</sup> whose hands *is* mischief, and their right hand is full of<sup>6</sup> bribes.

11 But as for me, I will walk in mine integrity:<sup>7</sup> redeem<sup>a</sup> me,<sup>8</sup> and be merciful unto me.

disease or decay, and, moved by his own blessed grace, leads them in Jesus and his word as their way, and enables them to perfect holiness in his fear. Amidst all the pains and the fears of death, his gracious presence, his drawing and sealing influence, and his supporting promises, are their sufficient encouragement. Amidst their unnumbered enemies of lust, of

Ver. 4. Here are two positive and two negative characteristics that never belonged to any son of man but Christ. This psalm is therefore a prophetic description of Christ. C.

Ver. 6. This is the generation, that is, they who appear at his right hand to inherit the blessing, and receive the gift of righteousness, when the earth becomes the Lord's by final victory, 1 Co. 15. 26, and by a new creation, 2 Pe. 3. 11.—O Jacob. Jacob, being interpreted, signifies *supplanter*; and he supplants his enemies, and from the burden of sin.—C.

praise and serve him; and that all things should be received as from his hand and used to his honour. But what change of state and nature—what holiness in heart and life—is necessary to constitute us true members of his church on earth, or inhabitants of his heaven above! There is no

David sustaineth his faith

12 My<sup>a</sup> foot standeth in an even place: <sup>a</sup>in the congregations will I bless the LORD.

## PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.

A psalm of David.

**T**HE LORD is <sup>a</sup>my light and my salvation; whom shall I fear? <sup>1</sup> the LORD is the strength of my life; of whom shall I be afraid? <sup>2</sup> When the wicked, *even* mine enemies and my foes, came upon <sup>2</sup> me <sup>c</sup>to eat up my flesh, they <sup>a</sup>stumbled and fell.

<sup>3</sup> Though<sup>a</sup> an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

<sup>4</sup> One<sup>a</sup> thing have I desired of the LORD, that will I <sup>b</sup>seek after; <sup>c</sup>that I may dwell in the house of the LORD all the days of my life, to behold the beauty<sup>3</sup> of the LORD, and to inquire in his temple.<sup>4</sup>

<sup>5</sup> For<sup>d</sup> in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up <sup>k</sup>upon a rock.

<sup>6</sup> And<sup>i</sup> now shall mine head be lifted up above mine enemies round about me: <sup>e</sup>therefore will I offer in his tabernacle sacrifices of joy;<sup>5</sup> I will sing, yea, I will sing praises unto the LORD.<sup>6</sup>

<sup>a</sup> Ps. 26. 12; 66. 13-15; 122. 25; 145. 1, 2, 5, 21; 142. 4.

<sup>b</sup> Heb. of shouting.

<sup>c</sup> Literally fulfilled, as in Mat. 26. 30.—C.

## PSALM XXVIII.

A.M. cir. 2968.  
B.C. cir. 1050.

<sup>g</sup> Ps. 27. 11; 40. 2. Pr. 10. 9.  
<sup>h</sup> Ps. 22. 22, 25; 110. 14.  
<sup>i</sup> 17-19; 142. 4, 55; 141; 122. 4.

### PSALM XXVII.

B.C. cir. 1020.

<sup>a</sup> Mt. 7. 7, 8. <sup>2</sup> Sa. 22. 29. 15. 60. 19, 20. Jn. 8. 12.  
<sup>1</sup> He who most fears God, will least fear man; yet he who can truly say, 'I am fearless, must be more than man. And that the speaker is Christ, must appear from comparing this with Ps. 3. 6, and considering the evidence by which that psalm is ascribed to Christ.—C.

<sup>2</sup> Ps. 118. 5; 28. 8; 99. 41. 11. 15. 12. 2; 41. 10. 10. 8. 31-39.

<sup>3</sup> Heb. approached against me.

<sup>4</sup> Job 19. 22; 31. 31. Ps. 14. 4; 53. 4.

<sup>5</sup> 15. 8. 9. 15. Ps. 18. 38, 40.

<sup>6</sup> Ps. 3. 6; 56. 4. 11; 118. 6-14. 1. Ps. 2. 14. 15. Phil. 1. 28.

<sup>7</sup> Ps. 38. 9; 42. 1-4; 43. 3. 4; 84. 1, 2, 10; 122. 1, 2; 23. 6. Phil. 3. 8. 1. Ti. 3. 15. 10. 2. Co. 3. 18.

<sup>8</sup> Lu. 11. 8, 9; 18. 1. Ja. 5. 16, 17.

<sup>9</sup> Ps. 65. 4; 73. 2.

<sup>10</sup> Or, the delight.

<sup>11</sup> The word is applied to both the tabernacle and temple. It may mean either. If the psalm was composed by David, then the tabernacle must be referred to; probably that tabernacle which David erected for the reception of the ark on Mount Zion.—P.

<sup>12</sup> Ps. 83. 9; 91. 1; 12. 7; 119. 114; 131. 20. 15. 20. 20.

<sup>13</sup> Je. 2. 27, 28.

<sup>14</sup> Ps. 40. 2; 26. 12. Pr. 18. 10. Jn. 10. 27-29.

<sup>15</sup> 2 Sa. 11. 7. viii. x. xviii. xx-xxii. Ps. 3. 3.

A.M. cir. 2984.  
B.C. cir. 1020.

<sup>o</sup> Ps. 4. 11; 1. 126. 2; 131. 21; 130. 1, 2. 15. 56. 9.

<sup>p</sup> Ps. 24. 8; 42. 1, 2; 63. 1, 2, 5.

<sup>q</sup> Or, my heart said unto thee, Let my face see thy face.

<sup>r</sup> Ps. 13. 1; 44. 24; 69. 17; 88. 14; 102. 2; 143. 7.

<sup>s</sup> 15. 8. 17. 45. 15; 59. 2.

<sup>t</sup> He 13. 5. Jn. 10. 27-29. Je. 32. 40.

<sup>u</sup> 15. 49. 15; 101. 46. 3. 4.

<sup>v</sup> 1. 14. 10. 17.

<sup>w</sup> Heb. will gather me. 15. 40. 11.

<sup>x</sup> Ps. 25. 4; 37. 86. 17; cxix. 15. 8; 143. 10; 143. 3. 4.

<sup>y</sup> Heb. a way of plainness. Ps. 20. 12.

<sup>z</sup> 1 Heb. observers of me.

<sup>aa</sup> Ps. 35. 11. Mat. 26. 59. Ac. 0. 11, 13; 9. 1; 20. 11.

<sup>ab</sup> See this literally fulfilled, Mar. 14. 56.

<sup>ac</sup> Note. The character of the devil is 'a liar from the beginning,' 'an accuser of the brethren,' and 'false witness, either by insinuation, evil report, or solemn testimony, has ever been the principal weapon with which they have assailed his servants and church.—C.

<sup>ad</sup> Ep. 2. 8. Ps. 112. 7.

<sup>ae</sup> 118. 17, 18; 116. 9; 143. 5; 26. 20. 20. Jn. 11. 40.

<sup>af</sup> Ps. 31. 24; 20. 1; 53. 20. 21. 15. 25. 9. 8. 1; 7. 30.

<sup>ag</sup> 40. 31; 26. 8; 50. 10.

<sup>ah</sup> Mt. 7. 9. Zep. 3. 8. 1 Co. 10. 13. Mat. 13. 12.

<sup>ai</sup> This is an answer from the Father to the petition of the Son, ver. 7.—C.

<sup>aj</sup> Ps. 3. 4; 5. 2; 37. 7; 142. 1.

<sup>ak</sup> De. 32. 4; 31. Ps. 18. 2. 1 Co. 10. 4.

<sup>al</sup> Heb. from me.

<sup>am</sup> 1 La. 3. 8. Ps. 83. 1-4; 143. 7, 8.

by the power of God, &c.

<sup>7</sup> Hear, O LORD, when I cry with my voice; have mercy also upon me, and answer me.

<sup>8</sup> When thou saidst, Seek ye my face; my heart said unto thee, Thy <sup>a</sup>face, LORD, will I seek.<sup>7</sup>

<sup>9</sup> Hide<sup>a</sup> not thy face *far* from me; put not thy servant away in anger: thou hast been my help; <sup>b</sup>leave me not, neither forsake me, O God of my salvation.

<sup>10</sup> When<sup>a</sup> my father and my mother forsake me, then the LORD will take me up.<sup>8</sup>

<sup>11</sup> Teach<sup>t</sup> me thy way, O LORD, and lead me in a plain path,<sup>9</sup> because of mine enemies.<sup>1</sup>

<sup>12</sup> Deliver me not over unto the will of mine enemies: <sup>a</sup>for false witnesses are risen up against me,<sup>2</sup> and such as breathe out cruelty.

<sup>13</sup> I had fainted, <sup>a</sup>unless I had believed to see the goodness of the LORD in the land of the living.

<sup>14</sup> Wait<sup>a</sup> on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.<sup>3</sup>

## PSALM XXVIII.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

A psalm of David.

**U**NTO thee<sup>a</sup> will I cry, O LORD <sup>b</sup>my rock, be not silent to <sup>c</sup>me: <sup>d</sup>lest, if thou be silent

with spiritual. Accordingly let him prayerfully and candidly consult Ps. 40. 11, and compare the same with Ps. 25. 7-11, and it must be confessed they are alike. Then let him turn to He. 10. 5, and compare the same with Ps. 40. 6-8, and he will find that he who confesses his iniquities is no other than Christ; no other than he who, though he 'knew no sin,' yet 'bore all our sins in his own body;' yea, upon whom 'the Lord laid the iniquities of us all.' C.

Ver. 6. Rather 'for they are eternal.' The psalmist's knowledge of God's nature and attributes, and the experience of his wondrous mercy, prompt him to this grateful acknowledgment. P.

Ver. 14. Secret—'the mystery hid from ages and generations, but now made manifest to the saints; Christ in (them) the hope of glory,' Col. 1. 26, 27. Covenant—that new covenant promised, He. 8. 6-13; 10. 16, 17, and sealed by the mediation of Christ, He. 9. 15-17. C.

Ver. 21. Integrity and uprightness. No sinner could compose, adopt, or utter this prayer, for the fact of being a sinner implies the want of both these qualities. The sinner rests his plea upon the mercy of God, and not upon his own merits; but Christ addresses the Father as one who magnified the law and made it honourable. C.

REFLECTIONS.—An interest in God and his love is the surest protection from shame and danger; and the more our hearts and desires are weaned from earthly vanities, and set upon God and things above, we are the more sure that our hopes shall not be disappointed. He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion. When we pray for ourselves we must never forget our brethren. Being by nature blind and impotent, our whole direction in, and strength for, duty must come from God. And none who wait on him as the God of their salvation shall ever wait in vain. Hopes fixed on his everlasting love can never be disappointed; and what others have found an infallible support we may boldly depend upon. Sins of youth, though pardoned by God, ought to be remembered together for our good. Though God and men should concur to entangle us in nets of trouble, and Satan distress our minds with his accusations, the fruit of all is not to destroy us but to purge away our sin. But our kindest resignation to afflictions must be attended with prayer for the removal of them. Though we must love our enemies, we must pray against their wickedness. And while we earnestly study the utmost uprightness in our practice, the church in general, and every member thereof, ought to share in our fervent requests.

PSALM XXVI. Ver. 1. Mine integrity. No conscious sinner ever called for judgment, but for mercy: none ever asserted integrity, being guilty of sin. This is therefore a prayer of Christ, who, though he bore our sins, knew no sin; and who, on behalf of his redeemed members, pleads his perfect righteousness. C.

Ver. 3. Who can boldly say unto God, I have walked in thy truth—not merely man's truth, but God's truth? Adam did not so walk; Eve did not so walk; Aaron did not so walk; David did not so walk; the apostles did not so walk. All these, as their histories testify, came short of the glory of God. Christ alone so walked, he alone could so affirm.—Note. How blessed are believers, to whom the promises of mercy, pardon, and salvation are all confirmed by Him who is the truth. C.

REFLECTIONS.—While here we behold Jesus Christ in a figure, as holy, harmless, undefiled, and separated from sinners, and wash our heart and hands in his blood and grace, let us observe how comfortable under calamity it is to possess conscious innocence. They who trust in God are kept by his mighty power through faith unto salvation; and the faith or sense of Jesus' love, and a due regard to his word, will tend to restrain from sin. But nothing is more dangerous to souls than fellowship with the ungodly. To sit long amidst light, vain, and unprofitable discourse, perhaps

steadfastness in Christ or his way must be thankfully ascribed to their faith.

PSALM XXVII. Ver. 2. My foes came upon me to eat up my flesh. When Satan, who has the power of death, He. 2. 14, and the high-priest, who had the power of indictment, and Pilate, who had the power of condemnation, came against me, to deliver me up to the devouring grave. C.

Ver. 5. David never escaped from trouble; but Christ is gone into the heavens, waiting till all his enemies be made his footstool. C.

Ver. 10. It is not to be overlooked that, after the commencement of our Lord's ministry, Joseph, his reputed father, is not mentioned, being most probably dead; and when his mother and brethren endeavoured to approach him, Mat. 12. 46; Mar. 3. 32-35; Lu. 8. 19-21, he defines his nearest and dearest relatives to be 'those who hear the word of God, and do it.' Now that literally, and also in this spiritual sense, Christ was forsaken of all earthly relations, is evident from the history of his malicious trial and barbarous crucifixion, Mat. 26. 56; Jn. 16. 32. C.

REFLECTIONS.—Happy are they to whom Jesus Christ is a blessed instructor, saviour, strengthener, and quickener! He is at once the source, the price, the means, the matter, and the bestower of all our spiritual and eternal blessings. Where faith in him, through his word, keeps strong and steady, no enemies or dangers can make us either to fear or faint. To live near him, and to behold his and his Father's glory in ordinances here, and in heaven above, is the pleasure, the protection, the honour of a saint, and the matter of his thankful praise. Nothing can be dearer to his heart than divine encouragements to intimate and gracious fellowship with God. A sense of his favour is the greatest help and comfort under manifold troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enemies. And though all men should forsake us, or surround us, yet we shall not be afraid, for we shall have the Father and Jesus Christ with us, and the Holy Spirit to comfort and guide us. C.

to me, I become like them that go down into the pit.<sup>2</sup>

2 Hear<sup>d</sup> the voice of my supplications, when I cry unto thee, when I <sup>1</sup>lift up my hands toward thy holy oracle.<sup>3</sup>

3 Draw<sup>g</sup> me not away with the wicked, and with the workers of iniquity, <sup>h</sup>which speak peace to their neighbours, but mischief <sup>i</sup>is in their hearts.

4 Give<sup>i</sup> them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because<sup>j</sup> they regard not the works of the LORD, nor the operation of his hands,<sup>k</sup> he shall destroy them, and not build them up.

6 Blessed<sup>k</sup> be the LORD, because he hath heard the voice of my supplications.

7 The<sup>l</sup> LORD <sup>i</sup>is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD <sup>i</sup>is their<sup>5</sup> strength,<sup>6</sup> and he <sup>i</sup>is the saving strength<sup>7</sup> of his <sup>h</sup>anointed.

9 Save<sup>o</sup> thy people, and bless thine inheritance: feed<sup>8</sup> them also, and lift them up for ever.

## PSALM XXIX.

1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A psalm of David.

**G**IVE unto<sup>a</sup> the LORD, O ye mighty,<sup>1</sup> give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name:<sup>2</sup> worship <sup>b</sup>the LORD in the beauty<sup>3</sup> of holiness.

3 The <sup>c</sup>voice of the LORD <sup>i</sup>is upon the waters: the God of glory thundereth: the LORD <sup>i</sup>is upon many<sup>4</sup> waters.<sup>5</sup>

4 The voice of the LORD <sup>i</sup>is powerful,<sup>6</sup> the voice of the LORD <sup>i</sup>is full of majesty.<sup>7</sup>

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon<sup>d</sup> and <sup>e</sup>Sirion like a young unicorn.

7 The voice of the LORD divideth<sup>8</sup> the <sup>f</sup>flames of fire.

<sup>d</sup> Ps. 114.4; 18.7-15. Hab. 3.6, 7. <sup>e</sup> De. 3.9; 4.8. Ps. 133.3. <sup>8</sup> Heb. cutteth out. <sup>g</sup> Ex. 9.23; 10.18. Job 37.34; 38.35. Ps. 18.14; 144.6; 77.18.

A.M. cir. 2984.  
B.C. cir. 1020.

2 Barnes truly remarks that this psalm is peculiarly appropriate to those who are in danger of being led away by the acts of the ungodly,—or who are under strong temptations to be associated with the gay, the sensual, and the worldly,—or to whom strong inducements are offered to mingle in their pleasures, their vices, and their follies.—P.  
<sup>d</sup> Ps. 4.1; 27.7; 130.2; 142.2.  
<sup>e</sup> Ps. 63.4; 134.2; 138.2; 1 Ki. 8.22; 30.38. Da. 6.10. La. 3.41; 1 Ti. 2.8.  
<sup>8</sup> Or, towards the oracle of thy sanctuary.  
<sup>g</sup> Ps. 125.5; 26.9; 1.1; 6.8; 19.13.  
<sup>h</sup> Ps. 12.2; 55.21; 60.4; Je. 9.8.  
<sup>i</sup> 2 Ti. 4.14. Re. 18.6. Is. 3.1. Ro. 2.8; 9. Eze. xviii. xxxiii.  
<sup>j</sup> Job 34.26, 27. Is. 5.12; 41. 24, 25. La. 1.9. Zec. 4.6. Mal. 2.2. 2 Th. 1.8, 9.

4 Because they regard neither the judgments nor the mercies of God, but rebel against the one, and abuse the other; therefore the despisers shall wonder and perish. Ac. 13.41.—C.  
<sup>k</sup> Ps. 103.1-5; 116.1.  
<sup>l</sup> Ps. 18.25; 97.2; 54.4; 59.30; 119.105; 107.10; 139.15; 140.15a.2. 1-10. Ju. v. 15. xii. xxv.  
<sup>m</sup> Or, his strength.  
<sup>n</sup> 6 <sup>l</sup> Their strength, <sup>o</sup> Whose strength? his people's. Ver. 9.—C.  
<sup>p</sup> Heb. strength of salvations.  
<sup>q</sup> 1 Sa. 16.13; 2.10. Ps. 2.6. Is. 61.1.  
<sup>r</sup> 2 Ki. 8.5; 53. Ps. 25.22; 51.18; 69.30; 90.13-17; 180.14-19; 102.13-22. Is. 4.2. Re. 5.10; 7.17.  
<sup>s</sup> Or, rule, Mt. 7.14.

PSALM XXIX.

<sup>a</sup> 1 Ch. 16.28, 29. Ps. 66.7-11; 15.1. Ac. 12.53. Re. 5.12-14.  
<sup>b</sup> Heb. ye sons of the mighty, Ps. 89.6.  
<sup>c</sup> Heb. the honour of his name, Ps. 96.8; 89.7. [See note on Ps. 8.1.—C.]  
<sup>d</sup> 2 Ch. 20.21. Ps. 90.17; 127.4; 110.3.  
<sup>e</sup> Or, in his glorious sanctuary.  
<sup>f</sup> Job 37.4. 5. Ps. 18.13; 137.7; 138. Ex. 9.28.  
<sup>g</sup> Or, great.  
<sup>h</sup> It appears that on this occasion the psalmist's religious fervour was awakened by one of those terrible storms which sometimes visit the shores of Palestine. His description of it is most graphic. It first appears upon the sea, where its roar is heard as it sweeps along from the west. It approaches the land. The thunder-clouds ascend the lofty sides of Lebanon, and the lightning and tempest rend the great cedar forests. It passes on eastward to the wilderness of Kadesh, where its fury is at length exhausted.—P.  
<sup>i</sup> Heb. in power.  
<sup>j</sup> Heb. in majesty, Ps. 102.3.

A.M. cir. 2984.  
B.C. cir. 1020.

<sup>k</sup> Ne. 9.10, 21. Ps. 98.40; 52; 107.4; 145.2.2. De. 1.19; 32.10.  
<sup>l</sup> Or, to be in pain, and so bring forth, Job 39.1-3.  
<sup>m</sup> 1 The voice of the LORD maketh the oaks to tremble, and layeth bare the forests.—Luther, &c.  
<sup>n</sup> Ps. 93.2; 148.9; 134.1; 213.5.1.2.  
<sup>o</sup> Or, every whit of it uttereth, &c.  
<sup>p</sup> Ge. 8.1, 2. Ps. 93.4; 10.16. Da. 2.44. 1 Ti. 1.17.  
<sup>q</sup> Ps. 2.6-9.  
<sup>r</sup> Ps. 28.8, 9; 72.3, 7; 57.11. Je. 33.6; 29.11. Zec. 10.1; 1 Pt. 3.17. Is. 9.7; 26.12; 40.29-31. Ro. 5.1; 14.17. Phil. 4.7.  
<sup>s</sup> Ps. 85.8, 10.

PSALM XXX.

B.C. cir. 1046 or 1020.  
<sup>a</sup> De. 20.2; 52. Sa. 5.11, or 20.3.  
<sup>b</sup> Ps. 34.1-7; 75.1, 2; 116.1-7; 27.1; 25.2, 41; 112.6.  
<sup>c</sup> 1 The psalmist passes now from the almost despairing energy to the joyful thanksgiving. In the calm after the storm he sees in quiet retrospect the working of God's ways in all that before had been perplexing to his truth, and in his gratitude he feels his heart warmed towards others who are still in suffering, and pours forth his experience as a lesson of trust to them, and an illustration of God's mode of dealing with mankind.—P.  
<sup>d</sup> Ps. 6.3; 51.8; 55.16; 103.3; 116.3-8.  
<sup>e</sup> Ps. 18.10-18; 40.1, 2; 71.20; 80.13. Is. 38.17. Jonah 2.4, 6.  
<sup>f</sup> Who is this? Let the inquirer compare Ps. 16.10 with Ac. 2.27, and then read this verse, and the question is answered. Christ alone could say, 'Thou hast brought up my soul from the grave.—C.  
<sup>g</sup> Ps. 33.1; 39.12; 107.20; 12. Ps. 4.4. Ec. 15.11. Hab. 1.12, 13.  
<sup>h</sup> Or, to the memoir.  
<sup>i</sup> Heb. settled strength for my mountain.  
<sup>j</sup> Ps. 104.29; 6.2; 10.1; 13.1-3; 42.9; 102.10; 143.7.  
<sup>k</sup> Ps. 34.6; 6.2; 35.2, 3; 130.1, 2; 77.1, 2.  
<sup>l</sup> Is. 38.18. Ps. 6.5; 88.1; 115.17. Ec. 9.5.  
<sup>m</sup> Ps. 4.15; 151.1; 56.137. 140.17; 143.1, 7-9.  
<sup>n</sup> 2 Sa. 6.6. Ps. 126.1, 2, 5. Is. 61.3. Es. 9.22.  
<sup>o</sup> That is, my tongue or my soul, Ps. 16.9.  
<sup>p</sup> Ps. 7.17; 19.1; 21.13; 59.16; 127.7; 14.14; 241. cxi. cxviii. calv. &c.

8 The voice of the LORD <sup>h</sup>shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the <sup>i</sup>hinds to calve, and discovereth the forests;<sup>1</sup> and <sup>j</sup>in his temple doth every one speak of <sup>k</sup>his glory.<sup>2</sup>

10 The LORD <sup>k</sup>sitteth upon the flood; <sup>l</sup>yea, the LORD sitteth King for ever.

11 The<sup>n</sup> LORD will give strength unto his people; <sup>o</sup>the LORD will bless his people with peace.

## PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by the example of God's dealing with him.

A psalm and song at the dedication of the house of David.

**I** WILL<sup>b</sup> extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.<sup>1</sup>

2 O<sup>c</sup> LORD my God, I cried unto thee, and thou hast healed me.

3 O<sup>d</sup> LORD, thou hast brought up my soul from the grave;<sup>2</sup> thou hast kept me alive, that I should not go down to the pit.

4 Sing<sup>e</sup> unto the LORD, O ye saints of his, and give thanks at the remembrance<sup>3</sup> of his holiness.

5 For<sup>g</sup> his anger endureth but a moment;<sup>4</sup> in his favour <sup>i</sup>is life: weeping may endure for a night,<sup>5</sup> but joy<sup>6</sup> cometh in the morning.

6 And<sup>h</sup> in my prosperity I said, I shall never be moved.

7 LORD,<sup>i</sup> by thy favour thou hast made my mountain to stand strong:<sup>7</sup> thou <sup>j</sup>didst hide thy face, and I was troubled.

8 I<sup>k</sup> cried to thee, O LORD; and unto the LORD I made supplication.

9 What<sup>l</sup> profit <sup>i</sup>is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear,<sup>n</sup> O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that <sup>o</sup>my glory<sup>8</sup> may sing praise to thee, and not be silent. <sup>p</sup>O LORD my God, I will give thanks unto thee for ever.

evils is easy—this is that very thing, which God will do—and which therefore the believer, even Christ in the days of his flesh, might justly pray him to do. C.—This is a prayer for justice. It is surely right to seek it and to pray for it. The psalmist desires that by the execution of a righteous judgment the wicked may be restrained from evil, and God's people saved from per-

every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of well-connected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual

world, which is God's habitation. Everything in it declares the glory of his wisdom and power. P.

Ver. 11. The Lord will bless his people with peace. Life at best is a variable climate, and visited by many storms. Still the man justified by faith enjoys peace of conscience, and when the



## PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He rejoiceth in God's mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

To the chief musician, A psalm of David.

**I**N thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.<sup>1</sup>

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock,<sup>2</sup> for an house of defence to save me.

3 For thou art my rock and my fortress; therefore<sup>3</sup> for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit:<sup>3</sup> thou hast redeemed<sup>4</sup> me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And<sup>5</sup> hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing:<sup>5</sup> my strength faileth because of mine iniquity,<sup>6</sup> and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.<sup>7</sup>

12 I am forgotten as a dead man out of mind; I am like a broken vessel.<sup>8</sup>

A.M. cir. 2046.  
B.C. cir. 1058.

## PSALM XXXI.

a Ps. 13:5, 2, 12, 22, 4.  
52:5, 27:1-4. Is. 40:29-31.

b Ps. 143:1, 7, 8, 9, 17.  
2:5, 8, 43:1, Da. 9:16.

c The tenderness and deep pathos breathed forth in the beautiful language of this psalm have led some to attribute it to Jeremiah. But David was also sorely tried; and his touching lamentation on the death of Absalom proves that he also, when his affections were deeply moved, could thrill the soul by words of unsurpassed pathos.

d Ps. 70:2, 130:1, 2, 86:1, 40:17, 143:7, 91:15, Ro. 4:18, 19.

e Heb. *to me for a rock of strength.*

f Ps. 23:3, 25:11, Jos. 7:9, Eze. 20:9, 14, 22; 30:22, 32.

g Ps. 25:15, 17; 35:7; 57:6, 140:5.

h Lu. 23:46, Ac. 7:59.

i Our Lord's adoption of these words (and he alone could adopt them, for he alone had power over his spirit, to lay down his life or take it up again, Ec. 8:8, Jn. 10:18) clearly proves that the whole psalm is to be interpreted as one of his supplications and strong cryings in the days of his flesh, He. 5:7, -C.

k Redeemed, delivered me by thy mighty power, Ep. 1:19, 20, -C.

l He. 10:23, 12:1, Tit. 1:2, 2:13, De. 32:4.

m Ps. 139:21, 22:15, 41:26, 45, Jonah 2:8, Ro. 1:21.

n Ps. 13:5, 23:6; 25:10; 33:5, 80:5, 139:1, 150:1.

o Ps. 25:18; 119:153, Ex. 3:7, La. 3:32, 50:1, 1 Sa. 17:37, 2 Sa. 4:9, 15:13, 9:13.

p Ps. 142:3.

q Ps. 4:1, 18:19, 119:32, 40:1-3, with De. 32:30.

r Ps. 6:2-7; 22:11-19; 38:2-10, 41:8, 78:33; 90:7, 95:6, 73:14, 77:2-10; 83:10, 15:16, 32:4; 39:10, 11; 102:3-5, Job 33:19-22, 15:53-55.

s See note on Ps. 30:7, -C.

t See note on Ps. 25:2, -C.

u Ps. 22:6, 69:8-12, 119:20, 35:15, 16:1, Col. 4:13, Job 19:13-19.

v Ps. 88:4, 5; 2:9, 119:85, Job 19:11, 15:38, 19:12.

w Heb. *a vessel that perisheth*

x This was literally

A.M. cir. 2046.  
B.C. cir. 1058.

## PSALM XXXI.

fulfilled in the history of our Lord, when all his disciples forsook him and fled, Mat. 26:56. Lord Jesus grant us grace that we may never betray thee, that we may never forsake thee! -C.

y ver. 11. Je. 20:10. 1 Sa. 23:8, 24:9.

z Je. 6:25, 26:20, 3 La. 2:22, Ps. 56:1, 2, 5.

a Ps. 13:5; 56:3, 4, 11; 59:10, 140:4, 5, 101:2.

b Jn. 7:30, 19:10, 11, 13:54, 1, 2.

c Nu. 6:25, 26, Da. 9:17, 17, Ps. 4:6, 80:3, 7, 19, 97, 1.

d Ps. 51:1; 54:1; 56:1; 57:1, 179:8, 9, 100:4.

e ver. 1. Ps. 25:2, 3, 69.

f See the prayer literally realized, He. 12:2; and see how it cannot be realized in any one that has ever committed sin, Ro. 6:21, -C.

g Ps. 6:10; 25:3; 35:4, 26:40, 139:70; 53:13-18, 1 Sa. 29.

h Or, *let them be cut off for the grave.*

i Ps. 12:3; 53:11; 59:12, Jude 15, 1 Sa. 2:3.

j Heb. *a hard thing.*

k Ps. 12:3; 123:3, 4; 64:4, 44:13-17, 15:36, 4-20, 37:10-13.

l Is. 64:4, 35:10, 1 Co. 2:9, 1 Pe. 2:4, 1 Jn. 3:2.

m Ps. 16:11, 17:15; 73:24-26, Re. 7:14-17; xxi, xxii, 2 Ti. 4:8.

n Ps. 83:3; 27:5; 64:2; 91:1, 2, 4; 37:33, 33, Job 37:21, 22.

o Ps. 17:7, 36; 78:13, 15; 63:7, 9, Zec. 9:17, 1 Sa. xxiii.

p Or, *fenced city.*

q The emblem of salvation, as it is written (Is. 26:1), 'We have a strong city: salvation will God appoint for walls and bulwarks,' -C.

r Job 35:14, Ps. 116:11, 15:38, 10:12, 49:14, Jonah 2:4, La. 3:5, 54, Eze. 37:11.

s In my haste to do God's will and escape from enemies. See Ps. 119:60, -C.

t Ps. 106:8; 69; 55:16; 28:6.

u Je. 6:5; 30:6, Mat. 22:37, 1 Jn. 4:19.

v 1 Pe. 1:5, Jude 1, Col. 3:3, Jn. 10:27-29, Ro. 2:8-10, 2 Th. 1:6-10.

w Mar. 5:36, Ps. 42:5, 114:3, 52:7, 14, Is. 40:29-31.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.<sup>1</sup>

18 Let the lying lips be put to silence; which speak grievous things<sup>2</sup> proudly and contemptuously against the righteous.

19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD; for he hath showed me his marvellous kindness in a strong city.<sup>4</sup>

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

ate, fast rooted as the mountains, dart light and love into their heart, and bring forth many sons and daughters to glory, for the advancement of his own honour. He strengthens them against every danger and enemy, and blesses them with that peace which passeth all understanding.

PSALM XXX. Ver. 5. It was early in the morning 'as it began to dawn,' that the resurrection of Jesus was discovered, Mat. 28:1; and then did the late weepers of the night run 'with fear and great joy,' Mat. 28:8, to communicate the blessed news. C.

Ver. 7. *Didst hide thy face, &c.* Jesus, the Man of Sorrows, realized this sad description: 'Now is my soul troubled; and what shall I say?' See also Mat. 26:38. And hear of the hidings of his Father's face, when he exclaims, 'My God, my God, why hast thou forsaken me?' Mat. 27:46. C.

Ver. 9. The meaning of this verse is:—'What advantage would it be to God's kingdom on earth if I should die? Could my lifeless body—my mouldering remains—advance his cause? Could the dust of the tomb declare the truth of God to mankind?' It is in this bold form that the psalmist pleads with his God. P.

REFLECTIONS.—To what plagues and sickness the best of saints are by sin obnoxious in this world! But the prayer of faith is always availing under every

lieve and pray amidst depths of distress. And it is not our own advantages, but the services we can render to God on earth, that should make us desire to live! Quickly God changes the lot and frame of his people, and fills their lips with his praise. And it is delightful when high songs of redeeming love are remarkably begun on earth.

PSALM XXXI. Ver. 6. *I have hated, &c.* Could Christ hate? Does God hate? See, for answer, Ps. lv. But, as amongst men, there is a most unholy love, so likewise is there a most unholy hatred: but this cannot gainsay there being in God and his Christ a holy love to what is good, and as holy a hatred of what is evil. C.

Ver. 13. There is not upon record such a remarkable illustration of the deep depravity of the human heart, as the continuous stream of slander that it poured out upon the spotless Lamb of God—'Friend of publicans and sinners,' wine-bibbler, glutton, madman, devil-possessed, devil-aided, Sabbath-breaker, sedition, rebel against Caesar, impious blasphemer against God, formed the staple of those calumnies that pursued him through life—and finally succeeded in conducting him to the cross. C.

Ver. 15. *My times are in thy hand.* Everything relating to the manifestation of the Son lies in the hand of the Father. He sends him forth in the fulness of the times, Ga. 4:4; and the

renounce everything else as lying vanities. And his unceasing mercies, his sympathy under trouble, his protection from evils, and his increase of blessings, deserve our constant returns of praise. But though the sins of saints may not damn them, yet they often severely distress them on earth. And through much conformity to Christ, in the enduring of hatred, reproach, and persecution, they must enter into the celestial kingdom of God. The wicked often abandon themselves to the most false and virulent reproach against Jesus Christ and his people: but distress, death, and judgment will quickly silence them. Meanwhile, God's present protection of his people, and the unbounded happiness of heaven, are comforts more than sufficient for the saints to balance all their troubles on earth. Often his great and unexpected mercies shame their unbelief and rebuke their carnal fear. And O what reason the best have to bewail their repeated and deep despondencies under trouble, and to encourage others to avoid them! For when we consider our God and his mercies, alas! how cold is our love, how weak our faith, and languid



21 For<sup>b</sup> our heart shall rejoice in him; <sup>o</sup>because we have trusted in his holy name.

22 Let<sup>d</sup> thy mercy, O LORD, be upon us, according as we hope in thee.

## PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

A psalm of David, when <sup>a</sup>he changed his behaviour before Abimelech; <sup>1</sup> who drove him away, and he departed.

I WILL<sup>b</sup> bless the LORD at all times: his praise shall continually be in my mouth.<sup>2</sup>

2 My<sup>c</sup> soul shall make her boast in the LORD: the<sup>d</sup> humble shall hear thereof, and be glad.

3 O<sup>e</sup> magnify the LORD with me, and let us exalt his name together.<sup>3</sup>

4 I<sup>o</sup> sought the LORD, and he heard me, and delivered me from all my fears.

5 They<sup>a</sup> looked<sup>4</sup> unto him, and were lightened; and their faces were not ashamed.<sup>5</sup>

6 This<sup>i</sup> poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 The<sup>j</sup> angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O<sup>k</sup> taste and see that the LORD is good: blessed<sup>l</sup> is the man that trusteth in him.

9 O<sup>n</sup> fear the LORD, ye his saints: <sup>o</sup>for there is no want to them that fear him.

10 The<sup>p</sup> young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, <sup>q</sup>ye children, hearken unto me; I will<sup>r</sup> teach you the fear of the LORD.

12 What<sup>s</sup> man is he that desireth life, and loveth many days, that he may see good?

13 Keep<sup>t</sup> thy tongue from evil, and thy lips from speaking guile.

14 Depart<sup>u</sup> from evil, and do good; <sup>v</sup>seek peace, and pursue it.

15 The<sup>w</sup> eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The<sup>x</sup> face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The<sup>y</sup> righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The<sup>z</sup> LORD is nigh unto them that are of a broken heart;<sup>6</sup> and saveth such as be of a contrite spirit.<sup>7</sup>

19 Many<sup>a</sup> are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He<sup>c</sup> keepeth all his bones: not one of them

## PSALM XXXV.

A.M. cir. 2950.  
B.C. cir. 1045.

<sup>a</sup> Zec. 10. 7. Jn. 16. 22.  
Ps. 13. 5. 28. 7. 118. 5. 141.  
Ch. 5. 20. 1 Sa. 30. 6.  
<sup>c</sup> Is. 25. 9.  
<sup>d</sup> Ps. 127. 2. 101. 119.  
41. 40. 76. 7. 2 Sa. 7. 25.  
Mat. 9. 29.

## PSALM XXXV.

B.C. cir. 1058.  
A.M. cir. 2946.  
B.C. cir. 1058.

<sup>a</sup> 1 Sa. 21. 13. Pr. 29. 25. Ps. 8. 4.  
<sup>b</sup> Or, *Achish*.  
<sup>c</sup> 1 Ep. 5. 20. 1 Th. 5. 18.  
Ps. 71. 8. 14. 15. Col. 3. 17.  
<sup>d</sup> 2 Th. 1. 3. Ac. 16. 25.  
<sup>e</sup> An uninterrupted community of praise that sufficiently indicates the speaker to be Christ, even were the fact undiscovered by the quotation evidence of the Spirit, ver. 20. Jn. 19. 36.—C.

<sup>f</sup> 1 Co. 1. 31. 2 Co. 2. 14. Je. 9. 24. Lu. 1. 40. 47. Ps. 105. 3. Is. 45. 25; 41. 16.  
<sup>g</sup> Ps. 119. 74; 112. 7. 22. 23. 26.  
<sup>h</sup> Lu. 1. 46. & C. Ps. xcv.—Cv.—cxv. cxvi.—cxvii. cxlv.—cl.

<sup>i</sup> Christ here calls believers to join with him in glorifying the Father.—C  
<sup>j</sup> Lu. 11. 9. Ps. 6. 9; 18. 6. 16. 22. 24. 118. 5. He. 5. 7.  
<sup>k</sup> Is. 45. 22. Ps. 121. 1. 2. 2 Sa. 27. 29.

<sup>l</sup> Or, *they flowed*.  
<sup>m</sup> The change of person from the first singular in ver. 4 to the third plural in ver. 5 may be explained by a consideration of ver. 3. David is the writer. He calls upon his companions to praise the LORD with him. He then tells what he did himself, and what was the result.—I sought the LORD, and he delivered me. He next speaks of his companions, and tells what they did:—they looked to him and were lightened, i.e. their fears were removed. In ver. 6 the psalmist returns to himself, but speaks now in the third person, evidently for the purpose of bringing out more emphatically his distressed and almost hopeless state.—P.

<sup>n</sup> ver. 4. 5. Ps. 3. 4. 40. 17. 102. 17. Ge. 32. 10. 2 Sa. 22. 1.  
<sup>o</sup> He. 1. 14. Is. 37. 36. Da. 6. 22. 23. 24. 2. Ps. 91. 11. 2 Ki. 6. 17. Zec. 9. 8.

<sup>p</sup> 1 Pe. 2. 3. Ps. 35. 10; 36. 7. 10. 11. 119. 68. Jo. 6. 33. 51. 57. 1 Jn. 1. 3. 2 Co. 13. 14. Ex. 34. 6, 7.  
<sup>q</sup> Ps. 2. 12. 84. 12. 33. 12. Je. 17. 7.

<sup>r</sup> Ps. 89. 7. Mat. 10. 28. Ho. 3. 5. He. 12. 28.  
<sup>s</sup> Ps. 23. 1. Phil. 4. 19. Ep. 3. 19. Jn. 1. 14. 16. Col. 2. 3. 9. 10. 1 Co. 3. 22. 23.

<sup>t</sup> Job 4. 11. Ps. 84. 11. Ro. 8. 28. 2 Co. 4. 17.  
<sup>u</sup> 2 Ki. 2. 3. Ga. 4. 19. Pr. 4. 1. Jn. 13. 33.  
<sup>v</sup> Pr. 1. 7. 8. 21. 9. 13. 12. 12.

<sup>w</sup> 1 Pe. 3. 10. 12. De. 6. 23. 30. 15. 20. Is. 1. 16. 19. 1 Jn. 1. 19. 20. Ps. 39. 1. 42. 2. 12. 19. 3 Jo. 11. 11. Ps. 37. 3. 27. Is. 1. 16. 19. 27. 5. 9. Ro. 12. 18. He. 12. 14.

<sup>x</sup> Job 36. 7. Ps. 33. 18. 1 Pe. 3. 12. 2 Ch. 10. 9. Is. 58. 9. 24. 2. Le. 17. 10. Je. 24. 6. 44. 11. Am. 9. 4. Eze. 14. 7. 8. Pr. 10. 7.  
<sup>y</sup> ver. 4. 6. 15. Ps. 50. 15. 91. 15. 25. 23. 41. 6. 8. 9. Is. 58. 9. 24.

<sup>z</sup> Ps. 145. 8. 51. 17. Is. 27. 3. 57. 15. 66. 2.  
<sup>a</sup> Heb. *to the broken of heart*.  
<sup>b</sup> Heb. *contrite of heart*.

of the psalm is, that a life of faith, holiness, and devotion to God can alone secure prosperity, peace, and joy.—P.

PSALM XXXV.  
B.C. cir. 1056.  
A.M. cir. 2944.  
B.C. cir. 1056.

<sup>a</sup> Ps. 3. 4. 7. 8. 41. 11. 11. 154. 1. 3. 58. Je. 51. 36. Mi. 7. 9. 10. 1. In this psalm the writer evidently records the result of a painful experience in regard to the treatment he had received from men. They had professed great friendship and devoted attachment in time of prosperity, but when adversity, suffering, and sorrow came upon him, they not only deserted him, but they rejoiced in his very calamities. So is it often in the world. The faithlessness and ingratitude of men in the psalmist to a faithful and loving God, in whom he found a true friend and an omnipotent defender and benefactor.—P.

1 David prayeth for his own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing. 22 Thereby he inciteth God against them.

A psalm of David.

PLEAD<sup>a</sup> my cause, O LORD, with them that strive with me; fight against them that fight against me.<sup>1</sup>

2 Take hold of shield and buckler, and stand up for mine help.<sup>2</sup>

3 Draw out also the spear, and stop the way against them that persecute me: <sup>b</sup>say unto my soul, I am thy salvation.

4 Let <sup>c</sup>them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let<sup>d</sup> them be as chaff before the wind: <sup>e</sup>and let the angel of the LORD chase them.

6 Let their way be dark and slippery:<sup>3</sup> and let the angel of the LORD persecute them.

7 For<sup>4</sup> without cause have they hid for me their net in a pit, <sup>f</sup>which without cause they have digged for my soul.

8 Let<sup>h</sup> destruction come upon him at unawares;<sup>4</sup> and <sup>g</sup>let his net that he hath hid catch himself: into that very destruction let him fall:

9 And<sup>j</sup> my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All<sup>k</sup> my bones<sup>5</sup> shall say, LORD, who is like unto thee, which <sup>h</sup>deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False<sup>n</sup> witnesses<sup>6</sup> did rise up; they laid to my charge<sup>7</sup> things that I knew not.

12 They<sup>o</sup> rewarded me evil for good, <sup>i</sup>to the spoiling<sup>8</sup> of my soul.

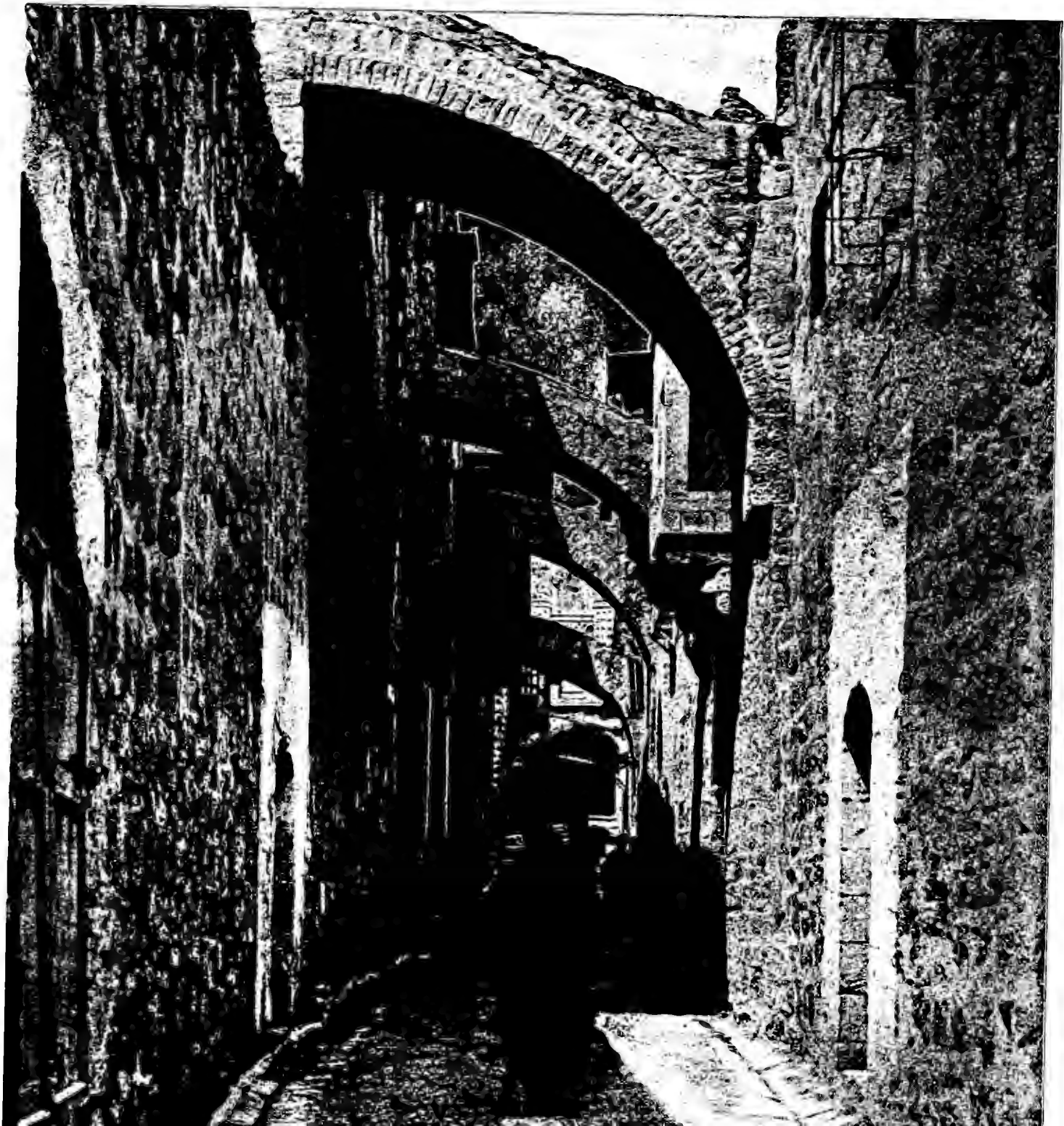
13 But<sup>p</sup> as for me, when they were sick, my clothing was sackcloth: I humbled<sup>9</sup> my soul with fasting; and my prayer <sup>q</sup>returned<sup>1</sup> into mine own bosom.

14 I behaved<sup>r</sup> myself as though <sup>r</sup>he had been my friend<sup>3</sup> or brother:<sup>4</sup> I bowed down heavily, as one that mourneth for his mother.

15 But in mine <sup>s</sup>adversity <sup>t</sup>they rejoiced, and gathered themselves together: <sup>u</sup>yea, the <sup>5</sup>subjects gathered themselves together against me, and I knew <sup>v</sup>it not;<sup>6</sup> they did tear <sup>w</sup>me, and ceased not:

16 With<sup>h</sup> hypocritical mockers in feasts, <sup>x</sup>they gnashed upon me with their teeth.

17 LORD,<sup>y</sup> how long wilt thou look on? <sup>z</sup>rescue my soul from their destructions, my <sup>8</sup>deliverance from the lions.



wink with the eye that hate <sup>me</sup> without a cause.

20 For<sup>b</sup> they speak not peace: <sup>but</sup> they devise deceitful matters against <sup>that</sup> are quiet in the land.

21 Yea,<sup>a</sup> they opened their mouth wide against me, <sup>and</sup> said, Aha, aha! our eye hath seen <sup>it</sup>.

22 <sup>This</sup> thou hast seen, O LORD: <sup>keep</sup> not silence. O LORD, be not far from me.

23 Stir<sup>s</sup> up thyself, and awake to my judgment, <sup>even</sup> unto my cause, <sup>my</sup> God and my LORD.

24 Judge<sup>s</sup> me, O LORD my God, according to thy righteousness; and <sup>let</sup> them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it:<sup>2</sup> let them not say, We have swallowed him up.

26 Let<sup>k</sup> them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that <sup>magnify themselves</sup> against me.

27 Let<sup>n</sup> them shout for joy, and be glad, that favour my righteous cause:<sup>3</sup> yea, <sup>let</sup> them say continually, Let the LORD be magnified, <sup>which</sup> hath pleasure in the prosperity of his servant.

28 And <sup>my</sup> tongue shall speak of thy righteousness <sup>and</sup> of thy praise all the day long.

# PSALM XXXVI.

1 The grievous state of the wicked. 5 The excellency of God's mercy.  
10 David prayeth for favour to God's children.

To the chief musician, A psalm of David the servant of the LORD.

**T**HE transgression of the wicked saith within my <sup>heart</sup>, <sup>that there</sup> is no fear of God before his eyes.

2 For <sup>he</sup> flattereth himself in his own eyes, until his iniquity be found<sup>2</sup> to be hateful.<sup>3</sup>

3 The<sup>o</sup> words of his mouth <sup>are</sup> iniquity and deceit: he <sup>hath</sup> left off to be wise, <sup>and</sup> to do good.

4 He<sup>e</sup> deviseth mischief<sup>4</sup> upon his bed; he setteth himself <sup>in</sup> a way <sup>that</sup> is not good; <sup>he</sup> abhorreth not evil.

5 Thy<sup>i</sup> mercy, O LORD, <sup>is</sup> in the heavens; <sup>and</sup> thy faithfulness reacheth unto the clouds.<sup>5</sup>

tect, what unceasing provision is made for them that fear him! Though the most ravenous beasts and covetous men should be pinched and starved, none that fear him shall ever want, either for soul or body, what is for their good. It is a great mercy when children are from their infancy carefully instructed in the word and ways of God. And negligent parents, who neglect to

and the interpretation must depend upon discovering who he is. Compare therefore ver. 19 with Jn. 15. 25, and the speaker is found to be Christ. And never lived there another who could say, 'They hated me without a cause.' See also ver. 7. C. Ver. 8. But if the speaker be Christ, how can he thus pray against his enemies, seeing that he teaches us to love and to pray for them? This is a question originating in great inattention to things that differ. Phi. 1. 10. For (1) I do not pray for those who persecute me, but for those who persecute the church. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place.

# PSALM XXXVII.

The excellency of God's mercy.

6 Thy<sup>j</sup> righteousness <sup>is</sup> like the great mountains;<sup>6</sup> thy <sup>judgments</sup> <sup>are</sup> a great deep: O LORD, thou <sup>preservest</sup> man and beast.

7 How <sup>excellent</sup> <sup>is</sup> thy loving-kindness, O God! therefore the children of men <sup>put</sup> their trust under the shadow of thy wings.<sup>7</sup>

8 They<sup>p</sup> shall be abundantly satisfied<sup>8</sup> with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For<sup>a</sup> with thee <sup>is</sup> the fountain of life: <sup>in</sup> thy light shall we see light.

10 Continue<sup>9</sup> thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let<sup>s</sup> not the foot of pride come against me, and <sup>let</sup> not the hand of the wicked remove me.<sup>1</sup>

12 There<sup>2</sup> <sup>are</sup> <sup>the</sup> workers of iniquity fallen: they are cast down, and shall not be able to rise.

# PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

**F**RET not<sup>a</sup> thyself because of evil-doers, neither be thou envious against the workers of iniquity.<sup>1</sup>

2 For<sup>b</sup> they shall soon be cut down like the grass, and wither as the green herb.

3 Trust<sup>e</sup> in the LORD, and do good; <sup>so</sup> shalt thou dwell in the land, and verily<sup>2</sup> thou shalt be fed.

4 Delight <sup>thyself</sup> also in the LORD; and he shall give thee the desires of thine heart.

5 Commit<sup>e</sup> thy way unto the LORD:<sup>3</sup> trust also in him; and he shall bring <sup>it</sup> to pass:

6 And <sup>he</sup> shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the LORD,<sup>4</sup> and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man <sup>who</sup> bringeth wicked devices to pass.

8 Cease<sup>i</sup> from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For<sup>j</sup> evil-doers shall be cut off: but those

A.M. cir. 2048.  
B.C. cir. 1050.  
a La. 3.52. Ps. 69.41.  
100.3.5. Jn. 15.25.  
b Ps. 120.6. 7. 57.4.  
c Mat. 12.24.  
d Ps. 10.2-10. 96.3.41.  
38.12. 50.5. 64.5. 109.  
2.3. 140.2. 5. 22.7.8. 40.  
15. Da. 9.5.  
e Ps. 50.21. 28.1. 39.  
12.8. 1. 22.19. 102.2.10.  
14.1.0.5.6.  
f Ps. 44.3. 26.7.6.  
g Ps. 80.4. 119.94.18.  
1-3.89. 20.142.4. 5.34.14.  
h Ps. 2.23. Ps. 7.8.18.  
20.24. 2 Th. 1.6. 15.3.10.  
i Job 20.5. Ps. 38.16.  
13.4. 59.4. 9.11. 27.12.  
ver. 15.19.  
j Heb. Ah, ah, our  
soul. Ps. 3.2. 41.8.  
k Ver. 4. Ps. 6.10. 25.3.  
31.17. 40.14.15. 109.28.  
129.20. 51. 132.18. 15.65.  
13.15.  
l Ps. 38.16. Je. 48.26.  
Ob. 12.  
m Ps. 40.15. 142.7. 34.  
1.2. 1 Co. 12.26.  
n Heb. my right-  
eousness.  
o Ps. 70.4.  
p Ps. 140.4. Je. 32.40.  
41. Zep. 3.17. 15.62.4.5.  
q Ps. 34.1. 50.14. 57.7.  
9. 71.8. 14.24. 109.30.  
104.33. 34.145.1. 2.5.24.  
PSALM XXXVI.  
B.C. cir. 1058.  
1 The devil saith  
to the wicked with-  
in his heart, No fear  
of God is not before  
his eyes. -Hortley.  
The oracle of trans-  
gression to the wick-  
ed is within, even  
his own heart: there  
is no fear of God  
before his eyes. -  
Boothroyd.  
a Ge. 20.11. Ro. 3.18.  
Pr. 13. Ec. 12.13.  
b De. 29.19. Je. 2.35.  
15.47.7.8. Ps. 10.11. 1.  
52.1.  
c Heb. to find his  
iniquity to hate.  
d Yea, in his own  
eyes, he flattereth  
himself instead of  
finding out his in-  
iquity to detect it. -  
Boothroyd.  
e Ps. 5.9. 12.2. 3.10. 7.  
55.21. 58. 104.3. 5.83.2.  
4.109.2. 3.140.3.  
f Ps. 14.1-5. 53.1-5.  
Ro. 3.10-19. Je. 4.22.13.  
23.  
g Ps. 10.2. 21.11. 38.  
120.4. 140.2-4. Mat. 2.1.  
Pr. 4.16.  
h Or, vanity.  
i Ps. 65.2. Pr. 20.23.  
24.23.  
j Ps. 97.10. Job 15.  
16. Pr. 4.16. Ro. 1.28-32.  
Ep. 4.18.19. Tit. 3.3. 2.  
Pe. 2.13-15.  
k Ps. 57.10. 108.4. 103.  
11. 89.1.2.  
l The suddenness  
of the transition from  
the delineation of the  
grosser form of  
human wickedness to  
the celebration of the  
infinite mercy, faith-  
fulness, and purity of  
God, is striking and  
startling. The con-  
trast is strong, but  
its very strength  
makes it all the more  
powerful to awaken  
and sanctify. Fear  
and gratitude are  
alike roused to ac-  
tion, and the thought-  
ful is constrained to  
contemplate the folly  
and danger of sin. -  
P.  
1 Ger. 25. Ex. 34.7.  
De. 32.4. Je. 12.1. Ps.  
145.17.  
2 Heb. the moun-  
tains of God.  
3 Ro. 11.33. Job 11.  
7.9. Ps. 77.19.  
7 Job 7.20. Ac. 17.28.  
Ro. 11.36.  
4 Heb. precious, i.  
Pe. 2.7. Jn. 3.16.  
5 Ru. 2.12. Ps. 17.8.  
6 Ru. 2.12. Ps. 17.8.  
7 Heb. watered, is.  
44.3.  
8 Je. 2.13. Zec. 13.1.  
Ca. 4.15. Jn. 4.10. 14.  
Re. 2.1.17.  
9 2 Co. 4.6. Jn. 8.12.  
1.4. Mat. 16.17. Ja. 1.  
17. Ps. 4.6.7. 15.6. 19.  
Re. 21.23.  
10 Heb. draw out at  
length, Ps. 103.12. Je.  
31.3. Is. 51.6.8. 2.14.  
7.8.  
11 Da. 4.37. Eze. 30.6.  
Ps. 119.21. 51.69. 78.25.  
122.  
12 Ps. 17.8-14.16.1.  
1 Thus Christ, for  
his church's sake,  
prays for an unchang-  
ing priesthood. -C.  
2 There. In what  
place? Even where-  
soever the wicked  
plotted and warred  
against the Lord and  
his Christ, Ps. 2.2.9.12.  
-C.  
3 Ps. 7.15. 109.15.16.  
55.15. 23.50. 7.58.6-9.  
60.12. 84.7.8.2.1.8.9.  
PSALM XXXVII.  
B.C. cir. 1050.  
a 1 Sa. 1.6. Pr. 23.17.  
24.1.19. 3.31. Ps. 73.3.  
Je. 12.1. ver. 7. Job 5.2.  
1 This is one of the  
alphabetical psalms,  
the successive letters  
of the Hebrew alpha-  
bet being found at  
the commencement  
of the alternate  
verses. The nat-  
ural object of the psalm  
is to meet the argument  
often urged against  
the universality of  
the government of a  
just God, from the  
observed fact that the  
wicked are  
persecuted, and even  
permitted to enjoy a  
large amount of tem-  
poral prosperity. -P.  
b Job 20.5. Ps. 50.  
129.6.7. Je. 17.5.6.  
c Je. 17.7.8. Ps. 34.8.  
22.31. 18.21. Is. 1.16-19.  
d Heb. in truth, or  
stability.  
e Job 22.26. Ps. 104.  
34.4. Ca. 2.3. Is. 58.  
14.1. Ps. 8. Hab. 3.17.  
18. Mat. 7.7.  
f Pr. 16.3. 3.6. Mat. 6.  
25. Phil. 4.6.1. Pe. 5.7. Ps.  
55.22.  
g Heb. Roll thy way  
upon the LORD, Ps.  
22.8.  
h Is. 55.17. Mi. 7.8.9.  
Mat. 13.43. Job 35.14.  
i Heb. Be silent to  
the LORD, Pr. 20.22.  
Ps. 40.1. 62.1.5. Lk. 3.24.  
-32. Is. 8.17. 30.18.  
j Job 21.7-25. Ps. 73.  
3-16. Je. 12.2.2.  
k Job 5.2. 18.4. Ps. 73.  
13.14. Pr. 19.3. Jonah 4.  
9. Ep. 4.26.  
l Job 20.23-29. 27.13.  
-23. Ps. 55.23. Pr. 2.22.  
15.57.13. Mat. 5.5. Re.  
5.10.



that wait upon the LORD, they shall inherit the earth.<sup>5</sup>

10 For<sup>a</sup> yet a little while,<sup>6</sup> and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But<sup>a</sup> the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The<sup>m</sup> wicked plotteth<sup>7</sup> against the just, and gnasheth upon him with his teeth.

13 The<sup>n</sup> LORD shall laugh at him: for he seeth that<sup>8</sup> his day is coming.

14 The<sup>p</sup> wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.<sup>8</sup>

15 Their<sup>a</sup> sword shall enter into their own heart, and their bows shall be broken.

16 A<sup>r</sup> little<sup>9</sup> that a righteous man hath is better than the riches of many wicked.

17 For<sup>a</sup> the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The<sup>t</sup> LORD knoweth the days of the upright, and their inheritance shall be<sup>10</sup> for ever.<sup>1</sup>

19 They shall not be ashamed in the evil time: and<sup>11</sup> in the days of famine they shall be satisfied.

20 But<sup>a</sup> the wicked shall perish, and the enemies of the LORD shall be as the<sup>12</sup> fat of lambs:<sup>3</sup> they shall consume; into smoke shall they consume away.

21 The<sup>v</sup> wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For<sup>a</sup> such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The<sup>a</sup> steps of a good man are ordered by the LORD; and he delighteth in his way.

24 Though<sup>b</sup> he fall, he shall not be utterly

A.M. cir. 2989.  
B.C. cir. 1015.

5 The land of Canaan to the Jew—the land of his appointment to the Gentile (Ac. 17: 2-3) that better, that happier country to every believer; of which country the blessings of earth are but temporary shadows. See also ver. 3, 13.—C.

6 Job 20. 5, 9; 7. 10 Ps. 73. 18-20; 64. 7-10; 13. 15, 16, 2. It is so called in relation to God, with whom 'a thousand years are but as one day;' and describes not merely the speedy removal of wicked individuals, but of kingdoms and empires, of whose destruction history affords so many instructive examples.—C.

7 Mat. 5. 5, Re 5. 10. Da. 7. 27. Ps. 110. 105; 22. 26; 72. 7; Pr. 3. 17. Ps. 10. 2-11; 64. 2-6; 83. 2-4; 35. 16; 140. 2, 4. Ac. 7. 54.

8 Heb. the upright of ways. Ps. 15. 2, 3; 119. 136; 145. 16; 146. 2. Pr. 15. 16; 16. 8. 1 Ti. 6. 6; 4. 8. 1 Co. 3. 21-23.

9 Because, being joined with godliness, it brings contentment, which is great gain, and hath the blessing that maketh rich, and addeth no sorrow, 1 Ti. 6. 6, Pr. 10. 22.—C.

10 Ps. 10. 15; Job 38. 15. Eze. 30. 21-26. 1 Is. 41. 10-16; 43. 12; 46. 3, 4. Ps. 1. 6; 34. 17; 34. 15; Mat. 6. 32. 1 Is. 45. 17; 60. 21. Da. 2. 44. 1 Pe. 1. 3, 4. He. 9. 12, 13.

11 The real inheritance of believers is the LORD himself, whether in testimonies, or promises, or the fulfilment of both in Christ. Ps. 119. 111. He. 6. 12. Ro. 8. 17.—C.

12 Ps. 33. 19. Is. 33. 17. Job 5. 22. Hab. 3. 17, 18. Phil. 4. 19.

13 Ps. 9. 15, 17; 68. 1, 2. 22. De. 32. 22. 1 Th. 2. 9.

14 Heb. the preciousness of lambs. 1 De. 28. 12, 44. Ps. 112. 5, 9, with Pr. 22. 7.

15 Ver. 9, 11, 18. Pr. 3. 33. De. 28. 15.—8.

16 Their fat was totally consumed in the morning, evening, and other sacrifices: so continuously shall the riches of the wicked (ver. 16) be consumed, by their own luxury and extravagance, a sacri-

A.M. cir. 2989.  
B.C. cir. 1015.

ifice to the very vices to pamper which they were always so eagerly sought, and often so unjustly acquired.—C.

17 Is. 33. 16. He. 13. 5. 6. Job 15. 23. Ps. 59. 15; 137. 10.

18 Ps. 112. 5, 9; 127. 5. Mat. 5. 7.

19 Heb. all the day. Ps. 34. 14. Is. 1. 16-19. 1 Th. 5. 17-18. Le. 20. 6-13. De. 28. 1-14; 30. 10, 20.

20 This is the grand lesson of the psalm. Righteousness alone can secure for man true and lasting prosperity and peace.

The meaning of the last clause is that, as a general rule, the prosperity of the righteous will be permanent; it will descend from parent to generation, and from generation to generation. In this respect it contrasts strongly with the comet-like career of the successful worldling.—P.

21 Is. 30. 18. Ps. 11. 7. Je. 32. 40. 41. He. 13. 5. 1 Pe. 1. 5, 15, 59. 21.

22 Ps. 21. 10. Is. 14. 20-22. De. 30. 16, 20. Pr. 2. 21. Is. 1. 19. 2 Pe. 3. 13. ver. 11.

23 Pr. 10. 31. Ps. 49. 3; 119. 46; ver. 31. Mat. 12. 35. Co. 4. 6; 3. 16. Ep. 4. 29.

24 Ps. 1. 240. 8; 119. 14-16, 72, 97, 98, &c. Pr. 4. 4. 15. 51. 7. De. 6. 6. He. 8. 10.

25 Ver. 23; Ps. 40. 2; 119. 9; 121. 3, 7; 89. 18.

26 Or, going. This is a direct description of Christ, and never was verified in any other, for 'all others' have sinned, and come short of the glory of God.' Ro. 3. 23.—C.

27 Ps. 10. 8-10. Je. 20. 10. 1 Is. 47. 1; 41. 20. 2. 1 Jn. 3. 12. ver. 12.

28 Ps. 2. 9. Ps. 109. 31. 15. 44. 17. Ro. 8. 1, 28-39. Ps. 27. 14; ver. 3, 7, 9. 15. 20. 31.

29 Ps. 52. 7; 58. 10; 101. 8; 92. 11. 1 Is. 14. 14-19. Es. 111. Je. 12. 1. Ps. 7. 3-11. Job 5. 3; 12. 4-16; 12. 10.

30 Or, a green tree that groweth in his own soil. 1 Is. 14. 19. 10. 15. 2. 1 Is. 14. 19. 10. 15. 2. 1 Is. 14. 19. 10. 15. 2. 1 Is. 14. 19. 10. 15. 2.

31 Is. 3. 10; 57. 2; 57. 11. 1 Th. 1. 23. 1 Th. 4. 17. Re. 17. 14. 13.

32 Mat. 13. 30. Ps. 9. 16, 17. Pr. 14. 32. 2 Th. 1. 8, 9.

33 Jonah 2. 9. Ps. 3. 8. Is. 33. 24; 10.

34 Da. 3. 17-28. Is. 37. 36. 34. 1. Ch. 5. 20. Ps. 54. 6; 52. 12; 33. 18-21; 34. 22.

cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He<sup>a</sup> is ever<sup>4</sup> merciful, and lendeth; and his seed is blessed.

27 Depart<sup>5</sup> from evil, and do good; and dwell for evermore.<sup>5</sup>

28 For<sup>6</sup> the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The<sup>t</sup> righteous shall inherit the land, and dwell therein for ever.

30 The<sup>j</sup> mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The<sup>k</sup> law of his God is in his heart; none of his steps<sup>6</sup> shall slide.<sup>7</sup>

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The<sup>o</sup> LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait<sup>8</sup> on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.<sup>8</sup>

36 Yet<sup>9</sup> he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

37 Mark<sup>t</sup> the perfect man, and behold the upright: for the end of that man is peace.

38 But<sup>10</sup> the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But<sup>11</sup> the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And<sup>12</sup> the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

children are not mentioned, but seed—which signifies an entire race—a stream of life from the fountain of the righteous. Now, in this sense, the true sense, all experience verifies the statement. The *lazzaroni* of Naples are a race of beggars; their birth, their heirship, their education, their inheritance, is begging. So are many of the hapless people called *gypsies*. But, during all their dispersion and calamities, the Jews have never become a race of beggars; their employments, alas! are often low and ignoble, but still they are a race of workers, and as a seed they of true Christians. There is not, there never was, there cannot be, a seed, a race of Christian beggars. C.

Ver. 38. 'Keep in innocence, and regard uprightness; for the perfect man hath a posterity, but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off' (*Horsley*). This amendment seems necessary, for that 'the end of the wicked shall be cut off' is scarcely intelligible.

and joys of the godly in the kind delight and favour of their God! All our comforts come from his hand, through active faith in his Son; and therefore he ought to be praised on their account.

PSALM XXXVI. Ver. 1. The form of this sentence is involved. It is dramatic, and may be explained in this way:—The writer introduces himself as scrutinizing the character and conduct of the wicked. His heart pronounces judgment upon them; and the substance of his judgment is, that they are not influenced by the fear of God. Pleasure, passion, and worldly aggrandizement are the great manning springs of their actions. P.

Ver. 4. The whole description well applies to Judas, into whom Satan entered, and taught to betray his Lord, Lu. 22. 3. C.

Ver. 6. Great mountains. Conspicuous from afar, elevated above the clouds, the battlements of kingdoms, the storehouses of inexhaustible wealth, the immovable luxury and ex-

shows the power of the devil uncontrolled within them! And they who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care. Precious and engaging his love. And powerfully considerate and delightful are the provision, the comfort, the life, the light, the love, the righteousness, which he bestows upon all people. But inevitable is the ruin and intolerable the everlasting misery of all who reject them.

<sup>a</sup> Pr. 16. 9. 1 Sa. 2. 9. Ps. 121. 3, 7; 11. 7; 2. 6. 1 Th. 4. 1. He. 13. 16.

<sup>b</sup> Pr. 24. 16. Mi. 7. 8. Co. 4.

<sup>c</sup> Ps. 94. 18; 145. 14. Is. 41. 10; 46. 4; 49. 15, 16.

## PSALM XXXVIII.

David moveth God to take compassion of his sad condition, confessing his sins to have been the cause of it.

A psalm of David, to bring to remembrance.

**O** LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2 For 'thine arrows stick fast in me, and thy hand presseth me sore.

3 There is 'no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4 For mine iniquities<sup>2</sup> are gone over mine head: as an heavy burden they are too heavy for me.

5 My<sup>2</sup> wounds stink, and are corrupt, because of my foolishness.

6 I<sup>1</sup> am troubled; I am bowed down greatly; I go mourning all the day long.

7 For 'my loins are filled with a loathsome disease; and there is no soundness in my flesh.

8 I am feeble and sore broken: 'I have roared by reason of the disquietness of my heart.<sup>3</sup>

9 LORD, 'all my desire is before thee; and my groaning is not hid from thee.

10 My<sup>2</sup> heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.<sup>4</sup>

11 My<sup>2</sup> lovers and my friends stand aloof from my sore;<sup>5</sup> and my kinsmen<sup>6</sup> stand afar off.

12 They<sup>2</sup> also that seek after my life lay snares for me: and they that seek my hurt

<sup>1</sup> Heb. stroke. <sup>2</sup> Or, neighbours.  
<sup>3</sup> Ps. 64. 5; 119. 110; 140. 5; 141. 9; 142. 3; 35. 20; 62. 3, 4. Pr. 4. 16.

A.M. cir. 2983 or 2946.  
B.C. cir. 1021 or 1058.

PSALM XXXVIII.

a Ps. 70. title.

b Ps. 6. 1; Je. 10. 24; 30.

11. 15. 27; 8. 54. 8. La. 3.

32. 32. Hab. 3. 2. He. 12.

5. 11.

c Job 6. 4. Ps. 6. 2, 3; 30.

10. 11; 32. 4; 88. 3, 15; 16;

91. 5, 6.

d Is. 5. 5, 6. Ps. 6. 2; 51.

8.

e Heb. peace, or

health.

f Ezr. 9. 6. Ps. 40. 12;

69. 1, 2. La. 1. 14. Is. 1. 4.

Job 7. 20. 21. Mat. 11. 28.

g Here it is seen in

what sense Christ

confesses sin and in-

iquities, and calls

them his own; that

were his as a burden

laid upon him, for

'the Lord laid upon

him the iniquities of

us all.' He hath

bore our griefs, and

carried our sorrows,'

Is. 53. 4. He 'bare

our sins in his own

body on the tree.' 1

Pe. 2. 24. See notes on

Ps. 42. 2. —C.

h Ps. 73. 14. Is. 1. 5, 6.

Mar. 7. 21, 22.

i Sa. 24. 10. Job 30.

28. Ps. 69. 1, 2; 42. 7, 9, 10;

43. 2.

j ver. 3. 5. Job 30. 18;

40. 4; 42. 6. Is. 64. 6. Lu.

16. 20.

k Ps. 62. 4; 51. 8, 17. Is.

38. 13, 14.

l Ps. 32. 3; 22. 1; 77. 1-

9; 88. 1-18. Job 3. 24; 30.

28. Is. 60. 11.

m The psalmist

manifestly speaks of

bodily disease, which

he traces to his own

sin and folly. Divine

chastisement was

thus the means of

bringing him as a

humble suppliant to

the throne of grace.

Before he was afflict-

ed he went astray;

his afflictions were

blessings, leading

him to God and duty.

—P.

n Jn. 1. 48. Ps. 6. 3, 6.

o Is. 30. 8, 9. La. 3. 56. Ro.

8. 26, 27.

p Ps. 42. 1; 73. 26; 77. 2

-4; 7. 69; 31; 43. 6, 7. La.

5. 16, 17.

q Heb. is not with

me.

r Mat. 25. 26. Ps. 31.

11; 88. 18. Job 19. 13-19.

La. 10. 31; 32; 49.

A.M. cir. 2983 or 2946.  
B.C. cir. 1021 or 1058.

g 2 Sa. 16. 10-12. Ps.

39. 2, 9. Is. 53. 7, 1. Pe. 2.

23.

This description

of the sufferer's si-

lence exactly corre-

sponds with the pro-

phetic description of

Christ, and consti-

tutes a remarkable

feature of that right-

eousness by which he

magnified the law,

and made it honour-

able, Is. 42. 19-21. —C.

s Ps. 16. 11; 31. 14; 25.

15; 119. 81; 123. 1-4; 138.

6; 7; 102. 17.

t Or, thee do I wait

for.

u Or, answer.

v Ps. 130. 1, 2; 131. 2; 143.

7; 135. 15; 23-26.

w ver. 6; Ps. 94. 18; 69.

1, 24; 77. 9; 143. 5; 102. 6-

10.

x Heb. for halting.

y The humanity

shrunk from the

bitter cup, Mat. 26.

39, but the Spirit

sustained him in

drinking it. —C.

z Ps. 32. 5. Pr. 28. 13.

105. 7. 19. Je. 3. 13. Job

33. 27; 34. 31; 2 Co. 7.

9-11.

aa See note on ver.

4. —C.

ab Je. 12. 1. Ps. 59. 31.

142. 6; 143. 1, 2.

ac Heb. being living

as strong.

ad Ps. 35. 12; 109. 4, 5.

Je. 20. 10. Jn. 10. 37; 15.

19. 1. Jn. 3. 12. 1 Pe. 3. 13.

16.

ae This is an asser-

tion that none but

Christ could truly

make; every other

must plead, 'God be

merciful to me a sin-

ner.' —C.

af Ps. 22. 1, 21; 109. 44-43.

-26; 7. 9-12.

ag Ps. 22. 19; 40. 13, 17;

70. 1, 17; 121. 14; 114. 7.

ah Heb. for my help.

ai Ps. 124. 1; 136. 1.

aj Ps. 124. 1; 136. 1.

ak Ps. 124. 1; 136. 1.

al Ps. 124. 1; 136. 1.

am Ps. 124. 1; 136. 1.

an Ps. 124. 1; 136. 1.

ao Ps. 124. 1; 136. 1.

ap Ps. 124. 1; 136. 1.

aq Ps. 124. 1; 136. 1.

ar Ps. 124. 1; 136. 1.

as Ps. 124. 1; 136. 1.

at Ps. 124. 1; 136. 1.

au Ps. 124. 1; 136. 1.

av Ps. 124. 1; 136. 1.

aw Ps. 124. 1; 136. 1.

ax Ps. 124. 1; 136. 1.

ay Ps. 124. 1; 136. 1.

az Ps. 124. 1; 136. 1.

ba Ps. 124. 1; 136. 1.

bb Ps. 124. 1; 136. 1.

bc Ps. 124. 1; 136. 1.

bd Ps. 124. 1; 136. 1.

be Ps. 124. 1; 136. 1.

bf Ps. 124. 1; 136. 1.

bg Ps. 124. 1; 136. 1.

bh Ps. 124. 1; 136. 1.

bi Ps. 124. 1; 136. 1.

bj Ps. 124. 1; 136. 1.

bk Ps. 124. 1; 136. 1.

bl Ps. 124. 1; 136. 1.

bm Ps. 124. 1; 136. 1.

bn Ps. 124. 1; 136. 1.

bo Ps. 124. 1; 136. 1.

bp Ps. 124. 1; 136. 1.

bq Ps. 124. 1; 136. 1.

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cv Ps. 124. 1; 136. 1.

cw Ps. 124. 1; 136. 1.

cx Ps. 124. 1; 136. 1.

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ck Ps. 124. 1; 136. 1.

cl Ps. 124. 1; 136. 1.

cm Ps. 124. 1; 136. 1.

cn Ps. 124. 1; 136. 1.

co Ps. 124. 1; 136. 1.

cp Ps. 124. 1; 136. 1.

mouth with a bridle,<sup>1</sup> while the wicked is before me.<sup>2</sup>

2 I<sup>a</sup> was dumb with silence;<sup>3</sup> I held my peace, even from good; and my sorrow was stirred.<sup>4</sup>

3 My<sup>a</sup> heart was hot within me; while I was musing<sup>5</sup> the fire burned: then spake I with my tongue.

4 LORD,<sup>a</sup> make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.<sup>6</sup>

5 Behold,<sup>9</sup> thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state<sup>7</sup> is altogether vanity. Selah.<sup>8</sup>

6 Surely every man walketh in a vain show:<sup>9</sup> surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver<sup>a</sup> me from all my transgressions:<sup>1</sup> make<sup>1</sup> me not the reproach of the foolish.

9 I<sup>a</sup> was dumb, I opened not my mouth; because thou didst it.

10 Remove<sup>a</sup> thy stroke away from me: I am consumed by the blow<sup>2</sup> of thine hand.

11 When<sup>a</sup> thou with rebukes dost correct man for iniquity,<sup>3</sup> thou makest his beauty to consume<sup>a</sup> away<sup>4</sup> like a moth: surely every man is vanity. Selah.

12 Hear<sup>a</sup> my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for<sup>a</sup> I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

## PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 He prayeth for salvation to himself, and confusion to his enemies.

To the chief musician, A psalm of David.

I WAITED<sup>a</sup> patiently<sup>1</sup> for the LORD; and he<sup>b</sup> inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit,<sup>2</sup> out of the miry clay, and<sup>a</sup> set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

A.M. cir. 2983 or 2946.  
B.C. cir. 1021 or 1058.

1 Heb. a bridle or muzzle for my mouth.

2 It has been truly said that this is the most beautiful of all the elegies in the Psalter. The single depicted here is not a struggle with wicked men, but with the terrors of a mortal sickness, which to the men of those early times were so great, that even the bravest, who felt no fear before the attacks of the enemy, quailed before the fear of death. But even the fear of death could not shake the psalmist's trust in God. Faith was triumphant. The psalmist by his divinely enlightened mind was made to see that his very chastisements were blessings, that all things tended to promote his spiritual and eternal welfare.—P.

3 This is the silence described, Ps. 38, 13; 32, 3; 14, 2; 19, 21.—C.

4 Heb. troubled.

5 Ps. 32, 5; 4, Job 32, 19; 16, 17; 15, 16; Je. 20, 9, 14; Jonah 4, 8.

6 As is exemplified, Jn. 8, 6.—C.

7 De. 32, 29; Ps. 90, 12; 119, 84; 89, 47, 48.

8 Or, what time I have here.

9 Job 7, 1, 6, 7; 9, 25; 26, 14, 2, 5; 28, Ps. 90, 4, 5; 102, 11; 103, 15; Ec. 8, 13; 14, 1, 2; Ps. 35, 8; 145, 1; 144, 4; 15, 40, 17; Job 14, 2.

10 Heb. settled.

11 See note on Ps. 3, 2.—C.

12 Heb. an image, 1 Chr. 29, 15; Ep. 4, 17.

13 Job 27, 17; Ec. 2, 18, 19, 21; 26, 13; Hab. 2, 6; 13, Lu. 12, 10; 21, 2; Ps. 119, 84, 114, 166; 130, 5, 7.

14 Ps. 25, 11; 65, 3; 32, 1, 2; 130, 8; Tit. 2, 14; 1 Jn. 3, 8.

15 See notes on Ps. 32, 5; 25, 2.—C.

16 Job 4, 19; 13, 28; Is. 50, 5; 51, 8; Ho. 5, 12.

17 Heb. that which is to be desired in him to melt away.

18 Ps. 4, 17, 1, 2; 83, 1; 130, 1, 2; 56, 8.

19 Le. 25, 23; 1 Ch. 29, 15; Ge. 47, 9; Ps. 119, 10; Hc. 11, 13; 1 Pe. 2, 11; 1, 17.

20 Job 10, 20, 21; 14, 6; Ge. 5, 24; 37, 30; 42, 36.

PSALM XL.  
B.C. cir. 1020.

A Ps. 27, 13; 37, 7, 15, 50, 7.

1 Heb. in waiting I waited.

2 Ps. 18, 6; 130, 2; 20, 4, 5; He. 5, 7, 15, 49.

3 Ps. 18, 16, 17; 59, 1, 2; 71, 20; 15, 43; 1, 2; 2 Sa. 4, 9.

A.M. cir. 2984.  
B.C. cir. 1020.

A Ps. 12, Je. 17, 7, 8, 1; Ps. 15, 4; 146, 3; 153, 21; 125, 5; 2, 2; 13, 10; 2, 8.

Job 5, 9; 10, Ps. 71, 15; 59, 6, 17; 18, Je. 29, 11, 15; 58, 9.

3 The Father's thoughts and wonders are not for the Son alone, but for the Son and the church, and therefore the church is here joined with her glorious head, Ep. 1, 22.—C.

4 Or, none can order them unto thee.

5 1 Sa. 15, 22, 35, 51; 16, 15, 17; 66, 35; 4, 6; Ho. 6, 6; Mat. 12, 7; He. 10, 4, 10.

6 Heb. digged or prepared, Ex. 21, 6.

7 Lu. 24, 27, 44; Jn. 5, 39; Ac. 10, 43; 1 Co. 15, 3; 4, 2 Co. 1, 20.

8 Ps. 119, 16, 24, 47, 92; Ro. 7, 27; Lu. 12, 50; Jn. 10, 18; 34, 14.

9 Heb. in the midst of my bowels, Je. 31, 33; Ps. 37, 31; 2 Co. 3, 3.

10 This passage is quoted by Paul in He. 10, 5-7; but in that quotation there is a remarkable variation from the original text. Instead of the words, 'mine ears hast thou opened,' the apostle has, 'a body didst thou prepare for me.' The original language is metaphorical, and its plain meaning is—

'Thou hast formed in me a willing and obedient spirit, so that I preserve an open ear to all thy commands.' In substance the apostle's quotation is the same.—A body hast thou prepared for me; 1. A body formed and fitted for the service of God, ready to render the fullest obedience. The contrast is drawn between the sacrifices of slain victims and the free-will offerings of a living body.

2. A body ready to render the fullest obedience.

3. A body ready to render the fullest obedience.

4. A body ready to render the fullest obedience.

5. A body ready to render the fullest obedience.

6. A body ready to render the fullest obedience.

7. A body ready to render the fullest obedience.

8. A body ready to render the fullest obedience.

9. A body ready to render the fullest obedience.

10. A body ready to render the fullest obedience.

11. A body ready to render the fullest obedience.

12. A body ready to render the fullest obedience.

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16. A body ready to render the fullest obedience.

17. A body ready to render the fullest obedience.

18. A body ready to render the fullest obedience.

19. A body ready to render the fullest obedience.

20. A body ready to render the fullest obedience.

21. A body ready to render the fullest obedience.

22. A body ready to render the fullest obedience.

23. A body ready to render the fullest obedience.

4 Blessed<sup>a</sup> is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many,<sup>j</sup> O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward;<sup>3</sup> they cannot be reckoned up in order unto thee:<sup>4</sup> if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice<sup>a</sup> and offering thou didst not desire; mine ears hast thou opened:<sup>5</sup> burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I "delight to do thy will, O my God: yea, thy law is within my heart."<sup>7</sup>

9 I<sup>a</sup> have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid<sup>a</sup> thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold<sup>a</sup> not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For<sup>a</sup> innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth<sup>8</sup> me.

13 Be<sup>a</sup> pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let<sup>a</sup> them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame that wish me evil.

15 Let<sup>a</sup> them be desolate for a reward of their shame that say unto me, Aha, aha!

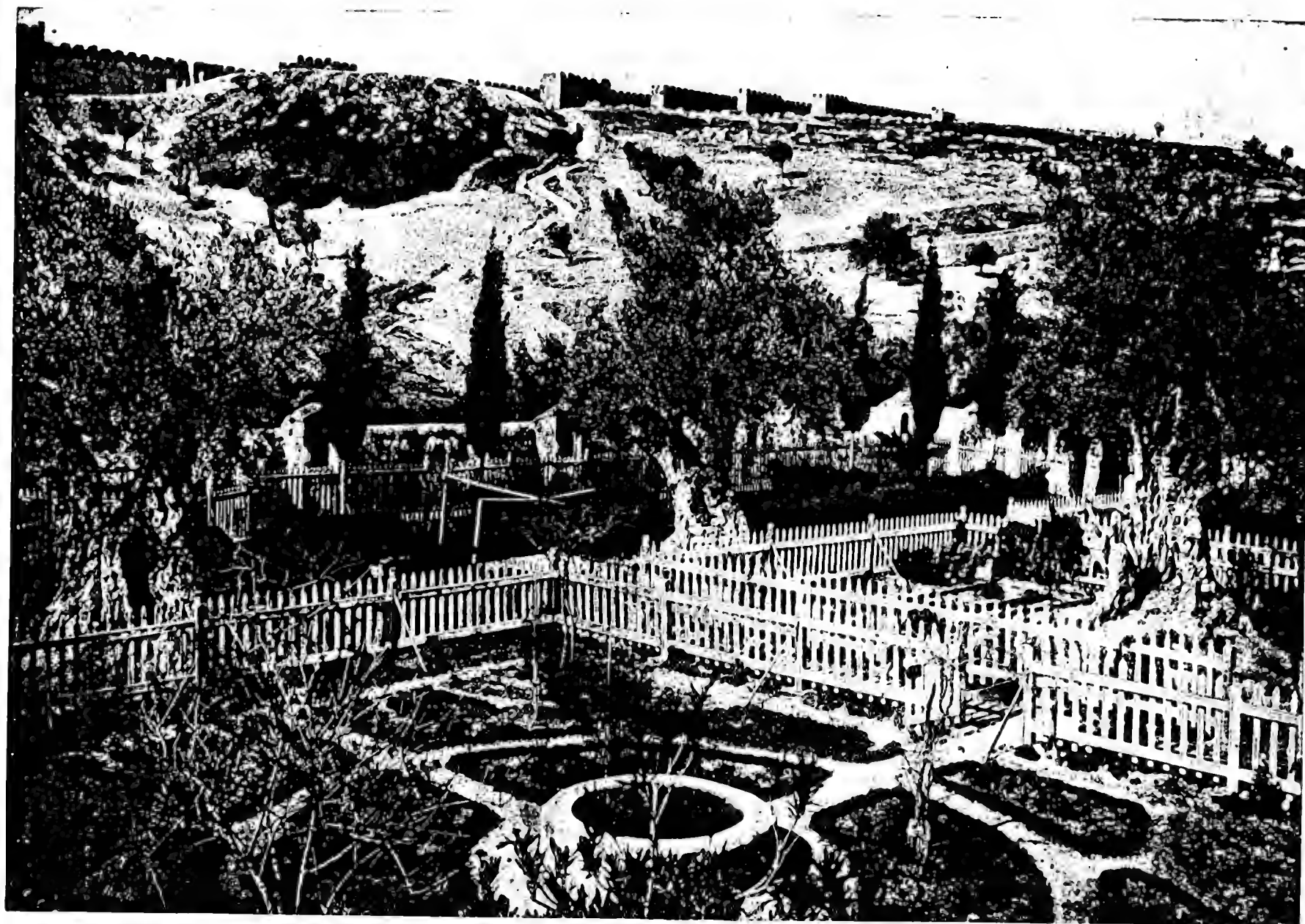
16 Let<sup>a</sup> all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But<sup>a</sup> I am poor and needy; yet the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and remedial sufferings! With great cheerfulness he sought for us the blessed rewards of peace. And with a steady purpose of love he fulfilled his work in executing

and the prosperity and deliverance of believers. It is infinitely dangerous to mock gracious mercy. But no griefs, no poverty, can render them miserable who have him. There is a throne of grace to which they

From man's cruelty the psalmist teaches us to turn to divine mercy. As a friend and helper God never fails. P. Ver. 4. Our Lord (Jn. 13, 18, compare with ver. 9) declares this scripture fulfilled by the treachery of Judas; our Lord is therefore the sneaker.



**G**ENERAL VIEW OF THE GARDEN OF GETHSEMANE—WHERE CHRIST PRAYED THE LAST PRAYER. [Psalms, xl:7, 8.]—"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O, my God; yea, the law is within my heart." Alphonse de Lamartine, member of the French Academy, after losing in Palestine his only daughter, Julia, wrote in the Garden of Gethsemane one of the saddest poems, part of which we quote:  
 "At the dry, dusty base of Olive's Mount  
 Under the shade of Zion's ruined walls,  
 In the dark valley whence the sun's clear light

Is quite shut out. There Cedron slowly rolls  
 His scanty waves between his arid banks;  
 There in the hillside lies Jehoshaphat entombed.  
 Instead of grass the barren soil bears only ruins,  
 And the ancient trees cleave with their straggling roots the  
 stony tombs.  
 There between two high rocks is dimly seen  
 The lonely grot to which the Man of Grief  
 Went to experience death before it came."

David prayeth for mercy.

## PSALM XLII.

1 The recompense of the charitable man. 4 David prayeth for mercy, complaining of the treachery of his enemies and apostate friends: 11 He acknowledgeth God's favour, and blesseth him.

To the chief musician, A psalm of David.

**BLESSED** is he that considereth the 'poor: 2 the LORD will deliver him<sup>3</sup> in time of trouble.<sup>4</sup>

2 The<sup>b</sup> LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver<sup>5</sup> him unto the will of his enemies.

3 The LORD<sup>a</sup> will strengthen him upon the bed of languishing: thou wilt make<sup>6</sup> all his bed in his sickness.

4 I said, LORD, 'be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine<sup>c</sup> enemies speak evil of me, When shall he die, and his name perish?

6 And 'if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All<sup>d</sup> that hate me whisper together against me: against me do they devise my hurt.<sup>7</sup>

8 An evil disease,<sup>8</sup> say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea,<sup>k</sup> mine own familiar friend,<sup>9</sup> in whom I trusted, which did eat of my bread, hath lifted up<sup>1</sup> his heel against me.

10 But thou, 'O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By<sup>n</sup> this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, 'thou upholdest me in mine integrity,<sup>2</sup> and 'settest me before thy face for ever.

13 Blessed<sup>a</sup> be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

## PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his dejected soul to trust in God.

To the chief musician, Maschil,<sup>1</sup> for the sons of Korah.

**AS** the hart panteth<sup>2</sup> after the water-brooks, so 'panteth my soul after thee, O God.<sup>3</sup>

2 My soul thirsteth for God, for the 'living God: when shall I come and appear before God?

3 My<sup>c</sup> tears have been my meat day and

## PSALM XLIII.

A.M. cir. 983.  
B.C. cir. 1021.

### PSALM XLII.

B.C. cir. 1021.

a Ps. 14. 21, 19. He.

6. 10. 13. 10.

1 Or, the weak or

rich.

2 That is, him who

is poor in every

sense, 'exhausted' of

health, riches, and

friends. Who is he

that considereth the

poor? man or the

LORD? The word

is generally inter-

preted of a charitable

sympathizing man;

but do they not rather

describe the com-

perate compassion of

the Lord himself? C.

3 Deliver him—

Whom? a man that

considers the poor, or

the poor himself? The

poor himself who is

in trouble: for if the

words applied to a

considerate man, that

man might never

come into the trouble

described in ver. 1-3

and so never attain

the promise.—C.

4 Heb. in the day of

evil.

5 Ps. 16. 1. 1. 1. 1. 1.

38. 2. 1. 1. 1. 1.

6 Ps. 37. 32. 3. 1. 1.

6. 1. 1. 1. 1. 1.

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A.M. cir. 983.  
B.C. cir. 1021.

### PSALM XLIII.

B.C. cir. 1021.

a Ps. 14. 21, 19. He.

6. 10. 13. 10.

1 Or, the weak or

rich.

2 That is, him who

is poor in every

sense, 'exhausted' of

health, riches, and

friends. Who is he

that considereth the

poor? man or the

LORD? The word

is generally inter-

preted of a charitable

sympathizing man;

but do they not rather

describe the com-

perate compassion of

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3 Deliver him—

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and so never attain

the promise.—C.

4 Heb. in the day of

evil.

5 Ps. 16. 1. 1. 1. 1.

38. 2. 1. 1. 1. 1.

6 Ps. 37. 32. 3. 1. 1.

6. 1. 1. 1. 1. 1.

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6. 1. 1. 1. 1. 1.

He encourageth his soul to trust in God.

night, while they continually say unto me, Where is thy God?

4 When<sup>d</sup> I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God,<sup>e</sup> with the voice of joy and praise, with a multitude that kept holy-day.

5 Why<sup>f</sup> art thou cast down,<sup>4</sup> O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise<sup>5</sup> him for the help of his countenance.<sup>6</sup>

6 O<sup>h</sup> my God, my soul is cast down within me: 'therefore will I remember thee from the land of Jordan, and of the Hermonites,<sup>7</sup> from the hill Mizar.<sup>8</sup>

7 Deep<sup>i</sup> calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 Yet the LORD<sup>j</sup> will command his loving-kindness in the day-time, and 'in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, 'Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As<sup>k</sup> with a 'sword<sup>1</sup> in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why<sup>n</sup> art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

## PSALM XLIII.

1 The psalmist, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

**JUDGE** me,<sup>a</sup> O God, and plead my cause against an ungodly<sup>3</sup> nation: O deliver me from the deceitful and unjust man.<sup>4</sup>

2 For thou art<sup>b</sup> the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy<sup>c</sup> light and thy truth: let them lead me; let them bring me unto thy 'holy hill, and to thy tabernacles.

4 Then<sup>d</sup> will I go unto the altar of God, unto God my exceeding joy:<sup>5</sup> yea, 'upon the harp will I praise thee, O God, my God.

5 Why<sup>e</sup> art thou cast down, O my soul? and

fills men's hearts and tongues with enmity against Christ and his people: yet vile are their efforts and as vain their hopes. But happy trials are those which

did the Father from heaven acknowledge him for his beloved, that is, the true David his son, ver. 17. C.

REFLECTIONS.—Nothing but God himself

own dejections under trouble, by poring on our corruptions or distress, and forgetting the promises, grace



why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

<sup>1</sup> The church, calling to mind former favours, 9 complaineth of present evils. 17 Professing her integrity, 23 she fervently prayeth for succour.

To the chief musician for the sons of Korah, Maschil.

**WE** have<sup>c</sup> heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old:

2 *How*<sup>b</sup> thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For<sup>e</sup> they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou<sup>d</sup> art my King, O God: command deliverances for Jacob.

5 Through<sup>a</sup> thee will we push down our enemies: through thy name will we tread them under that rise up against us.<sup>1</sup>

6 For<sup>d</sup> I will not trust in my bow, neither shall my sword save me.

7 But<sup>h</sup> thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In<sup>i</sup> God we boast all the day long, and praise thy name for ever. Selah.<sup>2</sup>

9 But<sup>j</sup> thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou<sup>k</sup> makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou<sup>l</sup> hast given us like sheep appointed for meat;<sup>3</sup> and hast scattered us among the heathen.<sup>4</sup>

12 Thou<sup>m</sup> sellest thy people for nought,<sup>5</sup> and dost not increase *thy wealth* by their price.

13 Thou<sup>n</sup> makest us a reproach to our neigh-

A.M. cir. 2968 or 2949.  
B.C. cir. 1036 or 1055.

PSALM XLIV.

<sup>a</sup> Ex. 12.26, 27; 13. 14, 15. Ps. 78.3.6. De. 6. 7.15.38.19. Joel 1.3.  
<sup>b</sup> Ex. 15.17. Ps. 78.55.  
<sup>c</sup> So. 8.11. 105.44. 115.10.  
<sup>d</sup> Jos. vi. 21. Je. 2.21.  
<sup>e</sup> Ne. 9.22-25.

<sup>f</sup> De. 17.9-13; 7.7. 8.4.37.38. Jos. 24.12. Ho. 1.7.2.22.4.6. Ex. 23. 27-31.34.11.  
<sup>g</sup> Ps. 74.12. 10.16; 29. 102.9.18.149.2.  
<sup>h</sup> Ps. 18.32-45; 118.5. 14.14.1.2. Ro. 8.31.16.  
<sup>i</sup> Phil. 4.13. Is. 41.14. 16. De. 33.17.27. Mal. 4. 3.

<sup>j</sup> Observe what faith is here manifested. No calamities or sufferings, national or personal, can shake the psalmist's trust in God's love and mercy. If evils are prolonged, the fault is man's. If deliverance is delayed, it is because of sin. God's cause and true people must and will eventually triumph.—P.

<sup>k</sup> Ps. 33.16; 20.7. Ho. 14.31-7.  
<sup>l</sup> Ju. iii. 11. xv. xvi. Jos. vi. 12. 1 Sa. vii. xiv. xvii. 2 Sa. iii. v. viii. x. &c. Ps. 134.18.

<sup>m</sup> Ps. 3.320.7.34.27.1. 5.115.1.1. C. 6.1.31. Je. 9. 23.

<sup>n</sup> See note on Ps. 3. C.

<sup>o</sup> Ps. 60.1. 101. 74. 1. 89.38.45. La. 3.31.32. Le. 26.15-17. Is. 59.2.

<sup>p</sup> De. 28.25.64. 1 Sa. xxxi.2.1.1. xvii. xxiv. xxv.

<sup>q</sup> Ro. 8.36. Zec. 11.4.

<sup>r</sup> Heb. as sheep of meat.

<sup>s</sup> This would seem to indicate that the psalm must have been written at a comparatively late period. Such a statement could scarcely have been made previous to the captivity of a portion of the tribes by Pul and Tiglath-pileser. (cr. B.C. 760). Consequently the psalm could not have been written by David.—P.

<sup>t</sup> De. 32.30. Ju. 2.14. 3.8.4.2. Je. 15.13. Is. 52. 3.4.

<sup>u</sup> Heb. without riches.

<sup>v</sup> Ps. 79.4. De. 28.37.

\* Of course national defection must be meant. The sense seems to be that the writer was not aware of anything so exceptionally wicked and rebellious in the conduct of the nation, as to call down the dire calamities that then afflicted them.—P.

A.M. cir. 2968 or 2949.  
B.C. cir. 1036 or 1055.

PSALM XLV.

<sup>a</sup> Je. 24.9. Ps. 22.7. 100.5.  
<sup>b</sup> Jos. 7.7-9. 2 Ki. 19. 2-4.14-20. Je. 3.25; 51. 51.  
<sup>c</sup> Job 16.4. Ps. 8.7.74. 18.

<sup>d</sup> Da. 9.13.  
<sup>e</sup> Ju. 2.11-20. Ps. 78. 37.56-57.

<sup>f</sup> See note \* in first column.

<sup>g</sup> Job 23.11. 12. Ps. 119.157. 2 Ti. 1.12. Nu. 14.24. 1 Ki. 15.5.

<sup>h</sup> Or, givings.

<sup>i</sup> Ps. 60. 1-3. 1 Sa. xxxi.

<sup>j</sup> Is. 34.13; 35.7.

<sup>k</sup> Ps. 23.4. Job 3.5. ver. 23.

<sup>l</sup> The general sense of the passage is, that the people had been conquered by their enemies, their cities had been destroyed, their country made desolate, so that wild beasts found in it a fitting abode. The word rendered 'dragons' signifies primarily a sea monster or serpent, then any savage beast.

<sup>m</sup> The place of dragons' would thus denote a place where wild beasts had their lairs.—P.

<sup>n</sup> Job xxxi. Ps. 7.3-5.

<sup>o</sup> Ju. 2.11-13. Je. 2. 13. 32. Job 31. 26-28. with Ex. 9. 20. 1 Ki. 6. 22. Job 11.13. Ps. 68.31.

<sup>p</sup> Je. 17.10. He. 4.13. Re. 2.23.

<sup>q</sup> Ro. 8.36. Phil. 2.17. 30. Ac. 21. 13; 20.24. 1 Co. 15.34; 4.13. 2 Co. 4. 10-12.

<sup>r</sup> 'For thy sake,' i.e. because we are thy people, we are worshippers of the true God, therefore the heathen persecute us. The psalmist pleads that national religion, and not national infidelity, is the secret cause of all their present calamities.—P.

<sup>s</sup> Ps. 7.6; 35.23. 59.4. 57.8.5. Is. 51.9. ver. 9.

<sup>t</sup> Ps. 10.1; 13.1-4; 74. 1.15.49.14.

<sup>u</sup> Ps. 119.25.66.11.12. 22.16. Is. 51.23. Eze. 37. 11.

<sup>v</sup> Ps. 7.6.7.9; 78.65. 66.40.17.

<sup>w</sup> Heb. a help for us.

PSALM XLV.

B.C. cir. 1055 or 1036.  
<sup>a</sup> Ps. 60.69; 8. titles.

<sup>b</sup> Or, of instruction.

<sup>c</sup> 2 Co. 5.14. 1 Ju. 4.19. Col. 1.11.

<sup>d</sup> Heb. boileth or bubbleth up.

<sup>e</sup> Inditing. 'Overflowing with a glorious theme.'—C.

<sup>f</sup> Ps. 49.2.

<sup>g</sup> Ps. 2.6.24.7-10.

bours, a scorn and a derision to them that are round about us.

14 Thou<sup>p</sup> makest us a by-word among the heathen, a shaking of the head among the people.

15 My<sup>q</sup> confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; <sup>r</sup>by reason of the enemy and avenger.

17 All<sup>s</sup> this is come upon us; yet have we not <sup>t</sup>forgotten thee, neither have we dealt falsely in thy covenant.<sup>6</sup>

18 Our<sup>u</sup> heart is not turned back, neither have our steps<sup>7</sup> declined from thy way,

19 Though<sup>v</sup> thou hast sore broken us in <sup>u</sup>the place of dragons, and covered us with <sup>v</sup>the shadow of death.<sup>8</sup>

20 If<sup>w</sup> we have <sup>x</sup>forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall<sup>b</sup> not God search this out? for he knoweth the secrets of the heart.

22 Yea,<sup>c</sup> for thy sake<sup>9</sup> are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake,<sup>d</sup> why sleepest thou, O LORD? arise, cast <sup>us</sup> not off for ever.

24 Wherefore<sup>e</sup> hidest thou thy face, and forgettest our affliction and our oppression?

25 For<sup>f</sup> our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise<sup>h</sup> for our help,<sup>1</sup> and redeem us, for thy mercies' sake.

PSALM XLV.

<sup>1</sup> The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

To the chief musician upon <sup>a</sup>Shoshannim, for the sons of Korah, Maschil.<sup>1</sup> A song of loves.

**MY** heart is <sup>2</sup>inditing<sup>3</sup> a 'good matter: I speak of the things which I have made touching <sup>d</sup>the King; my tongue is the pen of a ready writer.

much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance, neither earth, nor death, nor hell is able to hurt us.

PSALM XLIII. Ver. 1. The meaning is, not that the writer desired the Lord to try and judge him as a culprit; but rather to interfere in his behalf—to save him from the unjust accusations of the wicked. The psalmist was conscious that he was guiltless in regard to the charges brought against him, and therefore he made his appeal from unjust men to a just and righteous God. He does not represent himself as absolutely pure, or perfectly holy before God; but simply as innocent of the crimes laid against him by men. P.

Ver. 2. *Why dost thou cast me off?* This expostulation was exemplified in the crucifixion, Mat. 27. 46, when our Lord cried with a loud voice, as if it were a special thing that all should hear, 'My God, my God, why hast thou forsaken me?' C.

Men never attend ordinances aright but when they have fellowship with Christ as their altar, their atonement, their food, their God, their joy. Intimate fellowship with God cannot but tune our hearts and tongues to his praise. And the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

PSALM XLIV. Ver. 1. The grammar here presents a plurality of speakers, and their statements and complaints indicate a faithful but a persecuted church, ver. 11, 17-22. Occasionally (ver. 4, 6, 15) a single speaker interferences, who, it appears from ver. 15, can be no other than Christ; for no man who knows the *versatility* of frail human nature can imagine any but Christ *truly* to utter that verse. C.

Ver. 3. Infidels have frequently objected against JEHOVAH for expelling the nations of Canaan. There are two answers—I. God has a *right* to expel them. II. He has a *right* to give them to his people. C.

well be termed the 'place of dragons,' where his servants rule, Ep. 6. 12. C.

REFLECTIONS.—Memorials of past mercies ought to be carefully recorded and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is never outward force, but Jesus Christ's Word and Spirit, that build up the church and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. R.

\* Ge.2.24. De.33.9; 21.13. Mat.10.37; 5.29.30. Lu.14.26. Tit.2.11,12. α Ca.1.8,15; 2.14; 4.14; 6.4-13; 7.1-9. δ Is.54.5.ver.6. Ps.2.12. Jn.5.22,23; 20.28. Phil.2.10,11. Tit.2.13. Ps.95.6. Ps.72.10; 87.4. Is.23.18. Mar.3.8; 7.24-37. Ac.21.3-6. α' Ps.22.29; 72.10,15; 68.29. Is.49.7,23; 60.3; 71.11; 52.15. Phi.3.8.

A.M. ch. 2949 or 2968.  
B.C. ch. 1035 or 1036.

<sup>e</sup> Ca. 59-60, Jn. 1:14;  
3:4; Hb. 1:3.

<sup>f</sup> *Faith* in all spiritual beauties as meekness, wisdom, love, and holiness;—*(rather through) thy lips*.—C.

Jn. 7:26, 40. L. Lu. 4:22.  
Jn. 7:26, 40.

<sup>g</sup> Kindness and love are embodied in every sentence which *He* utters.—C.

<sup>h</sup> Ps. 2:1, 6, 7, 12, 17-19.  
Ac. 2:36, Ep. 1:3.  
<sup>i</sup> Ep. 1:7. He. 4:12.  
Ro. 12:18.

<sup>k</sup> The Word of God (Ep. 6:7) asserting his title to all dominion, Ro. 1:1.

<sup>l</sup> Jn. 1:9, 18; Ps. 24:7-10.  
<sup>m</sup> Is. 63:1-4; Ec. 6:2, 11; Th. 1:5, 13, 3; 2 Th. 1:1.  
Zec. 9:9. Mat. 11:29, 32, 12.

<sup>n</sup> Heb. *prosper* *thou, ride* *thou*.—C.

Ps. 5:9, 15; Is. 63:35; 10-16; Ro. 11:17.  
<sup>o</sup> Ps. 38:1, 20. 27-31;  
21:8-12; 28:2-31; 110:1, 3.  
Ps. 137:2, 42-44.

<sup>p</sup> He. 1:8, Ps. 93:1, 2;  
72:1-14; Ex. xlv. Pr. 1:2;  
11:10; 15:1, 2; Ec. 1:2.  
Jc. 23-5, Ro. 3:21.

<sup>q</sup> He. 7:26, Mat. 3:15, 17.  
Lu. 24:40, 42, 10:15-27;  
11:40, 24; 24:34. Mat. 17:12.

<sup>r</sup> Ps. 89:26, 30. 20:17.  
Ec. 1:1.

<sup>s</sup> Ps. 11:1, 1 K. 1:9, 20.  
40. Hc. 1:9. Ph. 2:8-11.  
Ac. 2:28.

<sup>t</sup> *By* combinations, types, in thine offices of prophet, priest, and king.—C.

<sup>u</sup> Ps. 71:1, 15; Is. 61:1-3.  
Ro. 1:1, 2; 11:25.  
<sup>v</sup> 1 Pet. 1:13. 1 Jn. 4:2, 4.  
3 Pet. 1:4, 8, 10.

<sup>w</sup> Ps. 137:2, 4; Is. 53:1, 11.  
2 Zec. 3:1, 7; Ps. 11:1, 11.

<sup>x</sup> All thy garments out of every wardrobe, pei-  
ceted with purple and scarlet, and cassia, de-  
light thee with their fragrance.—Green.

Is. 61:10, 29-32; 29:7, 22.  
10:45, 77:26, 10:11.  
Ro. 1:24; 5:7, 6:5, 10.  
Ca. 6:8, 1:1, 1 Pet. 2:9.  
Ro. 2:29, 10:7, 8.

<sup>y</sup> *Ophir* gemstones, *ashes* as *ashes*. Ashes are regarded the emblem of grief and peni-  
tence, Job 42:6, 7, 8.  
Ps. 5:7, 35:1, 38:1, 39:1, 42:1, 52:2, 104:1, 139:1, 145:1, 148:7, 149:4, 150:9.

<sup>z</sup> *Daughter* so call-  
ed, because God, as Father of the regenerate church, is the speaker, 2 Co. 6:18-C.  
<sup>a</sup> *ver* 10, 1, 2 Co. 6:18. Is. 53:11, 7:1.  
Ps. 23:23, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:2, 30:4, 31:2, 32:1, 33:2, 34:2, 35:2, 36:2, 37:2, 38:2, 39:2, 40:2, 41:2, 42:2, 43:2, 44:2, 45:2, 46:2, 47:2, 48:2, 49:2, 50:2, 51:2, 52:2, 53:2, 54:2, 55:2, 56:2, 57:2, 58:2, 59:2, 60:2, 61:2, 62:2, 63:2, 64:2, 65:2, 66:2, 67:2, 68:2, 69:2, 70:2, 71:2, 72:2, 73:2, 74:2, 75:2, 76:2, 77:2, 78:2, 79:2, 80:2, 81:2, 82:2, 83:2, 84:2, 85:2, 86:2, 87:2, 88:2, 89:2, 90:2, 91:2, 92:2, 93:2, 94:2, 95:2, 96:2, 97:2, 98:2, 99:2, 100:2, 101:2, 102:2, 103:2, 104:2, 105:2, 106:2, 107:2, 108:2, 109:2, 110:2, 111:2, 112:2, 113:2, 114:2, 115:2, 116:2, 117:2, 118:2, 119:2, 120:2, 121:2, 122:2, 123:2, 124:2, 125:2, 126:2, 127:2, 128:2, 129:2, 130:2, 131:2, 132:2, 133:2, 134:2, 135:2, 136:2, 137:2, 138:2, 139:2, 140:2, 141:2, 142:2, 143:2, 144:2, 145:2, 146:2, 147:2, 148:2, 149:2, 150:2, 151:2, 152:2, 153:2, 154:2, 155:2, 156:2, 157:2, 158:2, 159:2, 160:2, 161:2, 162:2, 163:2, 164:2, 165:2, 166:2, 167:2, 168:2, 169:2, 170:2, 171:2, 172:2, 173:2, 174:2, 175:2, 176:2, 177:2, 178:2, 179:2, 180:2, 181:2, 182:2, 183:2, 184:2, 185:2, 186:2, 187:2, 188:2, 189:2, 190:2, 191:2, 192:2, 193:2, 194:2, 195:2, 196:2, 197:2, 198:2, 199:2, 200:2, 201:2, 202:2, 203:2, 204:2, 205:2, 206:2, 207:2, 208:2, 209:2, 210:2, 211:2, 212:2, 213:2, 214:2, 215:2, 216:2, 217:2, 218:2, 219:2, 220:2, 221:2, 222:2, 223:2, 224:2, 225:2, 226:2, 227:2, 228:2, 229:2, 230:2, 231:2, 232:2, 233:2, 234:2, 235:2, 236:2, 237:2, 238:2, 239:2, 240:2, 241:2, 242:2, 243:2, 244:2, 245:2, 246:2, 247:2, 248:2, 249:2, 250:2, 251:2, 252:2, 253:2, 254:2, 255:2, 256:2, 257:2, 258:2, 259:2, 260:2, 261:2, 262:2, 263:2, 264:2, 265:2, 266:2, 267:2, 268:2, 269:2, 270:2, 271:2, 272:2, 273:2, 274:2, 275:2, 276:2, 277:2, 278:2, 279:2, 280:2, 281:2, 282:2, 283:2, 284:2, 285:2, 286:2, 287:2, 288:2, 289:2, 290:2, 291:2, 292:2, 293:2, 294:2, 295:2, 296:2, 297:2, 298:2, 299:2, 300:2, 301:2, 302:2, 303:2, 304:2, 305:2, 306:2, 307:2, 308:2, 309:2, 310:2, 311:2, 312:2, 313:2, 314:2, 315:2, 316:2, 317:2, 318:2, 319:2, 320:2, 321:2, 322:2, 323:2, 324:2, 325:2, 326:2, 327:2, 328:2, 329:2, 330:2, 331:2, 332:2, 333:2, 334:2, 335:2, 336:2, 337:2, 338:2, 339:2, 340:2, 341:2, 342:2, 343:2, 344:2, 345:2, 346:2, 347:2, 348:2, 349:2, 350:2, 351:2, 352:2, 353:2, 354:2, 355:2, 356:2, 357:2, 358:2, 359:2, 360:2, 361:2, 362:2, 363:2, 364:2, 365:2, 366:2, 367:2, 368:2, 369:2, 370:2, 371:2, 372:2, 373:2, 374:2, 375:2, 376:2, 377:2, 378:2, 379:2, 380:2, 381:2, 382:2, 383:2, 384:2, 385:2, 386:2, 387:2, 388:2, 389:2, 390:2, 391:2, 392:2, 393:2, 394:2, 395:2, 396:2, 397:2, 398:2, 399:2, 400:2, 401:2, 402:2, 403:2, 404:2, 405:2, 406:2, 407:2, 408:

To the chief musician for<sup>1</sup> the sons of Korah, <sup>a</sup>A song upon <sup>b</sup>Alamoth.

6 The heathen raged; the kingdoms were moved: he uttered his voice; the earth melted.

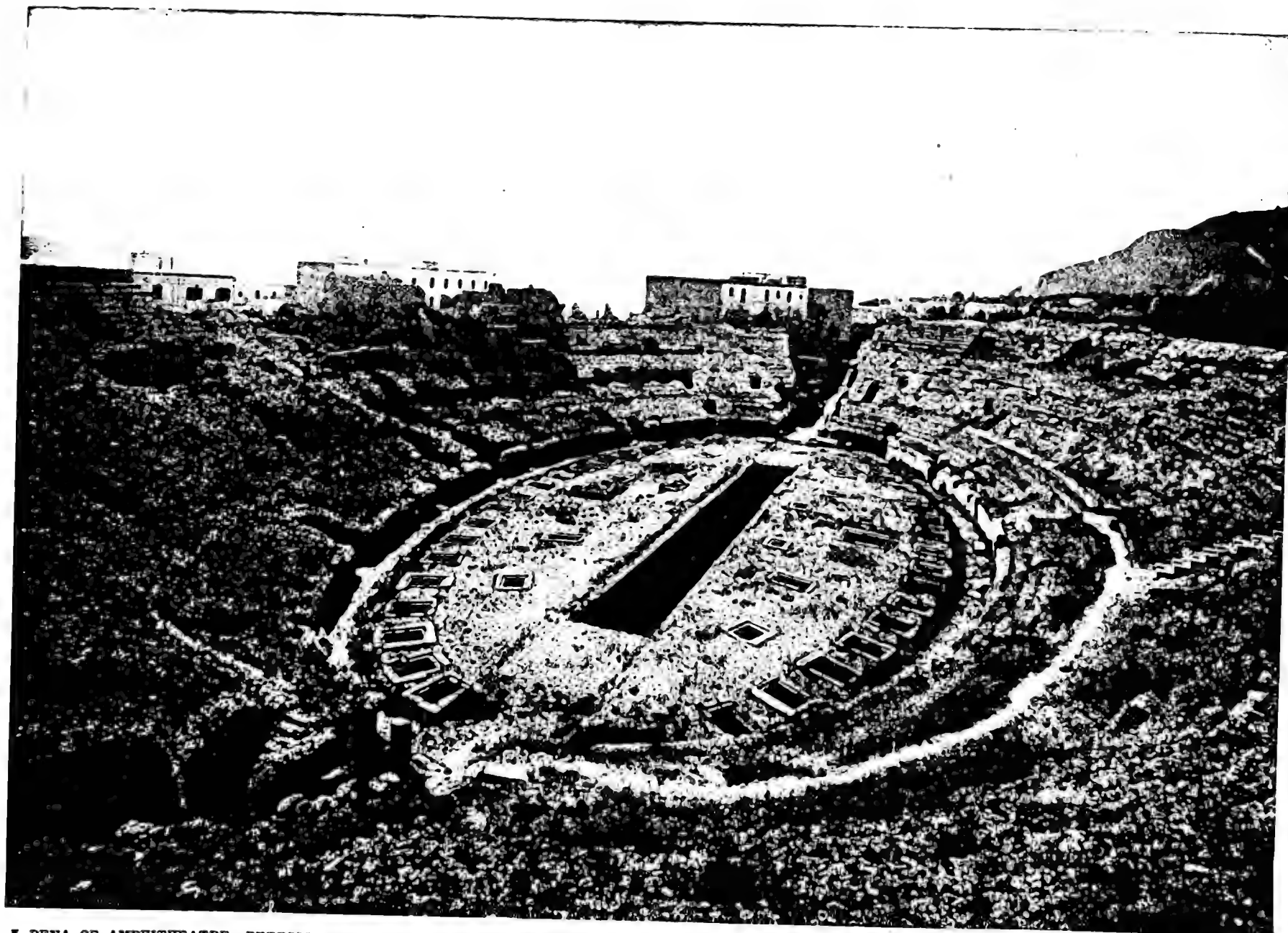
Ver. 3. *Tyre*, for then could *that* *tyreri* have no 'companions,' Lamb's wife, for then could *that* *tyreri* have no 'companions,' Re. 21.9. Is not this queen rather the primitive Christian church, gathered to the Son of God, Ja. 1:18; Re. 14.4; and of which all subsequent ages produce but descendants or companions? C.  
Ver. 12. *Tyre* is particularized as the emblem of all mercantile nations.—*Note*. In the merciful and overruling providence of God the mercantile has been made the great agent of the mission-ary enterprise; and the desire of acquiring the wealth of this world has led to the diffusion of the unsearchable riches of Christ. C.

that all fulness of blessings for men should dwell. In almighty power, by his word and influences of his Spirit, he persuaded multitudes in the apostolic age to the obedience of faith: and by the strokes of his justice did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Saviour, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner, filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner his manhood, mediatorial offices, and righteousness appear in the heavens above and in his church and ordinances below. And his people, adorned with gifts and graces, are raised up together, and made to sit together with him. Faithful men, both Jews and Gentiles, in the day of his power, are persuaded to accept the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order are adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceedingly joy. Just as

us sing the 46th psalm.' No other passage in the whole Word of God is more adapted for rousing the drooping faith of the church. The thoughts are noble and the words sublime. God omnipotent—God ever present—God infinite in mercy—God the king, defender, and sustainer of his church, is the grand theme of the psalmist. *P. —God is our refuge.* The assembled church here exemplifies the fulfilment of the gracious promise of the foregoing psalm, ver. 17, the highest praise being that which is due for deliverance from trouble and strength for duty. C.

Ver. 4. 'The holy place of the tabernacles of the Most High is a stream, the branches whereof gladden the city of God' (*Mudge*). The stream is the truth in Jesus; the branches, reading, hearing, holy converse, prayer, exhortation, reproof, correction, instruction in righteousness, furnishing the man of God to all good works. C.

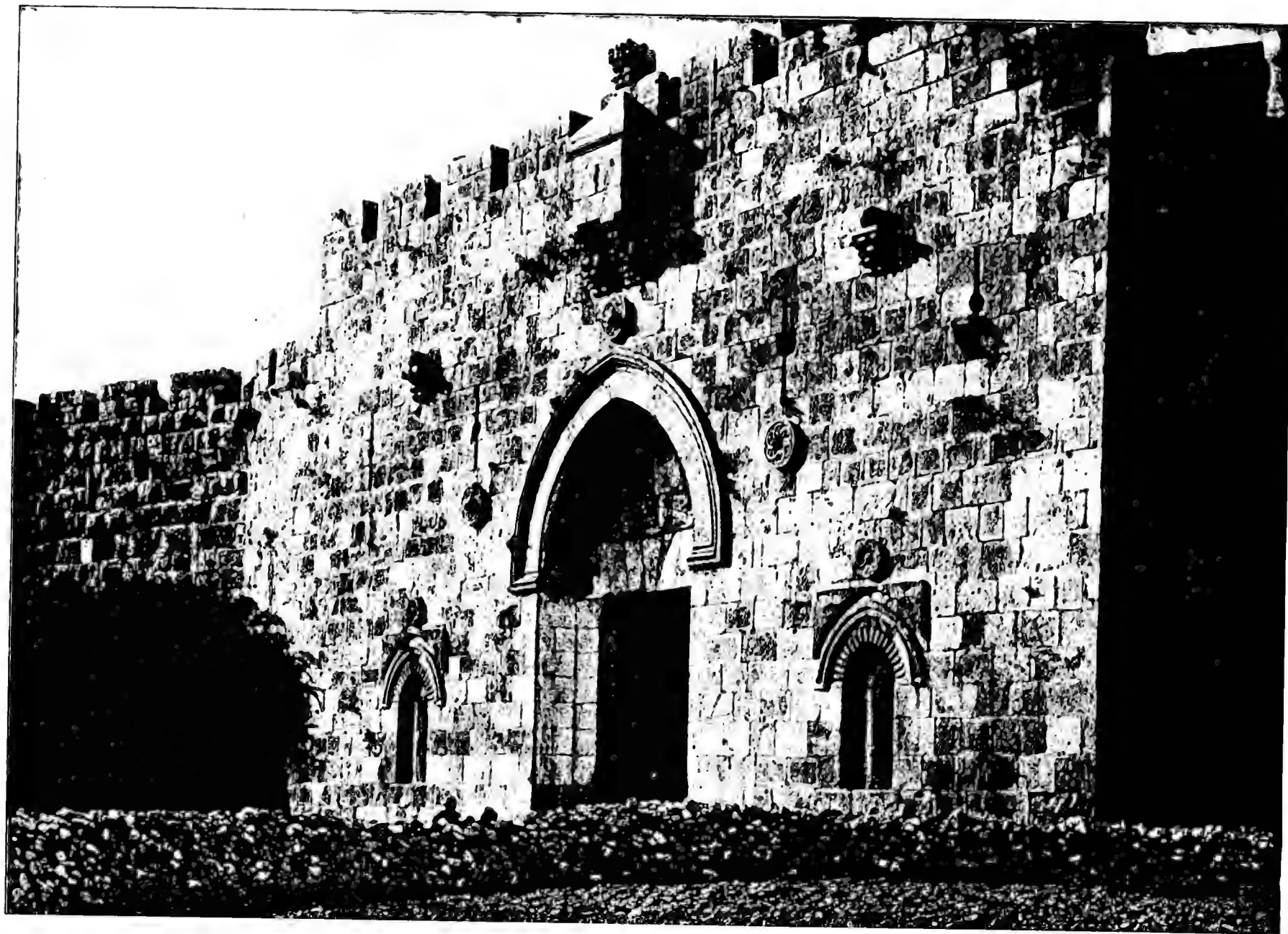
REFLECTIONS. — When dangers appear greatest our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God we may triumph over every trouble and danger. The revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they can never fail, who take God for their refuge and their strength. Notwithstanding all her enemies, his church shall in him obtain joy, establishment, and deliverance. If by his word, his Spirit, and his blood, we enjoy communications of grace and comfort, we are ready to die for all that.



**A**RENA OF AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [PSALMS, xlvii:8].—"God reigneth over the heathen: God sitteth upon the throne of his holiness." We learn from history that wicked men are no less under law than righteous men. The laws of God which wicked men violate destroy them, while the righteous are preserved by observing them. This arena of the amphi-

theater at Puteoli is a very good illustration of the wreck and ruin which have come to the fame and the fortunes of the men who built it, and found, as Nero did, upon its arena, a scene for wild and unbridled actions. Puteoli is rich in historic associations. Scipio sailed from this place to Spain. Cicero had a villa here, and here Nero planned the murder of his mother. This was the famous watering place of the rich and luxurious Romans.





**ZION GATE—ON MT. ZION, WHERE DAVID LIVED.** [Psalms, xlviii:2]—  
“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides  
of the north, the city of the great King.” The Zion Gate is called in Arabic, “The  
Gate of the Prophet David.” It is on the summit of the ridge of Zion between the  
Armenian convent and the tomb of David. The Zion Gate opens into several footpaths

which lead down to the valley of Hinnom. We pass through this gate to go to the tomb  
of David in the possession of the Mohammedans. A little further north, near the wall,  
is the Armenian church with the house of Caiaphas, and between the two is the place  
the monks point out as the spot where the cock crowed and where Peter wept after  
denying his Master. The Armenian church is almost due southwest of Zion Gate.



PSALM XLIX.

1 The psalmist calleth upon all the earth to join him in his meditations. 5 He sheweth the vanity of trusting in worldly wealth.

To the chief musician, A psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 I will incline mine ear to a parable; I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him;

8 (For the redemption of their soul is precious, and it ceaseth for ever;)

9 That he should still live for ever, and not see corruption.

10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names.

12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

13 This their way is their folly; yet their posterity approve their sayings.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased:

17 For when he dieth he shall carry nothing away; his glory shall not descend after him.

18 Though while he lived he blessed his soul, and men will praise thee when thou doest well to thyself;

19 He shall go to the generation of his fathers; they shall never see light.

20 Man that is in honour, and understand-

A.M. cir. 2959.  
B.C. cir. 1045.

PSALM XLIX.

1 Or, of.

a Ps. 34. 11; 78. 1, 2. Ja. 1. 10. 15. 35. 3. Mat. 11. 15. Re. 2. 7, 8, &c.

b De. 32. 9. Pr. 22. 17-22. 14. 28. 6-11. Job 33. 34. 3. Ti. 3. 15.

c Ps. 78. 2. Mat. 13. 35. Nu. 23. 7.

d Ro. 8. 33. 34. 1s. 47. 10. 14. 43. 1. 2. 5. Pr. 24. 10. Phi. 1. 28. Ep. 5. 16.

e Am. 3. 2. Ho. 7. 2.

f Job 31. 24. Ps. 52. 7. 62. 10. Pr. 10. 15. Lu. 12. 19. Mar. 10. 24. 1 Ti. 6. 17. Re. 18. 7.

g ver. 9, 10; Ps. 89. 48. Mat. 16. 26. Pr. 11. 4. 10. 2. Ep. 5. 2. Re. 5. 9.

h Job 36. 18. 19. Ec. 8. 1. Pe. 1. 18. 19. Mat. 20. 28.

i For so great is the redemption price for his life, that a brother should for ever desist from the attempt. Boothroyd.

j Ac. 13. 33-37. He. 9. 27. Job 30. 23. 2 Sa. 14. 14. Ps. 89. 48.

k Ec. 2. 16-21; 6. 6; 9. 1. 2. 12. 5. 7. Zec. 1. 3. 4. 5. 12-14. Ps. 39. 6. Lu. 12. 19, 20.

l 1 Sa. 15. 12. 2 Sa. 18. 18.

m Heb. to generation and generation.

n ver. 20; Ps. 39. 5. 82. 7. Ec. 3. 18. 19.

o Heb. delight in their mouth.

p Je. 12. 3. Job 17. 13. 14. 21. 13. 26. 24. 20.

q Da. 7. 22. Lu. 22. 30. Re. 2. 26. 27. 1 Co. 6. 2.

r Or strength, Job 4. 21. Ps. 39. 11.

s Or, the grave being an habitation to every one of them.

t Ro. 13. 14. Re. 14. 13. 1s. 57. 2. Ps. 73. 24. Ac. 7. 59.

u Heb. hand.

v Or, hell.

w ver. 5; Ps. 37. 1. 7. 73. 3.

x Ge. 31. 1. Re. 21. 24. 26.

y Lu. 12. 20. 1 Ti. 6. 7. Job 1. 21. 13. 14. 19. Ec. 5. 15.

z Heb. in his life.

a Lu. 12. 19. De. 29. 19.

b Ec. 5. 18-20; 2. 24; 9. 7-9. 1. 2.

c The soul.

d Ki. 14. 31; 16. 6. 2 Ki. 14. 16. 29. Job 21. 32. 33. 7-10. 14. 12. 20. 9.

e That is, they shall never see the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Co. 4. 6. C.

f ver. 12. Ec. 3. 18. 19.

g What a comment is this on human life and glory! The genius of the philosopher, the laurel crown of the conqueror, the wealth of the miser, cannot purchase immortality. All alike are laid in the dust; and except their understandings have been enlightened and their hearts sanctified by the Spirit of God, they have no hope of heaven. They have lived for earth, and

A.M. cir. 2959.  
B.C. cir. 1045.

PSALM L.

a 1 Ch. 15. 17; 25. 2. 2 Ch. 29. 30.

1 Or, for Asaph.

2 Asaph, the reputed author of this, and of eleven other psalms (73-83), was of the tribe of Levi. He was skilled in music, and was appointed by David leader of the choir in the public services of the sanctuary. The office appears to have been hereditary in his family ever after. He was a prophet as well as a poet and musician, 1 Ch. 29. 30. Ne. 12. 16. —P.

3 Ps. 145. 5. 82. 1. 6. Is. 9. 6. Ge. 1. 1. 8. 14. 14.

4 God has so spoken often in his word, and continually in providence and the consciences of men.

5 De. 4. 26; 32. 1. Ps. 113. 3. 49. 1. 2. Mal. 1. 11.

6 Ps. 48. 2; 78. 68. 69; 80. 18. 2. 2. Ch. 2. 5. 6.

7 By that light which 'shineth in darkness' (Jn. 1. 9), even Jesus, 'the Sun of righteousness,' Mal. 4. 2. —C.

8 Re. 22. 20. He. 12. 29. Ps. 97. 3. Mal. 3. 2. 2 Th. 1. 8. 9. Da. 7. 10. Re. 18. 8.

9 De. 4. 26; 30. 19; 32. 1. 1. 1. 2. Mal. 1. 11.

10 Is. 11. 3. 4. 42. 1. 4. Jn. 5. 2. 23. 2. Co. 5. 10.

11 Je. 40. 10. 1s. 56. 8. 2 Th. 2. 1. Mat. 24. 31; 13. 30.

12 He. 12. 24. Ex. 24. 3. 8. 2. Sa. 23. 5. 1s. 55. 3.

13 Ps. 97. 6. 7. 5. ver. 4. Re. 10. 5. 7. Ge. 18. 25.

14 Re. 20. 12.

15 Mi. 6. 1-8. Ps. 81. 10. 12. 1s. 1. 2. 3. De. 26. 17. 18. Ex. 20. 2. Je. 32. 38. 40. Zec. 13. 9.

16 Is. 1. 11. 14. 66. 3. Je. 7. 22. Ho. 6. 6. Ps. 51. 10.

17 Mi. 6. 6. 7. Is. 1. 11. 14. 66. 3. He. 10. 1-8. Ac. 17. 23. Ps. 40. 6. 7.

18 Mat. 6. 26. 29.

19 Heb. with me.

20 Ex. 19. 5. De. 10. 14. Job 41. 11. Ps. 24. 1. 2. 1 Co. 10. 26. 28.

21 De. 23. 21. Ho. 14. 2. Ps. 69. 30. 31; 76. 11; 116. 17. ver. 23. Ec. 5. 4. 5. He. 13. 15.

22 Job 22. 27. Ps. 91. 15; 107. 6. 13. 28. Ja. 5. 13.

23 ver. 23; Ps. 34. 3. Jn. 15. 8. Mat. 5. 10. 1 Pe. 2. 9. 11.

24 The religion of the heart and mind, as opposed to a cold and dead formalism, is set forth in this psalm. The rites and sacrifices of the law were only acceptable when they directed the soul onward and upward by faith to Jesus. —P.

25 Is. 1. 11-15. Jn. 4. 24. Mat. 7. 3. 4. 21-23. Lu. 6. 46. Ro. 2. 1-10. 21. 22.

26 Ps. 5. 12. 13. 1. 22. 29. Ac. 13. 45. 46. Lu. 7. 30. Jn. 3. 20.

27 Ep. 5. 11. 23. 1 Ti. 5. 22. Pr. 1. 10-18; 5. 3-13; 7. 21. 22.

28 Heb. thy portion was with adulterers, Mat. 12. 39.

29 Ps. 5. 9. 10. 7; 12. 2. 3; 55. 12. 21. 52. 2. 4. 64. 3-5.

30 Le. 19. 16. Ja. 4. 11. Je. 9. 3. 4. Ps. 30. 3. 4. Mat. 10. 21.

31 Ec. 8. 11. 12. 2. Pe. 3. 9. Ps. 83. 1. 100. 1. 1s. 42.

PSALM L.

1 The majesty of God in the church. 5 His command to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A psalm of Asaph.

THE mighty God, even the LORD, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds:

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains; and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept

David prayeth for sanctification.

such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23 Whoso<sup>b</sup> offereth praise glorifieth me: and to him<sup>c</sup> that ordereth his conversation aright will I show the 'salvation of God.

### PSALM LI.

1 David prayeth for remission of his sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief musician, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

**H**AVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.<sup>1</sup>

2 Wash<sup>a</sup> me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions, and my sin is ever before me.

4 Against<sup>e</sup> thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive<sup>3</sup> me.

6 Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

7 Purge<sup>k</sup> me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8 Make<sup>l</sup> me to hear joy<sup>4</sup> and gladness; that the bones which thou hast broken may rejoice.

9 Hide<sup>o</sup> thy face from my sins, and blot out all mine iniquities.<sup>5</sup>

10 Create<sup>p</sup> in me a clean heart, O God; and renew a right spirit<sup>6</sup> within me.

11 Cast<sup>q</sup> me not away from thy presence; and take not thy Holy Spirit from me.

### PSALM LII.

A.M. cir. 2959.  
B.C. cir. 1045.

d Ps. 90.8. Re. 20.12.  
e Ps. 9.17. 10.4. Je. 2.  
32. Ho. 4.6.  
f Ho. 13.7.8. Is. 42.  
22. Re. 6.16.17.  
g 1 Pe. 2.9. Ps. 69.30.  
31. Ro. 12.1.  
h Heb. that disappear-  
eth his way, Plu. 1.27.  
i 1 Pe. 3.1.14. 1.14.  
17. Tit. 2.11.12.3.8.  
j Ps. 91.16. Is. 45.17.  
1 Pe. 1.9.

### PSALM LI.

B.C. cir. 1034.

a 2 Sa. 11.2-4. 12.1-18.

b Ps. 69.13.16. Ro. 3.

20.21. Ex. 34.6.7. Ep. 2.

4. Tit. 3.4.5.

c ver. 9. Ne. 4.5. Ps.

19.10.34.1.25. 11.15.

43. 25.44. 22. Je. 18.23.

Ac. 19. Ml. 7.18.19.

1 This psalm is a

beautiful model for

prayer—logical in ar-

range; simple,

yet earnest in lan-

guage, compre-

hensive in scope. It gives

utterance to the

deepest penitence, it

confesses guilt; with

intense eagerness it

implores pardon and

divine favour; it ex-

presses implicit trust

in God's pardoning

mercy; and it asks

sanctifying grace.—P.

d He. 9.14. 10.19-22.

Re. 1.5. 1 Jn. 1.7. 2 Cor.

13.1.

e Ps. 51.38.4.18. Pr.

28.1. Jn. 1.9.

f 2 Sa. 12.13. Ge. 20.

6.39.9. 1 Jn. 3.4. Lu. 15.

21.

g Ro. 3.23. 9.7.8.

Ex. 9.27.

h Job 14.4. Jn. 3.6.

i Ro. 5.12. Ge. 5.3. Ep. 2.

1.3. Ps. 58.3.

j Heb. warm.

k Ps. 45.13. Pr. 11.20.

l Jn. 4.23. Ro. 2.29. 1 Pe.

3.4.

m Le. 14.4-9. Nu. 19.

6.19. Is. 1.18. He. 9.14.

n 1 Jn. 1.7. Re. 1.5.7.

o Ep. 5.25-27.

p Ps. 89.15. 119.81.82.

Is. 40.1.2.

q Our Lord endur-

ed the cross for the

joy set before him in

our salvation, He. 12.

2.—C.

r Mat. 5.4. Ps. 6.2.3.

s 38.19. Je. 31.25. Is. 57.

t 15-19.

u Je. 16.17. Is. 38.17.

v Ml. 7.18.19. Ac. 13.38.

w See notes on Ps.

25.232. 54.10.12.—C.

x Ac. 15.9. Ro. 7.24.

y Ep. 2.10. 4.22-24.

z Col. 3.10-13. Eze. 36.

26.

Or, a constant

spirit.

q Ps. 43.7. 71.9.18.

r Pr. 1.24. Eze. 36.27.

s Jn. 4.10.14. Lu. 11.13.

t Ro. 8.9.

u The meaning is,

that though the of-

fence was committed

in secret, though no

A.M. cir. 2970.

B.C. cir. 1034.

human eye saw it,

the eye of an omni-

scient God was fixed

upon the offender.

What a lesson ought

this to teach! The

presence of a fellow-

mortal is enough to

keep us from viola-

tions of God's holy

law. Shame and the

fear of man restrain

passion; but how

often do we give full

play to passion de-

spite a consciousness

that the eye of God

is upon us!—P.

j Ro. 5.2. 11.2 Co. 1.

12. Ne. 8.10.

k Ps. 94.18. 19.2 Co. 3.

l Ro. 8.15. Ep. 4.30.

m Zec. 3.1-8. Ps. 66.

n 16. Lu. 2.32. Is. 55-7.9.

o Ja. 5.19.20.

p Heb. bloods, 2 Sa.

11.17.12.9.

q Ps. 31.7. 86.12.13.

r 71.8. 14-24. Is. 61.10.

s Phil. 3.9.

t Ex. 4.11.12. Ps. 79.

8-13.

u Ps. 40.6. 50.8. Is. 1.

v 11-15. Je. 7.22. Ho. 6.6.

w 16.7.8. He. 10.4-10.

x Nu. 15.30. 31.35. 31. Le.

20.10.

y Or, that I should

give it.

z Is. 57.15-18. 66.2.

a Ps. 34.10.27.

b Ps. 137.5. 6.25. 22.

c 122.6-9. 2 Co. 11.28. 29.

d Is. 62.1.6.7. Je. 51.50.

e Ps. 79.13. 66.13-15.

f 116.14. 17-19. 118.27.1.

g Ki. 8. Ep. 5.12. He. 13.

h 10.16. Ro. 12.1.

i Mal. 3.3. Ps. 4.5. Is.

61.8. 1 Pe. 2.5. Ro. 12.1.

j No sacrifice of

righteousness was

ever offered except

the living and the

dying sacrifice of

Christ, Ro. 12.1. He. 10.

12.—C.

PSALM LII.

B.C. cir. 1058.

a 1 Sa. 21.7. 22.9.

b Eze. 22.9.

c Ps. 10.3. 32.6. 10.120.

d 2140.8.9. ver. 7.

e Ps. 136.1.2. Ex. 34.

f 6.7. Is. 65.7. Ro. 2.4.5.

g Mat. 5.45.

h Ps. 50.19. 57.4. 59.7.

i 64.4. 140.3. Je. 9.3.4. 18.

j 18.7. 1.30.14.

k Je. 4.22.9. 3.5. Ps.

36.1-4. Ro. 1.28-32.

l See note on Ps. 3.

m 2.—C.

n 1 Sa. 22.29. 20. Je.

11.19. Ja. 3.6.

o Or, and the de-

ceitful tongue.

p Pr. 19.5.9. Ja. 2.13.

q Job xviii. xx. Ps. 9.15-

17. 37. 20. 36. 120. 3.4.

r 140-151.

s Heb. beat thee

down.

t Pr. 2.22.

u Ps. 58.10. 64.9. 71.

v 24. 37. 8. 119. 120. Mal. 1.

w Re. 15.4. 16.5-7. 18.

x 20.19. 1.2.

He prophesieth Doeg's destruction.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

13 Then<sup>a</sup> will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness,<sup>7</sup> O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips, and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, else would I give it:<sup>8</sup> thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do<sup>a</sup> good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then<sup>b</sup> shalt thou be pleased with the sacrifices of righteousness,<sup>9</sup> with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

### PSALM LII.

1 David, reproving the spiteful malice of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, in confidence of God's mercy, giveth him thanks.

To the chief musician, Maschil, A psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

**W**HY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring words, O thou deceitful tongue.<sup>2</sup>

5 God<sup>3</sup> shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made not God

Ver. 20. Christ, who 'came unto his own,' was not only 'despised and rejected' by his brethren; but the 'days of his flesh' were spent amidst the 'strife of tongues,' and he sat as a mark for every arrow of slander. C.

Ver. 22. Ye that forget God. Few are so atheistical as to 'forget God,' as he exists in a mere opinion; but how many forget him as the 'living God,' seeing, knowing, and judging all things! C.

REFLECTIONS.—Great is the majesty, extensive the high domain, and terrible the wrath of God! And great is his care of those who have accepted through faith Jesus Christ and have walked in him as they received him. But God hath full power to change the positive institutions of his own worship at his pleasure, and to change the ceremonial institutions of his own worship at his pleasure.

Ver. 1. According unto the multitude of thy tender mercies blot out my transgressions. The Hebrew title attributes 12.1. 12.2. 12.3. 12.4. 12.5. 12.6. 12.7. 12.8. 12.9. 12.10. 12.11. 12.12. 12.13. 12.14. 12.15. 12.16. 12.17. 12.18. 12.19. 12.20. 12.21. 12.22. 12.23. 12.24. 12.25. 12.26. 12.27. 12.28. 12.29. 12.30. 12.31. 12.32. 12.33. 12.34. 12.35. 12.36. 12.37. 12.38. 12.39. 12.40. 12.41. 12.42. 12.43. 12.44. 12.45. 12.46. 12.47. 12.48. 12.49. 12.50. 12.51. 12.52. 12.53. 12.54. 12.55. 12.56. 12.57. 12.58. 12.59. 12.60. 12.61. 12.62. 12.63. 12.64. 12.65. 12.66. 12.67. 12.68. 12.69. 12.70. 12.71. 12.72. 12.73. 12.74. 12.75. 12.76. 12.77. 12.78. 12.79. 12.80. 12.81. 12.82. 12.83. 12.84. 12.85. 12.86. 12.87. 12.88. 12.89. 12.90. 12.91. 12.92. 12.93. 12.94. 12.95. 12.96. 12.97. 12.98. 12.99. 13.00. 13.01. 13.02. 13.03. 13.04. 13.05. 13.06. 13.07. 13.08. 13.09. 13.10. 13.11. 13.12. 13.13. 13.14. 13.15. 13.16. 13.17. 13.18. 13.19. 13.20. 13.21. 13.22. 13.23. 13.24. 13.25. 13.26. 13.27. 13.28. 13.29. 13.30. 13.31. 13.32. 13.33. 13.34. 13.35. 13.36. 13.37. 13.38. 13.39. 13.40. 13.41. 13.42. 13.43. 13.44. 13.45. 13.46. 13.47. 13.48. 13.49. 13.50. 13.51. 13.52. 13.53. 13.54. 13.55. 13.56. 13.57. 13.58. 13.59. 13.60. 13.61. 13.62. 13.63. 13.64. 13.65. 13.66. 13.67. 13.68. 13.69. 13.70. 13.71. 13.72. 13.73. 13.74. 13.75. 13.76. 13.77. 13.78. 13.79. 13.80. 13.81. 13.82. 13.83. 13.84. 13.85. 13.86. 13.87. 13.88. 13.89. 13.90. 13.91. 13.92. 13.93. 13.94. 13.95. 13.96. 13.97. 13.98. 13.99. 14.00. 14.01. 14.02. 14.03. 14.04. 14.05. 14.06. 14.07. 14.08. 14.09. 14.10. 14.11. 14.12. 14.13. 14.14. 14.15. 14.16. 14.17. 14.18. 14.19. 14.20. 14.21. 14.22. 14.23. 14.24. 14.25. 14.26. 14.27. 14.28. 14.29. 14.30. 14.31. 14.32. 14.33. 14.34. 14.35. 14.36. 14.37. 14.38. 14.39. 14.40. 14.41. 14.42. 14.43. 14.44. 14.45. 14.46. 14.47. 14.48. 14.49. 14.50. 14.51. 14.52. 14.53. 14.54. 14.55. 14.56. 14.57. 14.58. 14.59. 14.60. 14.61. 14.62. 14.63. 14.64. 14.65. 14.66. 14.67. 14.68. 14.69. 14.70. 14.71. 14.72. 14.73. 14.74. 14.75. 14.76. 14.77. 14.78. 14.79. 14.80. 14.81. 14.82. 14.83. 14.84. 14.85. 14.86. 14.87. 14.88. 14.89. 14.90. 14.91. 14.92. 14.93. 14.94. 14.95. 14.96. 14.97. 14.98. 14.99. 15.00. 15.01. 15.02. 15.03. 15.04. 15.05. 15.06. 15.07. 15.08. 15.09. 15.10. 15.11. 15.12.

his strength; but <sup>4</sup>trusted in the abundance of his riches, <sup>5</sup>and strengthened himself in his wickedness.<sup>5</sup>

8 But I <sup>am</sup><sup>6</sup> like a green olive-tree in the house of God:<sup>7</sup> I <sup>trust</sup> in the mercy of God for ever and ever.

9 I <sup>will</sup> praise thee for ever, because thou hast done <sup>it</sup><sup>8</sup>: and <sup>I</sup> will wait on thy name; for <sup>it</sup><sup>9</sup> is good before thy saints.

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He wisheth to see the salvation of God.

To the chief musician upon Mahalath, Maschil, A psalm of David.

**T**HE <sup>fool</sup><sup>1</sup> hath said in his heart, *There is no God.* <sup>Corrupt</sup><sup>2</sup> are they, and have done abominable iniquity: *there is none that doeth good.*

2 God<sup>c</sup> looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every<sup>d</sup> one of them is gone back; they are altogether become filthy: *there is none that doeth good, no, not one.*

4 Have the workers of iniquity <sup>no</sup> knowledge? who <sup>eat</sup> up my people *as they eat bread*: they have not called upon God.

5 There were they in great fear,<sup>3</sup> *where* no fear was; for God hath <sup>scattered</sup> the bones of him that encampeth *against* thee: thou hast put *them* to shame, <sup>because</sup> God hath despised them.

6 Oh that the salvation<sup>4</sup> of Israel *were come* out of Zion! When <sup>God</sup> bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that offers it to us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God who gives the pardon must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness really animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service and praise to God therein must be founded on his special favours, received or secured in Christ and his blood.

REFLECTIONS. — Hardened indeed is the sinner who abuses the goodness of God to glory in his wickedness. Malice, lying, and craft are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life and lost in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting woe. And the striking judgments of God on the wicked ought to be carefully observed and improved as warnings, while we thank him for sending us his Son so that he is the means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their active faith. And what he has promised we must patiently wait for. None that trust in his mercy shall be disappointed, but ever flourish in grace and triumph in praise.

PSALM LIII. Ver. 4. *My people* was the specific title given to Israel in Egypt, Ex. 3. 7. 5. 1, and he who so names them here can be no other than Christ, 'the Lord that bought them,' the Angel of the covenant 'who redeemed them.' C.  
Ver. 5. *There*—that is, where the enemy had cruelly attempted to devour God's people.—Who were in 'great fear!' The people of God; and while they trembled, 'no fear was,' for God immediately 'scattered the bones' of all their assailants.

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1. 1. 6. 17. Je. 2. 13.  
17. 5. 6. Ps. 49. 60. 12. 10.

4 Or, substance.

5 By forming associations with wicked men like himself. See Mat. 12. 45.

6 Shall be, Ps. 1. 3.  
92. 12. 14. Je. 11. 16. Ho. 14. 6.

7 The olive produces a fruit supplying oil for food, light, healing of wounds, and anointing to high office. The emblem of Christ thus described in possession of an unchanging office, an unfading glory.—C.

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5 Fearfulness<sup>9</sup> and trembling are come upon me, and horror hath overwhelmed me.<sup>1</sup>

6 And I said, 'Oh that I had wings like a dove! for then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.<sup>2</sup>

8 I would hasten my escape from the windy storm and tempest.<sup>3</sup>

9 'Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof; deceit and guile depart not from her streets.

12 For 'it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But 'it was thou, a man mine equal,<sup>6</sup> my guide, and mine acquaintance.<sup>7</sup>

14 We took sweet counsel<sup>8</sup> together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down quick into hell:<sup>9</sup> for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening,<sup>4</sup> and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.<sup>2</sup>

19 God shall hear, and afflict them, even he that abideth<sup>3</sup> of old. Selah. Because they have no changes, therefore they fear not God.<sup>4</sup>

20 He hath put forth his hands against such as be at peace with him: he hath broken<sup>5</sup> his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 Cast thy burden<sup>6</sup> upon the LORD, and

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B.C. cir. 1021.

Ps. 22. 1, 2; 69. 1, 2; 88. 14-17; Mat. 26. 38; Jn. 12. 27.

1 Heb. covered me.

2 Ps. 120. 5; Je. 9. 2; Re. 12. 6; 2Sa. 15. 23-27; 28. 16, 1, 2; Mi. 7. 1-6.

3 See note on Ps. 3. 2—C.

4 2Sa. 15. 14, 17, 21.

5 The persecutions and calamities which like the windy storm bow me down, and like the tempest often overwhelm me. The dove when frightened flies away from the haunts of man to her home and refuge in the clefts of the rocks, and solitudes of the desert.—P.

6 Heb. swallow up.

7 Destroy—confound.—Horsley.

8 2Sa. 15. 31; 17. 7, 14; Jn. 7. 40-43; 10. 19-21; Ac. 23. 7, 8.

9 Je. 6. 7.

10 Eze. 9. 4; xxii. Zec. 5. 7, 8; Is. 59. 7-15; Ho. 4. 1, 2; Re. 18. 2; Zep. 3. 1-6.

11 Ps. 41. 9; Job 19. 13-19; Jn. 13. 18; Mat. 26. 21, 23, 47-49.

12 Ps. 41. 9.

13 Heb. a man according to my rank.

14 2Sa. 15. 12; 10. 23; Je. 9. 4; Mi. 7. 5.

15 'But thou, a man of my own rank, my familiar associate, my companion, if these words refer, as is generally supposed, to Ahithophel, they are touching and graphic.—P.

16 2Sa. 17. 23; 18. 9, 15; Mat. 27. 5.

17 Heb. I'll sweetened counsel; Ps. 122. 1; 42. 4.

18 Na. 16. 30-32.

19 Or, the grate.

20 Ps. 73. 26; 50. 15; 91. 15; 1 Pe. 4. 19; Phil. 4. 6.

21 Lu. 18. 1-7; 1 Th. 5. 17; Da. 10. Ac. 10. 3, 9; 30. 3; 1 Ep. 6. 18.

22 2Sa. 22. 1; Ps. 27. 1-3; 118. 6-14; 34. 7; 57. 3; 2 Ki. 6. 16; 2 Co. 1. 9, 10; 2 Ti. 4. 17, 18; Ro. 8. 13.

23 Ch. 32. 7, 8. 1 Jn. 4. 4.

24 Not aiding, but opposing me; even Satan, his angels, and wicked men, Caiaphas, Pilate, and Herod, Jews and Romans.—C.

25 ver. 16, 17; Ps. 65. 5.

26 Abideth, that is, in unchangeable being, promises, judgments, and ordinances.—C.

27 Or, with whom also there are no changes, yet fear not God, Job 10. 17; Ps. 73. 4, 5; Je. 48. 11; 22. 21; Pr. 1. 32.

28 Ac. 12. 1; Ps. 7. 4. 2

29 Ps. 17. 1, 2.

30 Heb. he hath profaned, Ec. 8. 2. 1

31 Ps. 28. 3; 57. 4; 64. 4; 62. 3; Pr. 5. 3, 4; 9. 8.

32 Ps. 37. 5; Mat. 6. 25; 30; Lu. 12. 22. 1 Pe. 5. 7.

33 Or, gift.

34 Let destruction come upon them (so that their power for evil may cease); let them sink quickly into the state of death

A.M. cir. 2983.  
B.C. cir. 1021.

(that their persecution of God's people may come to an end)—let this happen because they are constantly and hopelessly wicked.—P.

6 Ps. 37. 24; 125. 1, 2; 121. 3, 1; Ps. 15.

7 Heb. men of bloods and deities, 2Sa. 3. 27; 20. 9, 10.

8 Heb. shall not have their days, Pr. 10. 27; Ec. 7. 17.

# PSALM LVI.

B.C. cir. 1028.

1 Or, a golden psalm, Ps. xlviii.—ix. ix. titles.

2 1Sa. 21. 11; 29. 4.

3 Ps. 57. 1; 69. 13, 16; 43. 1; 120. 5-7; 140. 1-5; ver. 2, 6. Pr. 1. 12; Ho. 8. 8.

4 Man. That is, the natural man, whose carnal mind is enmity against God, Ro. 8. 7.—C.

5 Heb. mine observers.

6 Ps. 57. 3; 66. 15; 106. 17; 124. 3; La. 2. 2, 5, 16.

7 Ps. 3. 1; 118. 10-12; 27. 3.

8 Ps. 9. 2; 81. 18; 92. 8; 93. 4; 95. 3; Is. 57. 15; Mi. 6. 6.

9 Rather, 'who fight against me in their pride, or in high places.' See Ep. 6. 12.—C.

10 1Sa. 30. 6. 2 Ch. 20. 3; Ps. 34. 4.

11 ver. 10, 11; Ps. 118. 6; He. 13. 6; Is. 33. 41; 10. Ro. 8. 31-39; Lu. 12. 4, 5.

12 'In God will I glory on account of his word.'—Boothroyd.

13 Lu. 11. 54. Jn. 2. 19; Mat. 26. 61.

14 Of this we have a remarkable example in the 'wresting' of the words of our Lord, the prophetic speaker in this psalm, in 2. 9, 21; compare Mat. 26. 61, 27. 46.—C.

15 Ps. 59. 3; 140. 2; 71. 10; 10. 8; 10; 64. 2-6; 22. 12; Da. 6. 4; Ac. 4. 27, 28.

16 Ps. 73. 35.

17 Ec. 8. 8; Je. 7. 10. Is. 28. 15.

18 Ps. 55. 9, 15, 23; 21. 8-12; Je. 10. 25.

19 For vindication of this petition, see notes on Ps. 5. 10; 35. 8.—C.

20 Mal. 3. 16. Mat. 10. 30. 2 Co. 11. 20. Is. 63. 9.

21 Ps. 55. 16; 34. 4-7. 25-22.

22 He. 13. 6. Ro. 8. 31.

23 Ec. 14. 14. Ps. 46. 1, 11.

24 ver. 4; Ps. 27. 1-3; 118. 6-14.

25 See ver. 4; Ps. 27. 1-3; 112. 7, 8.

26 Ps. 119. 106; 116. 14-10; 66. 13-15; 71. 17; 9. 1; 21. 13; 34. 1, 2; 59. 16, 17; 61. 8.

27 Ps. 18. 16-19; 116. 8. 9. 2 Co. 1. 10. Ge. 17. 1. Job 33. 30. Lu. 1. 74, 75.

28 The complete parallelism between these words and Ps. 16. 10. Ac. 2. 27. can leave no doubt that the speaker is Christ.—C.

he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days;<sup>8</sup> but I will trust in thee.

## PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

To the chief musician upon Jonath-elem-rechokim, Michtam<sup>1</sup> of David, when the Philistines took him in Gath.

BE merciful<sup>b</sup> unto me, O God; for <sup>2</sup>man would swallow me up: he fighting daily oppresseth me.

2 Mine enemies<sup>3</sup> would daily swallow me up: for they be <sup>4</sup>many that fight against me, O thou most High.<sup>4</sup>

3 What<sup>9</sup> time I am afraid, I will trust in thee.

4 In<sup>b</sup> God I will praise his word: in God I have put my trust;<sup>5</sup> I will not fear what flesh can do unto me.

5 Every day they wrest my words:<sup>6</sup> all their thoughts are against me for evil.

6 They<sup>j</sup> gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall<sup>i</sup> they escape by iniquity? in thine anger cast down the people, O God.<sup>7</sup>

8 Thou<sup>o</sup> tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

9 When<sup>p</sup> I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

10 In<sup>r</sup> God will I praise his word: in the LORD will I praise his word.

11 In<sup>e</sup> God have I put my trust: I will not be afraid what man can do unto me.

12 Thy<sup>t</sup> vows are upon me, O God: I will render praises unto thee.

13 For<sup>u</sup> thou hast delivered my soul from death:<sup>8</sup> wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Ver. 22. *Cas' burden*. The Father here addresses his beloved Son Jesus, when he bore our griefs and carried our sorrows, and through him he addresses every believer, saying, 'Cast your care upon him (the Lord), for he careth for you,' 1 Pe. 5. 7. C.

Ver. 23. Turbulent combinations of bloody and deceitful men will not be judicially permitted to live half the days to which, as peaceful individuals, they would naturally have attained. C.

REFLECTIONS.—While here, as in a glass, we behold Jesus, hated, reproached, hated, and despised, we

such in the church. Carnal policy and selfish ends may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adver-

which visited him were well known to God. P.—A map of the recorded wanderings, or journeying of our Lord, is one of the most impressive sights for the human eye. Of his 'tears,' we know that twice he publicly wept, Lu. 19. 41; Jn. 11. 35; and that they flowed more frequently than recorded, Paul clearly declares. But his wanderings give us rest: his tears secured our joy. C.

Ver. 10. See note on ver. 4. In God—that is, in God, as revealed by his name or attribute of power to Abraham, Ge. 17. 1; and in Jehovah, as revealed to Moses by his name or attribute of uncaused and eternal existence, Ex. 3. 14. C.

## PSALM LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief musician, Al-Taschith, Michtam<sup>1</sup> of David, <sup>a</sup>when he fled from Saul in the cave.

**B**E merciful<sup>b</sup> unto me, O God; be merciful unto me; for my soul trusteth in thee: yea, in<sup>c</sup> the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto <sup>a</sup>God most high; unto God that<sup>d</sup> performeth *all things* for me.

3 He<sup>e</sup> shall send from heaven, and save me from the reproach of him that would swallow me<sup>a</sup> up. Selah. God <sup>b</sup>shall send forth his mercy and his truth.

4 My soul *is* among <sup>i</sup>lions: *and* I lie *even among* them that are set on fire,<sup>3</sup> *even* the sons of men, whose teeth *are* spears and arrows, and their tongue *a* sharp sword.<sup>4</sup>

5 Be<sup>i</sup> thou exalted, O God, above the heavens; let thy glory *be* above all the earth.

6 They<sup>k</sup> have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My<sup>i</sup> heart is fixed,<sup>5</sup> O God, my heart is fixed; I will sing and give praise.<sup>6</sup>

8 Awake<sup>n</sup> up, my glory;<sup>7</sup> awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people;<sup>8</sup> I will sing unto thee among the nations:

10 For<sup>o</sup> thy mercy *is* great unto the heavens,<sup>9</sup> and thy truth unto the clouds.

11 Be<sup>p</sup> thou exalted, O God, above the heavens; let thy glory *be* above all the earth.

## PSALM LVIII.

1 David reproving wicked judges, 3 describeth the nature of the wicked, 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief musician, Al-Taschith, Michtam<sup>1</sup> of David.

**D**O ye<sup>a</sup> indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons<sup>b</sup> of men?

Saints may, nay must, weep in prayer for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve and praise him, while we live in the enjoyment of the light of his countenance.

PSALM LVII. Ver. 2. This psalm being quoted, Ro. 15. 9, forms a *key* for opening the true meaning of many parallel psalms. The complainant is there found to be Christ, offering prayers and supplications with strong crying and tears unto him that was able to save him from death, He. 5. 7. C.

Ver. 3. Messiah was reproached with meanness of rank, want of literature, base companionship, madness, leaguings with devils, sedition, blasphemy; and finally with death.

A.M. cir. 2946.  
B.C. cir. 1058.

## PSALM LVII.

1 Or, *Destroy not*.

A golden psalm, Ps.

xvii. titles.

2 Ps. 142. title. 1 Sa.

22. 124. 3.

3 Ps. 6. 259. 13. 16. 16.

4 Ps. 7. 8. 56. 1. 11. 11.

5 Ps. 17. 8. 61. 4. 63. 7.

6 Ps. 1. 4. 9. 15. 26. 20. 32. 2.

7 Ps. 4. 5. 6.

8 Ps. 56. 21. 135. 5. 136.

9 Ps. 138. 8. 15. 26. 12.

10 Ps. 1. 6. 12. 12. 13.

11 Ps. 22. 17. Ps. 55.

12.

13 Or, *he reproach-*

*eth him that would*

*swallow me.*

14 Ps. 40. 11. 43. 3. 25.

15 106. 1. 7.

16 Ps. 35. 17. 28. 6. 55.

17 21. 64. 3. 24. 2. 11. 4.

18 17. Pr. 28. 15. 30. 14.

19 Burning with

envy, wrath, malice,

'set on fire of hell,'

Ja. 3. 6. — C.

20 The meaning of

this verse may be ex-

pressed as follows:—

My life is at the

mercy of fierce and

reckless men—men

savage as lions: I am

in the midst of those

who are inflamed with

passion—sons of men

whose spears and

arrows are as ready

to wound me as the

teeth of wild beasts,

and whose slander-

ous tongues are

sharp as swords.—P.

21 Ps. 108. 5. 7. 6. 148.

22 13. ver. 11. 15. 5. 16. 30.

23 18.

24 Mt. 7. 2. Ps. 7. 16. 9.

25 15. 5a. 24. 3. 4. 23. 22. 21.

26 Mat. 22. 15.

27 Ps. 108. 1. &c.

28 Or, *prepared*, Pr.

16. 1. Ps. 10. 17.

29 Surely any one

who knows the insta-

bility and deceitful-

ness of his own heart,

must perceive, inde-

pendent of the proof

by quotation, that he

who can affirm that

his 'heart is fixed,'

can be no other than

the Christ. — C.

30 Confident in thy

grace and salvation,

my heart is establish-

ed. I fear not what

man can do. Human

wiles and threats will

be alike in vain to

move me from my

adherence to truth

and justice. I will

sing praises to thee.

— P.

31 10. 5. 12. Ps. 108. 1. 5.

32 Tongue, or soul,

Ps. 16. 9. 30. 12.

33 Among both Jews

and Gentiles, Ps. 2.

34 Ps. 36. 5. 103. 11. 108.

35 48. 11. 89. 1. 2. Ex. 34. 6.

36 La. 1. 22. 23. ver. 3.

37 A *Union* the heavens,

where the redeemed

are before the throne.

38 Ps. 8. 1. 9. ver. 5. Re.

11. 15. 17.

39 PSALM LVIII.

1 Or, *Destroy not*.

A golden psalm, &c.

2 Ps. 59. 8. 9. 13. 15. 145.

3 Ps. 8. 1. 9. 13. 15. 145.

4 Ps. 8. 1. 9. 13. 15. 145.

5 Ps. 8. 1. 9. 13. 15. 145.

6 Ps. 8. 1. 9. 13. 15. 145.

7 Ps. 8. 1. 9. 13. 15. 145.

8 Ps. 8. 1. 9. 13. 15. 145.

9 Ps. 8. 1. 9. 13. 15. 145.

10 Ps. 8. 1. 9. 13. 15. 145.

11 Ps. 8. 1. 9. 13. 15. 145.

12 Ps. 8. 1. 9. 13. 15. 145.

13 Ps. 8. 1. 9. 13. 15. 145.

14 Ps. 8. 1. 9. 13. 15. 145.

15 Ps. 8. 1. 9. 13. 15. 145.

16 Ps. 8. 1. 9. 13. 15. 145.

17 Ps. 8. 1. 9. 13. 15. 145.

18 Ps. 8. 1. 9. 13. 15. 145.

19 Ps. 8. 1. 9. 13. 15. 145.

20 Ps. 8. 1. 9. 13. 15. 145.

21 Ps. 8. 1. 9. 13. 15. 145.

22 Ps. 8. 1. 9. 13. 15. 145.

23 Ps. 8. 1. 9. 13. 15. 145.

24 Ps. 8. 1. 9. 13. 15. 145.

25 Ps. 8. 1. 9. 13. 15. 145.

26 Ps. 8. 1. 9. 13. 15. 145.

27 Ps. 8. 1. 9. 13. 15. 145.

28 Ps. 8. 1. 9. 13. 15. 145.

29 Ps. 8. 1. 9. 13. 15. 145.

30 Ps. 8. 1. 9. 13. 15. 145.

31 Ps. 8. 1. 9. 13. 15. 145.

32 Ps. 8. 1. 9. 13. 15. 145.

33 Ps. 8. 1. 9. 13. 15. 145.

34 Ps. 8. 1. 9. 13. 15. 145.

35 Ps. 8. 1. 9. 13. 15. 145.

36 Ps. 8. 1. 9. 13. 15. 145.

37 Ps. 8. 1. 9. 13. 15. 145.

38 Ps. 8. 1. 9. 13. 15. 145.

39 Ps. 8. 1. 9. 13. 15. 145.

40 Ps. 8. 1. 9. 13. 15. 145.

41 Ps. 8. 1. 9. 13. 15. 145.

42 Ps. 8. 1. 9. 13. 15. 145.

43 Ps. 8. 1. 9. 13. 15. 145.

44 Ps. 8. 1. 9. 13. 15. 145.

45 Ps. 8. 1. 9. 13. 15. 145.

46 Ps. 8. 1. 9. 13. 15. 145.

47 Ps. 8. 1. 9. 13. 15. 145.

48 Ps. 8. 1. 9. 13. 15. 145.

49 Ps. 8. 1. 9. 13. 15. 145.

50 Ps. 8. 1. 9. 13. 15. 145.

51 Ps. 8. 1. 9. 13. 15. 145.

52 Ps. 8. 1. 9. 13. 15. 145.

53 Ps. 8. 1. 9. 13. 15. 145.

54 Ps. 8. 1. 9. 13. 15. 145.

55 Ps. 8. 1. 9. 13. 15. 145.

56 Ps. 8. 1. 9. 13. 15. 145.

57 Ps. 8. 1. 9. 13. 15. 145.

58 Ps. 8. 1. 9. 13. 15. 145.

59 Ps. 8. 1. 9. 13. 15. 145.

60 Ps. 8. 1. 9. 13. 15. 145.

61 Ps. 8. 1. 9. 13. 15. 145.

62 Ps. 8. 1. 9. 13. 15. 145.

63 Ps. 8. 1. 9. 13. 15. 145.

64 Ps. 8. 1. 9. 13. 15. 145.

65 Ps. 8. 1. 9. 13. 15. 145.

66 Ps. 8. 1. 9. 13. 15. 145.

67 Ps. 8. 1. 9. 13. 15. 145.

68 Ps. 8. 1. 9. 13. 15. 145.

69 Ps. 8. 1. 9. 13. 15. 145.

70 Ps. 8. 1. 9. 13. 15. 145.

71 Ps. 8. 1. 9. 13. 15. 145.

72 Ps. 8. 1. 9. 13. 15. 145.

73 Ps. 8. 1. 9. 13. 15. 145.

74 Ps. 8. 1. 9. 13. 15. 145.

75 Ps. 8. 1. 9. 13. 15. 145.

76 Ps. 8. 1. 9. 13. 15. 145.

77 Ps. 8. 1. 9. 13. 15. 145.

78 Ps. 8. 1. 9. 13. 15. 145.

79 Ps. 8. 1. 9. 13. 15. 145.

80 Ps. 8. 1. 9. 13. 15. 145.

81 Ps. 8. 1. 9. 13. 15. 145.

82 Ps. 8. 1. 9. 13. 15. 145.

83 Ps. 8. 1. 9. 13. 15. 145.

84 Ps. 8. 1. 9. 13. 15. 145.

85 Ps. 8. 1. 9. 13. 15. 145.

86 Ps. 8. 1. 9. 13. 15. 145.

87 Ps. 8. 1. 9. 13. 15. 145.

88 Ps. 8. 1. 9. 13. 15. 145.

89 Ps. 8. 1. 9. 13. 15. 145.

90 Ps. 8. 1. 9. 13. 15. 145.

91 Ps. 8. 1. 9. 13. 15. 145.

92 Ps. 8. 1. 9. 13. 15. 145.

93 Ps. 8. 1. 9. 13. 15. 145.

94 Ps. 8. 1. 9. 13. 15. 145.

95 Ps. 8. 1. 9. 13. 15. 145.

96 Ps. 8. 1. 9. 13. 15. 145.

97 Ps. 8. 1. 9. 13. 15. 145.

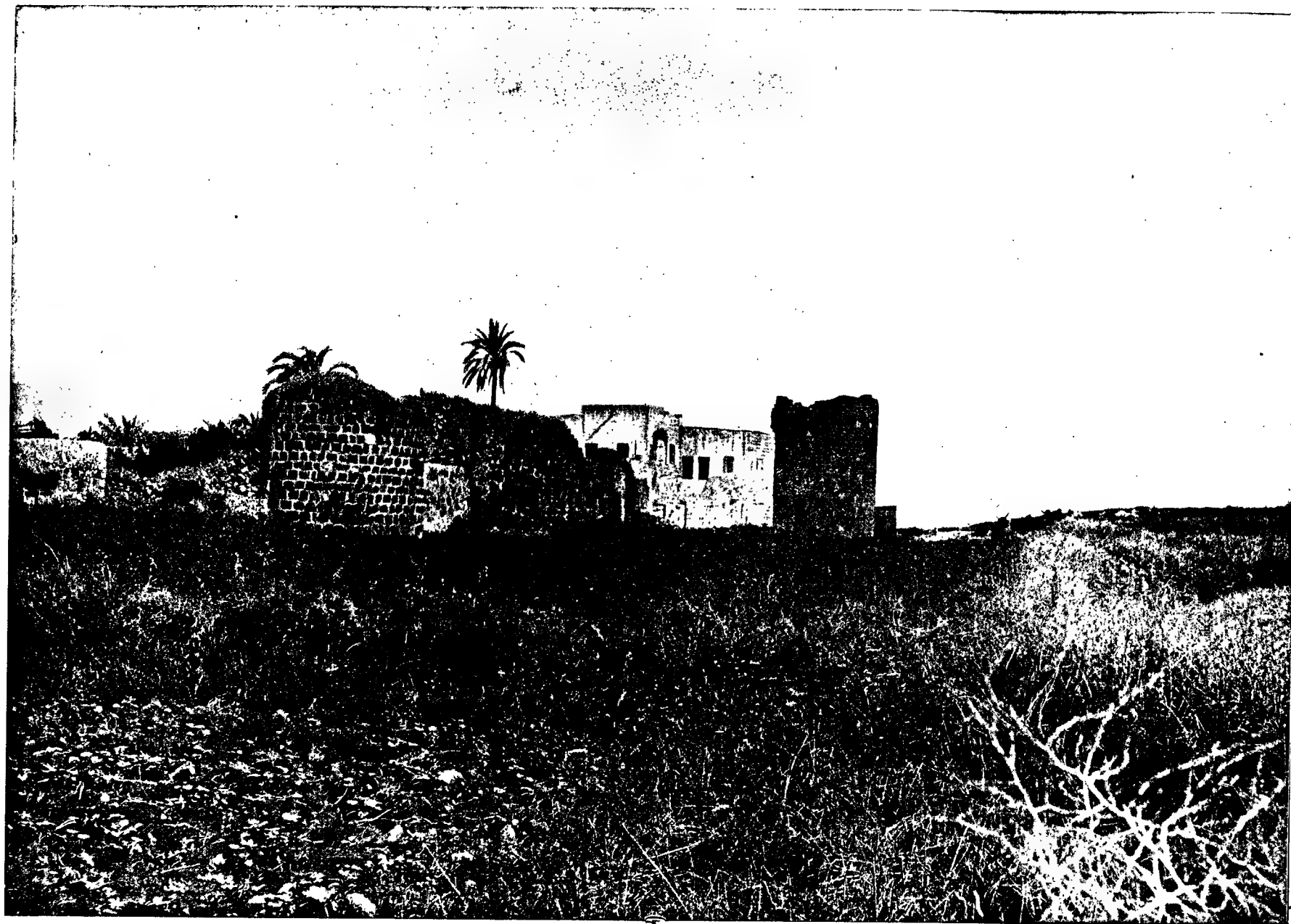
98 Ps. 8. 1. 9. 13. 15. 145.

99 Ps. 8. 1. 9. 13. 15. 145.

100 Ps. 8. 1. 9. 13. 15. 145.

101 Ps. 8. 1. 9. 13. 15. 145.





**T**HE WALLS OF TIBERIAS—NEAR HAMATH, OF OLD TESTAMENT TIMES. [Psalms., lxxviii:27.]—"There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." Tiberias was a city of Zebulun, and was formerly occupied, according to Joshua, xix:35, by Rakkath, and is also near the hot baths referred to in Joshua, xix:35 as Hamath. The walls of the city were rebuilt by Justinian.

The city was captured by the Persians under Khosroes in 614 B. C. In 1738 Dhahr-el-Amr built a fort on the hill north of Tiberias and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837. There are now in Tiberias about six thousand people, four thousand of whom are Jews, three hundred are Christians and the rest Moslems. This is one of the four sacred cities of the Jews in Palestine.

4 They <sup>run</sup> and prepare themselves without my fault: <sup>awake</sup> to help me,<sup>3</sup> and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the <sup>heathen</sup>: be<sup>k</sup> not merciful to any wicked <sup>transgressors</sup>.<sup>5</sup> Selah.<sup>6</sup>

6 They<sup>7</sup> return at evening: they make a noise like a dog, and go round about the city.

7 Behold, <sup>they</sup> belch out with their mouth: <sup>swords</sup> are in their lips: for <sup>who</sup>, say they, doth hear?

8 But thou, O LORD, shalt <sup>laugh</sup> at them; thou shalt have all the heathen in derision.

9 <sup>Because</sup> of his strength<sup>7</sup> will I wait upon thee: for God <sup>is</sup> my defence.<sup>8</sup>

10 The<sup>9</sup> God of my mercy shall prevent me: God<sup>9</sup> shall let me see my <sup>desire</sup> upon mine enemies.<sup>9</sup>

11 Slay<sup>4</sup> them not, lest my people forget: scatter<sup>u</sup> them by thy power; and bring them down, O LORD our shield.

12 For<sup>o</sup> the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying <sup>which</sup> they speak.

13 Consume<sup>2</sup> them in wrath, consume them, that they <sup>may</sup> not be;<sup>1</sup> and<sup>v</sup> let them know that God ruleth in Jacob unto the ends of the earth. Selah.<sup>2</sup>

14 And <sup>at</sup> evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat,<sup>3</sup> and grudge if they be not satisfied.<sup>4</sup>

16 But<sup>a</sup> I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou<sup>b</sup> hast been my defence and refuge in the day of my trouble.

17 Unto<sup>c</sup> thee, O my strength, will I sing: for God <sup>is</sup> my defence, and the God of my mercy.

## PSALM LX.

1 David, complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

To the chief musician <sup>upon</sup> Shushan-eduth, Michtam<sup>1</sup> of David, to teach; when he strove with Aram-naharaim and with Aram-zobah,<sup>2</sup> when Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

O GOD, <sup>thou</sup> hast cast us off, thou hast scattered<sup>3</sup> us, thou hast been displeased; O<sup>c</sup> turn thyself to us again.

A.M. cir. 2945.  
B.C. cir. 1059.

g 1 Sa. xviii. xix.  
xxiii. xxiv. xxvi.  
h Ps. 7. 6-9; 35. 1, 23;  
44. 23, 26.

i Heb. 10 meet me.  
j Da. 4. 35. Ps. 148. 14.  
k Ps. 54. 3. Is. 1. 10.  
Am. 9. 7.

l Ps. 7. 6, 17; 13. 55-56;  
58. 6.

m Wicked transgressors. Show no favour or pity to them who revolt to gloi-try.—Boothroyd.

n That is, arrest and punish them as transgressors. This prayer is not inconsistent with a desire that such men might be converted, and thus obtain mercy: but it is a prayer that God would not suffer them, being wicked men, to go at large and accomplish the work of wickedness, which they designed (Barnes).—P.

o See note on Ps. 3. 2.—C.

p 1 ver. 14. 1 Sa. 19. 11.

q Ps. 55. 21; 57. 4; 64. 3-5; 109. 2; 138. 12.

r Ps. 10. 11; 13. 73-75; 94. 4, 7.

s Ps. 2. 4; 37. 13. Pr. 1. 26. Is. 1. 24. Am. 5. 9.

t 2 Ch. 20. 12. Ps. 62. 1.

u His strength. O my strength.—Boothroyd.

v Heb. my high place, ver. 1, 17.

w 1 ver. 17. 2 Co. 1. 3. Ex. 34. 6, 7. 1 Pe. 5. 10. Ps. 21. 3. 1. 05. 24.

x Ps. 54. 7, 9, 11; 58. 10, 11-15.

y Heb. mine observers. Ps. 50. 2.

z Ge. 4. 12, 15. Re. 9. 6. ver. 13. Le. 26. 39. Nu. 14. 33. Ec. 9. 5.

a Is. 41. 16. Ps. 53. 5; 52. 5; 53. Mat. 22. 7.

b Pr. 12. 13; 18. 7. Ps. 64. 7; 71. 13; 109. 17, 18; 120. 3; 140. 9; 107. 12.

c ver. 11. Nu. 14. 33.

d That they may not be a nation with unjust judges 'weighing' out 'violence,' and with cruel officials putting it in execution against the innocent.—C.

e Is. 26. 9, 11. Ps. 46. 10, 11; 58. 11; 83. 18. Eze. 38. 23; 39. 7.

f See note on Ps. 3. 2.—C.

g ver. 6, 15; Ps. 100. 10-12. Job 15. 23; 30. 3-8. Is. 42. 1.

h Heb. to eat, Is. 65. 13.

i Or, if they be not satisfied, then they will stay all night.

j Ps. 7. 17; 9. 12; 13. 6; 18. 49; 21. 13; 22. 22; 30. 5; 35. 28; 41. 13; 52. 9; 54. 6, 7; 56. 12, 13. with ver. 9, 10.

k Ps. 61. 3; 91. 1, 4; 94. 6. 1, 7, 11. Is. 25. 4; 32. 2; 26. 20. He. 5. 7.

l Ps. 18. 1.

## PSALM LX.

B.C. cir. 1037.

a Ps. 80. title.

1 Or, A golden psalm.

2 The Syrians beyond the river Euphrates, and the Syrians of Zobah, 2 Sa. 8. 7-14; 10. 16. 1 Ch. 18. 3-13.

b Ps. 44. 9; 80. 12.

c Heb. broken.

d 1 a. 3. 31. 32. Zec. 10. 6. Ps. 80. 1-3; 7. 14. 19. 79.

e 11; 74. 3; 79. 21; 144. 23-26.

A.M. cir. 2967.  
B.C. cir. 1037.

d 1 Sa. 14. 15. Hag. 2. 7. 2 Ch. 7. 14. Is. 30. 30. Je. 32. 17.

e Ps. 71. 2-7. 8. Is. 51. 17, 22. Je. 25. 15. De. 28. 28. Ro. 11. 7, 8.

f The 'estimate' use of wine is for revival of him who, through faintness and deep sorrow is ready to perish. Pr. 31. 6, but no cordial is administered to the weary Jew, but what produces astonishment or rather confusion of vision and of spirit.—C.

g Ca. 2. 4. Ps. 20. 5. Is. 11. 10, 12; 49. 23; 89. 20-26. Ro. 15. 8.

h See note on Ps. 3. 2.—C.

i Ps. 108. 6. 13; 120. 6. 2 Co. 10. 15. 03. 1-5.

j Ps. 89. 35. Je. 23. 9. Am. 4. 2.

k 2 Sa. 5. 1-3. 1 Ch. xii. with 2 Sa. 2. 8, 9.

l 1 Sa. 28. 2. De. 33. 17. Ge. 49. 8-10. Ps. 122. 5. n 2 Sa. 8. 2. 1 Ch. 18. 13.

m Ru. 4. 7. 2 Sa. 8. 14. 1 Ch. 18. 1.

n Or, triumph thou over me (by an irony).

o Ps. 108. 9. 2 Sa. 5. 18-25. 8. 12; 15-22. Is. 14. 29.

p The meaning is in plain terms:—Moab is already subdued. I can do with it what I please.

q Edom is not yet conquered, but I shall soon march against it and bring it under my power. Philistia, too, my ancient foe, will in due time submit to me. Its triumphant shout, so often raised on the discomfiture of my forefathers, shall now be heard for me (in my favour) when I appear among them a victor.—P.

r Heb. city of strength.

s Ps. 44. 9; 108. 11. Is. 12. 1; 40. 14.

t Ps. 25. 22; 146. 3. Is. 31. 3.

u Heb. salvation.

v Nu. 24. 18. 1 Ch. 19. 13. Ps. 27. 1-3; 118. 6-14; 118. 30-45. Is. 17. 13; 41. 14-19; 26. 53. 3. Mal. 4. 1-3.

1 Ps. 102 or 105.

a Ps. 4. title.

b Ps. 4. 1; 5. 1, 2; 64. 1; 80. 1; 139. 2. Phil. 4. 19.

c Ps. 42. 6. 1 Th. 2. 8.

d End of the earth.—From the 'sorrows' of death; the end of all that dwell on the earth. Ps. 116. 3, 4, 8.

e La. 3. 65. Ps. iii. v. xlii. xliii. 54. 11; v. cii. cxliii.

f Pr. 18. 10. Ps. 18. 46; 91. 1-16; 92. 15; 46. 1, 11; ver. 3.

g 2 Co. 1. 10. Is. 46. 3, 4. Pr. 18. 10.

h Ps. 27. 42. 2, 8, 11; 91. 2; 157. 1; 163. 7.

i Or, make my refuge.

j The wings of the cherubim overshadowing the mercy-seat, Ex. 37. 9. He. 9. 5.

k See note on Ps. 3. 2.—C.

l Ps. 21. 4; 66. 13, 14; 56. 12; 146. 6.

m Ps. 16. 5-7. 1 Co. 3. 22.

n Heb. Thou shalt add days to the days of the king. Ps. 71. 9. 18; 21. 5-7.

o Heb. as generation and generation.

p Ps. 35. 13; 68. 27; 41. 12. Lu. 1. 32.

q Ge. 24. 27; 32. 10. Mi. 7. 20. Ps. 40. 11; 43. 3.

r 57. 3. Pr. 29. 28.

2 Thou<sup>d</sup> hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou<sup>e</sup> hast showed thy people hard things; thou hast made us to drink the wine of astonishment.<sup>4</sup>

4 Thou<sup>f</sup> hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.<sup>5</sup>

5 That<sup>h</sup> thy beloved may be delivered, save with thy right hand, and hear me.

6 God<sup>i</sup> hath spoken in his holiness; I will rejoice: I<sup>j</sup> will divide Shechem, and mete out the valley of Succoth.

7 Gilead <sup>is</sup> mine, and Manasseh <sup>is</sup> mine; Ephraim also <sup>is</sup> the <sup>strength</sup> of mine head; Judah <sup>is</sup> my <sup>lawgiver</sup>;

8 Moab <sup>is</sup> my <sup>washpot</sup>; over <sup>Edom</sup> will I cast out my shoe: Philistia, triumph thou because of <sup>me</sup>.<sup>7</sup>

9 Who will bring me <sup>into</sup> the strong <sup>city</sup>? who will lead me into Edom?

10 Wilt not thou, O God, <sup>which</sup> <sup>hadst</sup> cast us off? and thou, O God, <sup>which</sup> didst not go out with our armies?

11 Give<sup>a</sup> us help from trouble: for vain <sup>is</sup> the help<sup>9</sup> of man.

12 Through<sup>r</sup> God we shall do valiantly: for he <sup>it is that</sup> shall tread down our enemies.

## PSALM LXI.

1 David fleeth to God in prayer upon his former experience. 4 He voweth perpetual service unto him, because of past, and in prospect of future mercies.

To the chief musician upon <sup>a</sup>Neginah, A psalm of David.

HEAR my<sup>b</sup> cry, O God; attend unto my prayer.

2 From<sup>c</sup> the end of the earth<sup>1</sup> will I cry unto thee, when <sup>a</sup>my heart is overwhelmed: lead me to <sup>the</sup> Rock <sup>that</sup> is higher than I.

3 For<sup>o</sup> thou hast been a shelter for me, and a strong tower from the enemy.

4 I<sup>p</sup> will abide in thy tabernacle for ever; I will trust<sup>2</sup> in the covert of thy wings.<sup>3</sup> Selah.<sup>4</sup>

5 For thou, O God, <sup>hast</sup> heard my vows: thou hast given me <sup>the</sup> heritage of those that fear thy name.

6 Thou wilt prolong the king's life;<sup>5</sup> and his years as many generations.<sup>6</sup>

7 He shall abide <sup>before</sup> God for ever: O prepare <sup>mercy</sup> and truth, <sup>which</sup> may preserve him.

8 So<sup>a</sup> will I sing praise unto thy name for ever, that I may daily perform my vows.

## PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

To the chief musician, a Psalm of David.

TRULY<sup>1</sup> my<sup>b</sup> soul waiteth<sup>2</sup> upon God: 'from him cometh my salvation.

2 He<sup>d</sup> only is my rock and my salvation; *he* is my defence;<sup>3</sup> I<sup>e</sup> shall not be greatly moved.

3 How<sup>9</sup> long will ye imagine mischief against a man? ye shall be slain all of you: *as a bowing wall shall ye be, and as a tottering fence.*

4 They<sup>i</sup> only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.<sup>4</sup> Selah.<sup>5</sup>

5 My soul, *i*wait thou only upon God; for my expectation *is* from him.

6 He<sup>k</sup> only is my rock and my salvation; *he* is my defence: I shall not be moved.

7 In God *is* my salvation and my 'glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust<sup>m</sup> in him at all times; ye people, 'pour out your heart<sup>6</sup> before him: God *is* a refuge for us. Selah.

A.M. cir. 2983 or 2946.  
B.C. cir. 1021 or 1058.  
N Ps. 59. 16, 17; 56. 12; 66. 12; 112. 14; 139. 106.

## PSALM LXIII.

B.C. cir. 1058 or 1021.  
a 1 Ch. 25. 1, 3. Ps. xxxix. 105. 1.

1 Or, only.

b Ps. 33. 20, 37; 71. 130; 56. 18; 139. 18; 40. 31.

2 Heb. *is silent.*

c Je. 3. 23. Ps. 37. 39; 121. 2.

d ver. 6, 8; Ps. 73. 25; 26. 4b. 1; 142. 4; 51. 9; 59. 17; Na. 1. 6.

3 Heb. *high places.*

e Ps. 37. 24. Mt. 7. 8. 2 Co. 4. 8; 1 Co. 10. 13.

f Ps. 4. 2; 38. 12; 55. 12; 1 Sa. 24. 14; 26. 20.

g 1 Sa. 30. 13. Ps. 73. 18; 20. 4; 71. 1 Th. 5. 3.

h Ps. 2. 3; 4. 2; 38. 3; 55. 21; 59.

i Heb. *in their inward parts.*

j See note on Ps. 3. 2—C.

k Job 35. 14. Ps. 27. 13; 14. Mt. 7. 10. Zep. 3. 8. La. 3. 25; 26. 15; 49. 23.

l Ps. 18. 31; 32. 3; 39. 1. 2. Je. 3. 23. Ho. 1. 7. 15. 45. 17, 22.

m Je. 9. 23, 24. Ps. 3. 3; 15. 45; 25; 99. 19. 1 Co. 1. 31.

n 1 Sa. 26. 4; 28. 16. Ps. 2. 12; 13. 5; 22. 4, 5.

o La. 2. 19. Ps. 42. 4; 100. title. 1 Sa. 1. 1; 2. 1.

p Ps. 4. 6; 19. Mat. 7. 7, 11.

q Pour out the sins, weaknesses, sorrows, perplexities, wishes, desires, gratuities, joys and purposes—all the contents of your hearts—either in confession, petition, or thanksgiving—C.

A.M. cir. 2946 or 2983.  
B.C. cir. 1058 or 1021.  
p Is. 40. 15-17; 2. 22. Ps. 39. 5, 11; 8. 4. Je. 17. 5. 6.

7 Vanity—an exhalation, a vapour, smoke—dark, incoherent, and easily driven before every wind.—C.

8 Or, *at last.*

9 Je. 17. 11. Job 30. 19. —28. Ps. 52. 7.

10 Job xviii. xx. xxviii.; 31. 25. Lu. 12. 15-20. 1 Ti. 6. 10, 17.

11 Job 33. 14.

12 Or, *strength.* Re. 19. 1. 15. 26. 4. Ps. 145. 5. —66. 17. 13. 14.

13 Ex. 34. 6, 7. Da. 9. 9. 18. Ps. 103. 17.

14 Job 34. 11. Pr. 24. 12. 16. 39. 10; 17. 10. Eccl. 7. 27. Mat. 16. 27. Ro. 2. 6. 2 Co. 5. 10. Ep. 6. 8. Col. 3. 25. 1 Pe. 1. 17. Re. 22. 12.

PSALM LXIII.

B.C. cir. 1058 or 1021.  
a 1 Sa. 22. 5; 23. 14-10; 26. 12.

b Ps. 18. 1-3; 91. 2; 31. 14; 142. 4, 5; 118. 28; 42. 5.

11. Job 8. 5. Ps. 5. 3; 78. 34. Pr. 8. 17; 28. Ca. 3. 1.

12. Ps. 42. 1. 2; 143. 6, 24. 2. 11; 101. 2; 119. 81.

1 Heb. *weary land without water.* 1 Sa. 41.

12. 'Like a dry, thirsty land.—Boothroyd.

e Ps. 27. 4; 42. 2; 68. 24; 78. 61. 15. 60. 13. 1 Ch. 16. 11. 1 Sa. 24. 21.

f Ps. 30. 5; 36. 7-9. Ca. 1. 4. Ro. 5. 21. Jn. 3. 2, 16.

g Ps. 104. 33; 34. 145. 1. —57. 46. 2. 15. 63. 7.

h Ps. 28. 23; 34. 2. 1 Ki. 8. 22, 23. 1 Ti. 2. 8.

i Ps. 36. 8; 65. 4; 103. 5; 104. 34. 15. 25. 6. Jn. 6. 53-5.

j Heb. *fatness.*

9 Surely 'men of low degree *are* vanity,<sup>7</sup> *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether<sup>8</sup> *lighter* than vanity.

10 Trust<sup>9</sup> not in oppression, and become not vain in robbery: 'if riches increase, set not your heart *upon* them.

11 God<sup>s</sup> hath spoken once; twice have I heard this, that power<sup>9</sup> *belongeth* unto God.

12 Also unto thee, O LORD, '*belongeth* mercy: for 'thou renderest to every man according to his work.

## PSALM LXIII.

1 David's thirst after God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and of his own rejoicing.

A psalm of David, 'when he was in the wilderness of Judah.

O GOD, thou<sup>b</sup> art my God; 'early will I seek thee: my soul<sup>a</sup> thirsteth for thee, my flesh longeth for thee in a dry and 'thirsty 'land, where no water is;

2 To<sup>c</sup> see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because 'thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus 'will I bless thee while I live: I will 'lift up my hands in thy name.

5 My soul shall be 'satisfied as *with* 'marrow

the restoration, the emblem also of the spiritual endowment and temporal blessedness of the Gentile church. C.

Ver. 6. *Shechem* was the first place in Canaan where ground was purchased for the permanent erection of the altar El-elohe-Israel, Ge. 33. 19. It was also the place to which Joshua summoned the tribes, and where they ratified their covenant with God, Jos. 24. 1, 25. It was also a city of refuge, Jos. 20. 7. It literally signifies a *portion*. From which four particulars, the meaning of the promise may be fully gathered. C.

Ver. 8. *Washpot*, or basin; not a phrase of contempt, or sign of servility, but rather of tender friendship and hospitable entertainment, see Lu. 7. 44; Jn. 13. 14, 15.—*Cast my shoe*. This phrase some interpret of taking possession; others of servile subjugation; is it not rather a token of friendly visitation, and peaceful entering into all the dwellings of the land, according to the eastern custom of putting off the shoes at the entrance of a dwelling or chamber?—*Philistia*! land of hereditary enemies, triumph in my victory of love that has conquered thy enmity. C.

Ver. 11. *Vain is the help of man*. Hence we learn that the victory expected is not that which can be wrought by the power or wrath of man—and not a victory over the literal Moab, Edom, and Philistia, but a spiritual victory of truth and love over the enemies of Jesus, represented by those nations. C.

REFLECTIONS.—What terrible rejection of God, what fearful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed,—our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer we may expect his return in mercy to us. Having loved us freely his right hand can save us. Our deliverance may be delayed, but faith triumphs. While Jesus subdues his opposers in mercy, or destroys all opposition, let us gladly receive him, and every promised blessing of grace or glory will necessarily follow. It may often happen that our bitterest enemies become our friends. At his pleasure he can

from God's sanctuary. If written by David, as is probable, it must have been during Absalom's rebellion. Even then, when in trouble and in imminent danger, his faith in God does not desert him. Sustained by it he rises above temporary calamities and predicts his triumphant return to his home, and concludes with the noble declaration, 'So will I sing praise unto thy name for ever; that I may daily perform my vows.' P.—*Higher than I*. He that was 'in the form of God,' and who 'counted it not robbery to be equal with God,' having taken 'the form of a servant, and humbled himself,' uses these words, sustained by 'the joy set before him,' Phi. 2. 6-11; He. 12. 2. C.

REFLECTIONS.—Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his Word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, perfectings, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us everything good. We are heirs of God and joint-heirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed; and let praising of God and paying of our vows be our daily employment.

PSALM LXII. Ver. 1. The speaker is one who boldly affirms, ver. 6, 'I shall not be moved.' He who can so speak cannot be David the son of Jesse, who was subject to so many vicissitudes; but his greater Son, who was never 'moved' from his purpose of grace, and cannot be 'moved' from his kingdom of glory. C.

Ver. 3. The second clause of this verse may be translated as follows:—'How long will ye assail (or attempt to slay)? all of you shall be as a bowing wall, a tottering fence; that is, though you attempt my life, ye shall fail, ye shall fall, ye shall be destroyed.' C.

finisher of all our salvation. In so doing corruptions and temptations can shake us, but not drive us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or death to hurt them. In him they are saved, secured, strengthened, and protected; and in him, not in themselves, do they glory. The more their faith in him is exercised the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

PSALM LXIII. Ver. 1. David was away from the sanctuary when this psalm was written. It expresses the earnest longing desire of his soul for communion with God once again in his courts. The imagery is graphic. The desert traveller can fully realize it. As one longs for water in the parched wilderness, where the heaven is as brass and the earth as iron, so the psalmist longs for God. P.—On comparing Ac. 4. 25, 26 with Ps. ii.; 61. 66; 63. 11, there can remain no doubt that the King who speaks in this psalm is the Son of God, with whose supplications in the days of his flesh the ancient church was thus prophetically edified. C.

Ver. 2. This exactly corresponds with the prayer of our Lord, Jn. 17. 5, 'And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.' C.

Ver. 11. *Every one that sweareth by him shall glory*. Every one that reverences his name, and acknowledges his omniscience and judgment. C.

REFLECTIONS.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And the more we find of the emptiness of created enjoyments the more we should fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances,

and fatness; <sup>2</sup>and my mouth shall praise thee with joyful lips;

6 When I <sup>1</sup>remember thee upon my bed, and meditate on thee in the *night-watches*.

7 Because<sup>a</sup> thou hast been my help, therefore in the shadow of thy wings<sup>4</sup> will I rejoice.

8 My soul <sup>1</sup>followeth hard after thee: <sup>2</sup>thy right hand upholdeth me.

9 But<sup>a</sup> those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall <sup>1</sup>fall by the sword:<sup>5</sup> they shall be a <sup>1</sup>'portion for foxes.<sup>6</sup>

11 But the <sup>1</sup>'king shall rejoice in God; every one that <sup>1</sup>'swareth by him shall glory: <sup>2</sup>'but the mouth of them that speak lies shall be stopped.

## PSALM LXIV.

<sup>1</sup> David prayeth for deliverance, complaining of his enemies. <sup>7</sup> He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.

To the chief musician, A psalm of David.

**H**EAR my<sup>a</sup> voice, O God, in my prayer: preserve<sup>b</sup> my life from fear of the enemy.

2 Hide<sup>a</sup> me from the <sup>1</sup>'secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who<sup>a</sup> whet their tongue like a sword, and bend *their bows to shoot* their arrows, even bitter words;

4 That they may shoot <sup>1</sup>'in secret at the perfect: <sup>2</sup>'suddenly do they shoot at him, and fear not.

5 They<sup>a</sup> encourage themselves *in* an evil matter:<sup>1</sup> they commune of laying snares <sup>2</sup>'privily;<sup>3</sup> they<sup>j</sup> say, Who shall see them?

6 They <sup>1</sup>'search out iniquities; <sup>4</sup>'they accomplish a diligent search:<sup>5</sup> both the inward *thought* of every one *of them*, and the heart, is <sup>1</sup>'deep.

7 But<sup>a</sup> God shall shoot at them *with* an arrow: suddenly shall they be wounded.<sup>6</sup>

8 So they <sup>1</sup>'shall make their own tongue to fall upon themselves:<sup>7</sup> all<sup>p</sup> that see them shall flee away.<sup>8</sup>

9 And <sup>1</sup>'all men shall fear, and shall declare the work of God: for they shall <sup>1</sup>'wisely consider of his doing.

A.M. cir. 2946 or 2981;  
B.C. cir. 1058 or 1021.

<sup>a</sup> Ps. 103:1-6; 118:28;  
71:24; 119:1-6.  
<sup>b</sup> Ca. 5.2. Ps. 42:8; 119:  
55:142; 51:19, 17, 18.  
<sup>c</sup> Ps. 54:4; 13:5; 61:3.  
<sup>d</sup> 1 Sa. 17:37; 15:41; 10:  
46; 3:4.2 Co. 1:10.  
<sup>e</sup> See note on Ps.  
61:4.—C.  
<sup>f</sup> 1 Is. 38:9; Ca. 3:1-4;  
3:6. Ps. 9:16, 19.  
<sup>g</sup> Ps. 18:35.  
<sup>h</sup> Ps. 5:10; 15:17-19;  
8:12; 38:13; 4:20; 52:5;  
55:15; 23:19, 17.  
<sup>i</sup> 1 Sa. xxxi. 2 Sa. v.  
viii. 1 xviii. xx. Je. 18:  
21.  
<sup>j</sup> Heb. *They shall*  
*make him run out*  
*like water by the*  
*hands of the sword.*  
<sup>k</sup> Ca. 2.15.—La. 5:18.  
Job 40:13.  
<sup>l</sup> The jackals search  
by night for dead  
bodies, which they  
tear up from defence-  
less graves, and  
greedily devour even  
in the most putrid  
condition.—C.  
<sup>m</sup> Ps. 49:15; 1 Sa. 16:13;  
23:17.  
<sup>n</sup> De. 6:13. Is. 19:18;  
45:23; 56:16. He. 6:13.  
<sup>o</sup> Ps. 31:15; 140:9, 11.  
Re. 21:8; 22:15.

PSALM LXIV.

B.C. cir. 1059.  
<sup>a</sup> Ps. 27:7; 102:1; 130:  
2; 140:6; 141:1; 142:1;  
143:1, 6, 7.  
<sup>b</sup> Ps. 16:1; 17:8; 34:4;  
31:9-11.  
<sup>c</sup> Ps. 27:5; 31:20; 143:  
9; 1:1-10; 46:1.  
<sup>d</sup> Ge. 49:6. Ps. 56:6;  
109:21; 40:25; 3:  
14; Je. 9:3.  
<sup>e</sup> Ps. 10:8, 9. Hab. 3:  
14.  
<sup>f</sup> Ps. 56:1. Pr. 4:16.  
<sup>g</sup> Pr. 1:10-14. Da. 6:4-7.  
<sup>h</sup> Or, *speech*.  
<sup>i</sup> Heb. *to hide*  
*snares*.  
<sup>j</sup> How distinctly  
was this verified when  
the Pharisees sought  
to entangle our Lord  
in his talk, Mat. 22:15  
—22.—C.  
<sup>k</sup> Ps. 10:11; 59:7. Eze.  
8:12.  
<sup>l</sup> Da. 6:4, 5. Pr. 4:16,  
17; Mi. 7:3; Is. 59:3-15;  
1 Ki. 18:10.  
<sup>m</sup> Or, *we are con-*  
*sumed by that which*  
*they have thoroughly*  
*sought.*  
<sup>n</sup> Heb. *a search*  
*sought.*  
<sup>o</sup> Ps. 59:17-9.  
<sup>p</sup> Ps. 7:12, 13; 38:2-8;  
73:18-20; 91:5-6. Job 6:  
4. De. 32:23. La. 3:12,  
13; 1 Th. 5:3.  
<sup>q</sup> Heb. *their wound*  
*shall be*.  
<sup>r</sup> Pr. 12:13. Ps. 140:9;  
7:15; 169:15, 16.  
<sup>s</sup> This was veri-  
fied when the Jews  
prayed, 'His blood  
be upon us and upon  
our children.' Mat.  
27:25; comp. Mat. 23:  
35.—C.  
<sup>t</sup> Ps. 18:4, 10. Nu. 16:  
34. Na. 3:7. Is. 13:14.  
<sup>u</sup> Avoid them as  
disgraceful, or as  
persons smitten with  
an infectious disease.  
—C.  
<sup>v</sup> Ps. 52:1; 119:120; 58:  
11. Re. 11:15. Je. 50:28.  
<sup>w</sup> Ps. 111:2. De. 32:  
29, with Is. 5:12.

A.M. cir. 2945;  
B.C. cir. 1059.

<sup>a</sup> Ps. 58:10; 32:11; 33:  
7. Phil. 2:4. 1 Th. 5:10. 1  
Co. 1:31.

PSALM LXV.

B.C. cir. 1057.  
<sup>a</sup> Heb. *is silent*, Ps.  
62:1, 5; 84:4.  
<sup>b</sup> Ps. 70:2; 78:68, 69.  
<sup>c</sup> Ps. 56:12; 70:11; 66:  
13; 119:100.  
<sup>d</sup> Is. 45:11. Da. 9:23.  
<sup>e</sup> Ps. 60:1, 4; 22:27. Jn.  
19:32. Is. 50:7. Zec. 8:21  
23.  
<sup>f</sup> Ps. 38:4; 140:13; 25:11.  
Ro. 7:24; 25:5, 20, 21. Mi.  
7:18, 19. He. 1:3; 9:14. 1  
Jn. 1:9.  
<sup>g</sup> Heb. *Words, or*  
*matters of iniqui-*  
*ties*.  
<sup>h</sup> Ps. 33:12; 4:3; 84:4;  
15:123, 6.  
<sup>i</sup> Ps. 63:5; 36:8; 16:11;  
17:15. Je. 31:12-14, 25.  
Ep. 3:19.  
<sup>j</sup> The tabernacle  
was so called before  
the temple was built.  
<sup>k</sup> Ps. 45:4; 47:2; 66:3;  
71:106, 21, 22. De. 10:17,  
21. Is. 37:35; 39:38.  
<sup>l</sup> Ps. 68:19; 20:26; 5:8.  
<sup>m</sup> Ps. 104:27. Is. 45:22,  
24, 25. Ac. 17:28. He. 1:  
3.  
<sup>n</sup> Ps. 119:90; 24:2.  
<sup>o</sup> Ps. 93:1; 147:5. Ge.  
18:14.  
<sup>p</sup> Ps. 89:9; 107:29; 46:  
2, 3. Mat. 8:26.  
<sup>q</sup> Ps. 2:1-5; 70:10; 124:  
1-5. Is. 17:12, 13. Eze.  
38:2. 39:17-20.  
<sup>r</sup> Job 37:5. Hab. 3:3-  
11. Ps. 48:5; 61:26, 2, 3.  
<sup>s</sup> Job 38:12. Ps. 19:5;  
100:2-3.  
<sup>t</sup> Or, *to sing*.  
<sup>u</sup> Or, *after thou*  
*hadst made it to de-*  
*scend rain*.  
<sup>v</sup> Ps. 68:9; 104:13, 14;  
46:4. Je. 5:24. De. 11:10,  
11, 14. Job 37:6.  
<sup>w</sup> God's 'river of  
God' is a metaphor  
for 'the great river,'  
a river rich, and full,  
and perennial, like  
the Nile. It may also  
mean a copious rain.  
In the East the whole  
soil is parched, and  
barren during the  
long summer, except  
where artificially ir-  
rigated.—C.  
<sup>x</sup> Or, *thou causeth*  
*rain to descend into*  
*the furrow thereof*.  
<sup>y</sup> Heb. *thou dissolv-*  
*est it*.  
<sup>z</sup> 1 Co. 3:6, 7. Ps. 147:8.  
<sup>aa</sup> Heb. *the year of*  
*thy goodness*.  
<sup>ab</sup> Clouds, Ps. 104:3.  
Na. 1:3. Hab. 3:15.  
<sup>ac</sup> Thy paths.—Thy  
chariot wheels.—*Hors-*  
*ley*.—Rather thine  
orbits, the planetary  
courses, whereby the  
cycling seasons of  
the year are produc-  
ed and perpetuated.  
—C.  
<sup>ad</sup> Job 38:26, 27. Ps.  
147:8.  
<sup>ae</sup> Joy girds the  
hills.—The hills gird  
themselves with joy.  
—A beautiful allusion  
to the splendid gir-  
dles that constitute  
so important an ar-  
ticle of eastern dress.  
—C.  
<sup>af</sup> Heb. *are girded*  
*with joy*, Is. 35:1.

10 The <sup>1</sup>'righteous shall be glad in the LORD, and shall trust in him: and all the upright in heart shall glory.

## PSALM LXV.

<sup>1</sup> David praiseth God. <sup>4</sup> The blessedness of God's chosen, because of his infinite power and goodness.

To the chief musician, A psalm and song of David.

**P**RAISE waiteth<sup>1</sup> for thee, O God, <sup>1</sup>'in Zion: and unto thee <sup>1</sup>'shall the vow be performed.

2 O thou <sup>1</sup>'that hearest prayer, unto thee shall <sup>1</sup>'all flesh come.

3 <sup>1</sup>'Iniquities<sup>2</sup> prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed<sup>3</sup> *is the man whom* thou choosest, and causeth to approach *unto thee, that* he may dwell in thy courts: we shall be <sup>1</sup>'satisfied with the goodness of thy house, *even* of thy holy temple.<sup>3</sup>

5 By<sup>1</sup> terrible things in righteousness wilt thou answer us, O <sup>1</sup>'God of our salvation; *who art* the <sup>1</sup>'confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength <sup>1</sup>'setteth fast the mountains; *being* <sup>1</sup>'girded with power:

7 Which <sup>1</sup>'stilleth the noise of the seas, the noise of their waves, and the <sup>1</sup>'tumult of the people.

8 They also that dwell in the uttermost parts are afraid at <sup>1</sup>'thy tokens: <sup>1</sup>'thou makest the outgoings of the morning and evening to rejoice.<sup>4</sup>

9 Thou visitest the earth, and waterest<sup>5</sup> *it*; <sup>1</sup>'thou greatly enrichest it with the river of <sup>1</sup>'God, *which* is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof;<sup>7</sup> thou makest it soft<sup>8</sup> with showers; thou <sup>1</sup>'blessest the springing thereof:

11 Thou crownest the year with thy goodness,<sup>9</sup> and thy <sup>1</sup>'paths<sup>2</sup> drop fatness.

12 They<sup>a</sup> drop *upon* the pastures of the wilderness; and the little hills<sup>3</sup> rejoice on every side.<sup>4</sup>

discouragers shall be filled with astonishment, and struck into endless silence and confusion.

PSALM LXIV. Ver. 1. The exact similarity of this psalm to Ps. lxxiii. is sufficient external evidence that it is a prophetic prayer of Messiah; but there is an internal evidence that renders other proof unnecessary. The speaker (ver. 4) describes himself as *the perfect*, a description utterly inapplicable to any sinful man, and true only of the Christ. C.

REFLECTIONS.—A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. And in every age and place the bitterest

the wicked, and their horrid imprecations, shall draw down judgment on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his power and justice, and in their own deliverance; and trust in him, and make him their glory.

PSALM LXV. Ver. 1. Praise waiteth for thee, O God in

earth, so barbarous as to deny the being and power of God. God's *tokens* in the heavens, in the seasons, in thunder, in earthquakes, and storms, produce in the ignorant a superstitious terror, and in the most instructed and pious humble and reverential awe. C.

REFLECTIONS.—Patient expectations for God shall be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear prayer should encourage every one earnestly and hopefully to address him in every case: and sense of loading

13 The<sup>a</sup> pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.<sup>5</sup>

## PSALM LXVI.

1 David exhorteth to praise God, 5 to observe the great works, 8 to bless him for his gracious benefits. 13 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief musician, A song or psalm.

MAKE a joyful noise unto God, <sup>1</sup>all ye lands:<sup>2</sup>

2 Sing<sup>a</sup> forth the honour of his name; make his praise glorious.

3 Say <sup>b</sup>unto God, How terrible *art thou* in thy works! <sup>c</sup>through the greatness of thy power<sup>3</sup> shall thine enemies <sup>d</sup>submit themselves<sup>5</sup> unto thee.

4 All<sup>d</sup> the earth shall worship thee, and shall sing unto thee; they shall sing *to thy name*. Selah.<sup>6</sup>

5 Come<sup>e</sup> and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He<sup>g</sup> turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him.

7 He<sup>h</sup> ruleth by his power for ever; <sup>i</sup>his eyes behold the nations: <sup>j</sup>let not the rebellious exalt themselves. Selah.

8 O<sup>k</sup> bless our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth<sup>7</sup> our soul in life, and suffereth not our feet to be moved.

10 For<sup>s</sup> thou, O God, <sup>t</sup>hast proved us: thou hast tried us, as silver is tried.

11 Thou <sup>u</sup>broughtest us into the net;<sup>9</sup> thou laidest affliction upon our loins.

12 Thou hast caused men <sup>v</sup>to ride over our heads: we went <sup>w</sup>through fire and through water; but thou broughtest us out into a wealthy<sup>1</sup> place.

13 I<sup>a</sup> will go into thy house with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered,<sup>2</sup> and my mouth hath spoken, <sup>x</sup>when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings,<sup>3</sup> with the incense of rams; I will offer bullocks with goats. Selah.<sup>4</sup>

16 Come<sup>a</sup> and hear, all ye that fear God,

## PSALM LXVIII.

A.M. cir. 2987.  
B.C. cir. 1037.

<sup>a</sup> Is 55.9-13; xlv.1x.  
lv. Je. xxxi. xxxiii.

<sup>b</sup> This is a psalm of public thanksgiving, sung by the congregation of Israel in the courts of the new sanctuary set up by David upon Zion. The special circumstance which suggested it was probably a plentiful rain-fall after a long drought.—P.

## PSALM LXVI.

B.C. cir. 1048.

1 Heb. *all the earth*.

De. 32.43. 1 Ch. 10.23.

24.

2 From the beginning

to ver. 12, the

plurality of the

speakers, and the

nature of the sentiments,

sufficiently indicate

the church engaged

in the praise of her great

King and Head.—C.

a Ps. 47. 1, 6, 7; 117. 1.

2. Ex. xv. Ju. v. 1 Sa. 2. 1

10, &c.

b Ps. 47. 2, 5, 5, 7, 2, 18.

c Ps. cx. 1, 2, 27-31;

18. 44. Phil. 2. 10, 11.

d Not by power, as

exhibited in creation,

or put forth in judgments,

but as exhibited

in Christ, who is

'both the wisdom of

God' to direct, and

the 'power of God'

to fulfil.—C.

e Or, *yield feigned*

obedience, Ps. 81. 15.

f Heb. *be*.

g Is. 11. 9; 2. 2-4; xlv.

liv. lv. &c. Da. 7. 14.

h Eccl. 14. 9, 16.

i See note on Ps. 3.

j Ps. 46. 8; 111. 2, 5, 5.

k Job 30. 24.

l Ex. 14. 21, 22; 15. 1.

m Jos. 3. 16, 17.

n Da. 4. 35; 6. 26, 27, 17.

o Ps. 11. 4; 33. 1. Hab.

3. 6, 2 Ch. 16. 9.

p Is. 10. 7-16. Je. 5. 22.

q De. 28. 58, 59.

r De. 32. 43. Ro. 15. 9.

s Is. 24. 15, 16; 42. 10-12;

49. 12; 51. 34-1-35; 55.

12, &c. Ro. 15. 9.

t Heb. *gulleth*, Ac.

17. 28. Ps. 125. 1, 2; 21. 2-8.

u Or, *yet*.

v Ps. 17. 3. Job 33. 10.

w Ps. 1. 6, 7. Is. 48. 10.

x Zec. 13. 9.

y Ho. 7. 12. La. 1. 13;

3. 1-13. Ps. 71. 20.

z Into the land of Egypt,

which included them in the net

of slavery: as they

themselves were accustomed

to inclose and draw forth the

fish of the river. See Nu. 11. 5.—C.

a Is. 51. 23. Ps. 129. 1-3.

b Ju. 1. 11. &c. 1 Sa. 17. 33.

c Ps. 133. 1. &c. 1 Sa. 17. 33.

d Ps. 43. 1, 2. De. 8. 2, 3.

e Ac. 14. 22.

f 1 Heb. *moist*.

g Ps. 56. 12; 61. 8; 116.

14-19. Eccl. 5. 4, 5.

h Heb. *opened*.

i Eccl. 26. 20-22. 1 Sa.

11. 11. Ju. 11. 30, 31. Ps. 18.

6.

j Heb. *marrow*, Ge. 4. 4. Re. 19. 1-7.

k See note on Ps. 3.

l Ps. 34. 2-11; xviii.

cxvi. cxvi. 1 Jn. 1. 1-3.

m Ps. 31. 3. Mar. 5. 19. Ga.

4. 15. 16. 1 Ti. 1. 16.

A.M. cir. 2956.  
B.C. cir. 148.

<sup>a</sup> Ps. 18. 6; 28. 1; 116. 4.

Phil. 4. 6.

b Ps. 30. 11; 34. 1; 40. 3.

c Job 11. 13-15, 30.

d Pr. 28. 9. Is. 1. 15; 4. 4, 8.

e Jn. 9. 31. Job 27. 8, 9.

f Ps. 45. 29.

g What a lesson

ought this to teach!

Our prayers are vain,

God will not hear

them, except they

spring from a pure

heart. If we cherish

hated passions: if

we entertain evil

desires, if we give

place to feelings of

envy, hatred, covetousness,

or aught else opposed

to the commands of

God, our prayers will be but a

mockery.—P.

h Ps. 4. 35; 9; 18; 36.

i Ps. 116. 6.

j Ps. 34. 1, 4; 116. 1, 86.

11, 12.

k Ps. 34. 1, 4; 116. 1, 86.

11, 12.

l Ps. 34. 1, 4; 116. 1, 86.

11, 12.

m Ps. 34. 1, 4; 116. 1, 86.

11, 12.

n Ps. 34. 1, 4; 116. 1, 86.

11, 12.

o Ps. 34. 1, 4; 116. 1, 86.

11, 12.

p Ps. 34. 1, 4; 116. 1, 86.

11, 12.

q Ps. 34. 1, 4; 116. 1, 86.

11, 12.

r Ps. 34. 1, 4; 116. 1, 86.

11, 12.

s Ps. 34. 1, 4; 116. 1, 86.

11, 12.

t Ps. 34. 1, 4; 116. 1, 86.

11, 12.

u Ps. 34. 1, 4; 116. 1, 86.

11, 12.

v Ps. 34. 1, 4; 116. 1, 86.

11, 12.

w Ps. 34. 1, 4; 116. 1, 86.

11, 12.

x Ps. 34. 1, 4; 116. 1, 86.

11, 12.

y Ps. 34. 1, 4; 116. 1, 86.

11, 12.

z Ps. 34. 1, 4; 116. 1, 86.

11, 12.

a Ps. 34. 1, 4; 116. 1, 86.

11, 12.

b Ps. 34. 1, 4; 116. 1, 86.

11, 12.

c Ps. 34. 1, 4; 116. 1, 86.

11, 12.

d Ps. 34. 1, 4; 116. 1, 86.

11, 12.

e Ps. 34. 1, 4; 116. 1, 86.

11, 12.

f Ps. 34. 1, 4; 116. 1, 86.

11, 12.

g Ps. 34. 1, 4; 116. 1, 86.

11, 12.

h Ps. 34. 1, 4; 116. 1, 86.

11, 12.

and I will declare what he hath done for my soul.

17 I<sup>a</sup> cried unto him with my mouth, and he <sup>b</sup>was extolled with my tongue.

18 If I <sup>c</sup>regard iniquity in my heart, the LORD will <sup>d</sup>not hear *me*.<sup>5</sup>

19 But <sup>e</sup>verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed<sup>2</sup> be God, which hath not turned away my prayer, nor his mercy from me.

## PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and to the increase of God's blessings.

To the chief musician on <sup>a</sup>Neginoth, A psalm or song.

GOD be<sup>b</sup> merciful unto us, and bless us; *and* cause his face <sup>c</sup>to shine upon<sup>1</sup> us. <sup>d</sup>Selah.

2 That<sup>d</sup> thy way<sup>3</sup> may be known upon earth, thy saving health among all nations.

3 Let<sup>e</sup> the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; <sup>f</sup>for thou shalt judge the people righteously, and govern<sup>4</sup> the nations upon earth. Selah.

5 Let<sup>h</sup> the people praise thee, O God; let all the people praise thee.

6 Then<sup>i</sup> shall the earth yield her increase; *and* God, *even* <sup>j</sup>our own God, shall <sup>k</sup>bless us.

7 God shall bless us; and all the ends of the earth shall <sup>l</sup>rejoice in him.

## PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works.

To the chief musician, A psalm or song of David.

LET God<sup>a</sup> arise, let his enemies be scattered: let them also that hate him flee before <sup>b</sup>him.

2 As<sup>b</sup> smoke is driven away, *so* drive them away: <sup>c</sup>as wax melteth before the fire, *so* let the wicked perish<sup>2</sup> at the presence of God.

3 But <sup>d</sup>let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.<sup>3</sup>

4 Sing<sup>e</sup> unto God, sing praises to his name: extol him that <sup>f</sup>rideth upon the heavens<sup>4</sup> by his name JAH,<sup>5</sup> and rejoice before him.

5 A <sup>h</sup>father of the fatherless, and a judge of the widows, *is* God in <sup>i</sup>his holy habitation.

aries, from rains, from pastures, from fields, ought, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging passions. He prohibits the use of arms, and the use of

(ver. 18) he disclaims all iniquity: one whose prayer, consequently, God hath not turned away, ver. 20. Are not these marks sufficient to show that this perfect one is the Christ, entering as High-priest into the holy place? C.

Ver. 15. *Rams*. These were the offerings of Aaron, the type of our Lord, at the time of <sup>a</sup>his consecration, Le. 8. 18, 22, 28. *Bullocks*. One bullock was Aaron's own offering for sin, Le. 8.

truly commendable; but much care must always be taken for the speedy and exact performance of them. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experiences of his goodness and grace. No





6 Let<sup>a</sup> not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake 'I have borne reproach; shame hath covered my face.

8 I<sup>a</sup> am become a stranger unto my brethren, and an alien unto my mother's children.

9 For<sup>a</sup> the zeal of thine house hath eaten<sup>a</sup> me up; 'and the reproaches of them that reproached thee are fallen upon me.

10 When<sup>a</sup> I wept, and chastened my soul with fasting, that was to my reproach.

11 I<sup>a</sup> made sackcloth also my garment; and I became a proverb to them.

12 They<sup>a</sup> that sit in the gate speak against me; and I *was* 'the song of the drunkards.'

13 But as for me, 'my prayer is unto thee, O LORD, in 'an acceptable time: O God, 'in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver<sup>a</sup> me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let<sup>a</sup> not the water-flood overflow me, neither let the deep swallow me up, and let not the<sup>a</sup> pit shut her mouth<sup>a</sup> upon me.

16 Hear me, O LORD; 'for thy loving-kindness is good: turn unto me, 'according to the multitude of thy tender mercies.

17 And<sup>a</sup> hide not thy face from thy servant; for I am in trouble: hear me speedily.'

18 Draw<sup>b</sup> nigh unto my soul, and redeem it: deliver me, 'because of mine enemies.

19 Thou hast known my 'reproach, and my shame, and my dishonour: 'mine adversaries are all before thee.

20 Reproach<sup>a</sup> hath broken my heart; and I am full of heaviness: and I looked for some

A.M. cir. 2983.  
B.C. cir. 1021.A.Ps. 25.3. Joel 2.26.  
27. Is. 45.17; 49.23; 61.3.  
79; 28.16.A.Ps. 31.11; 22.6. ver.  
9.12.19.20.15.52.9.350.  
652.14.A.Ps. 139.13-19. Ps. 31.  
11.15.53.3. Jn. 7.51.6.60.  
66.A.1 Ki. 10.10. 14. Ps.  
119.139. Jn. 2.17.A.1. Zeal for thine  
house has an inward  
fire hath consumed  
me.—C.A.Ro. 15. 3. Ps. 89. 50.  
52.A.Ps. 35. 13; 14. 22. 7.  
8. Lu. 7. 33. 34. He. 5. 7.A.Ps. 35. 13; 44. 14. Is.  
22.12. Mat. 6. 3.A.De. 16. 18. Ps. 82. 2.  
41.2. Ac. 4. 26.A.Ps. 35. 16. Job 30. 9.  
9. Heb. drinkers of  
strong drink.A.Ps. 50. 15; 91. 15. 1.  
Co. 4. 13. 1. Pe. 2. 23. He.  
5. 7.A.1. Is. 49. 8; 55. 6. 2 Co.  
6. 2.A.1. Ge. 22. 27. Mi. 7. 20. 2.  
Sa. 7. 25. Ps. 40. 11.A.1. Ps. 144. 7; 143. 7; 18.  
4. 16. 17; 109. 4; 124. 4. 5;  
42. 7. ver. 1. 2. 15. Mat.  
26. 39. He. 5. 7.A.1. Is. 43. 1. 2.  
A.Ps. 16. 10. 55. 23; 106.  
17. Nu. 16. 33. Ac. 2. 24.A.1. Let not the un-  
just plans that the  
rulers have laid to  
ensnare me in my  
downs and bring me  
down to death be  
permitted to im-  
prison me in the grave.  
—C.A.1. Ps. 30. 5; 63. 31. 36. 7.  
Jn. 17. 24.A.1. ver. 13. Ps. 86. 13. 15.  
16. Is. 63. 7. 9. Je. 31. 20.  
Ex. 24. 6. 7. Mi. 7. 19.A.1. Ps. 6. 2. 3. 1. 2; 27.  
9. 10. 17. 143. 7. 22. 19. 21.A.1. Heb. make haste  
to hear me.A.1. Ps. 10. 1. 22. 1-19.  
A.1. De. 32. 27. Ps. 13. 4.  
Job. 9.A.1. Ps. 22. 6. 7. Is. 53. 3.  
4. He. 12. 2.A.1. Ps. 2. 2. 4; 11. 4. Je.  
16. 17.A.1. Is. 53. 3; 63. 5. Mat.  
26. 38. Jn. 12. 27. Ps. 22.  
14.

\* All Israel were  
literally prisoners in  
Egypt and in Babil-  
lon; and still, though  
at large, are they  
prisoners among the  
Gentiles. Yet when  
their heart shall turn  
to the Lord, 'he  
will not despise the  
prayer of the desol-  
tute' (Ps. 102. 17),  
who, being set free  
from sin and the  
world, shall become  
the 'prisoners of the  
Lord,' 'apprehend-  
ed in Christ Jesus,'  
and shall 'see to the  
stronghold of cove-  
nant promise' as  
prisoners of hope.—  
C.

A.M. cir. 2983.  
B.C. cir. 1021.1 Heb. to lament  
with me.A.1. Mar. 14. 50. Ps. 142.  
4. Is. 63. 5. Mat. 26. 55.A.1. Even Peter, James,  
and John slept when  
they should have  
comforted him in his  
agony by watching  
for him, Mat. 26. 38.  
40.—C.A.1. Mat. 27. 34. 48. Mar.  
15. 23. 36. Lu. 23. 34. Jn.  
19. 20. 30.A.1. Ro. 11. 8-10. Ps. 28.  
7. 1. 32. De. 32. 13-15.  
Is. 8. 14; 15. 66. 34. 1. Pe.  
2. 8. 1. Co. 1. 23.A.1. See notes on Ps.  
5. 10. 5. 8.—C.A.1. Is. 6. 9. 10. Jn. 12. 30.  
40. Ro. 11. 8. 10. 25. 2 Co.  
3. 14. De. 28. 61-68.A.1. 1 Ti. 2. 15. 16. 1. Le.  
26. 14-39. De. 28. 15-68;  
29. 18-28; 31. 17; 32. 20-  
26. Mat. 23. 35. 38. Lu.  
19. 44.

A.1. Heb. their palace.

A.1. Heb. let there not  
be a dweller.A.1. Zec. 1. 15. Is. 53. 4. 1.  
Th. 2. 15; with 2 Ch. 28.  
9.A.1. Heb. they wound-  
ed.A.1. Is. 66. 3. 4. Ps. 81. 12.  
Mat. 23. 32. Le. 26. 39.A.1. Or, punishment  
of iniquity, Ro. 9. 31;  
10. 3.A.1. This is to be ex-  
plained by the se-  
cond commandment,  
where God is de-  
scribed as visiting  
the iniquities of the  
fathers upon the chil-  
dren, unto the third  
and fourth genera-  
tion of them that  
(continue to) hate  
him—an awful warn-  
ing to the wicked  
that in no wise con-  
tradicts the consol-  
ing assurance of  
mercy delivered to  
the penitent, Eze. 18.  
3-32.—C.A.1. Ex. 32. 32. Re. 13. 8.  
Ho. 1. 9. with Ps. 87. 6.  
Is. 4. 3.A.1. Ps. 40. 17. Mat. 8. 20.  
Is. 53. 3. 10.A.1. Ps. 18. 19. 50; 40. 2;  
21. 5; 89. 26-28; 22. 27-31;  
110. 1-7.A.1. Ps. 18. 49; 22. 22, 25;  
40. 1-3. 9. 10.A.1. Ps. 50. 13. 14. Ho. 6. 6;  
14. 2. Je. 7. 22. 23.A.1. Ps. 34. 22. 26; 35.  
27; 40. 16. Jn. 16. 22; 20.  
20.A.1. Or, mark or af-  
flict.A.1. Ps. 72. 12-14; 102. 17.  
19; 132. 16; 146. 7. Ac. iv.  
v. xii.A.1. See note \* in first  
column.A.1. Ps. 96. 11. 12; 98. 7. 8;  
148. 1-14. Is. 44. 23; 49.  
13.A.1. Heb. creepeth, Ge.  
1. 24.A.1. Ps. 51. 18; 102. 23. 26;  
127. 1. Is. 44. 26. Mat. 16.  
18. Eze. 36. 35. 36.A.1. Ps. 102. 26; 90. 16. Is.  
59. 21; 60. 21; 44. 3. 4.  
A.1. Jn. 14. 23. Re. 21. 27.

to take pity,<sup>1</sup> but<sup>a</sup> there was none;<sup>2</sup> and for comforters, but I found none.

21 They gave me also gall for my meat; 'and in my thirst they gave me vinegar to drink.

22 Let<sup>a</sup> their table become a snare before them: and that which should have been for their welfare, let it become a trap.<sup>3</sup>

23 Let<sup>a</sup> their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour<sup>a</sup> out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation<sup>4</sup> be desolate; and let none dwell<sup>5</sup> in their tents.

26 For<sup>a</sup> they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.<sup>6</sup>

27 Add<sup>a</sup> iniquity<sup>7</sup> unto their iniquity;<sup>8</sup> and let them not come into thy righteousness.

28 Let<sup>a</sup> them be blotted out of the book of the living, and not be written with the righteous.

29 But<sup>a</sup> I am poor and sorrowful: 'let thy salvation, O God, set me up on high.

30 I<sup>a</sup> will praise the name of God with a song, and will magnify him with thanksgiving.

31 This<sup>a</sup> also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The 'humble<sup>9</sup> shall see this, and be glad; and your heart shall live that seek God.

33 For<sup>a</sup> the LORD heareth the poor, and despiseth not his prisoners.<sup>1</sup>

34 Let<sup>a</sup> the heaven and earth praise him, the seas, and every thing that moveth<sup>2</sup> therein:

35 For<sup>a</sup> God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The<sup>a</sup> seed also of his servants shall inherit it; 'and they that love his name shall dwell therein.

Ver. 4. 'Magnify him who rideth over the Arabah by his name JAH, and rejoice before him.' Reference is here made to the journey of the Israelites through the wilderness, and especially along the valley of Arabah to and from Kadesh. There God went before them in the cloudy pillar; there he proclaimed to them his name JEHOVAH; there he gave them displays of his power and mercy, such as had never been witnessed. P.—By his name JAH. 'In JAH is his name,' Horsley. That is, Christ, who was with the church through the wilderness, has his personal and official name in JAH, the unity of the self-existent Trinity. C.

Ver. 11. Company. The original directs to those female choirs (see ver. 25) who, in sweet, and holy, and joyful song, published the mercies of the Lord. See, as examples, Ex. 15. 20; 1 Sa. 18. 6. C.

Ver. 12. Allusion is made to the conquests of Moses and Joshua on entering Palestine. P.

Ver. 13. The whole book of Psalms presents no greater difficulty than this verse, and conjectures and emendations have been proportionally numerous. The words supplied in the authorized version render the passage prophetic; but the adjoining verses are merely narrative. May we not therefore rather understand

gods.—Note, Such is the blindness of the human heart, that the cow is still worshipped as a deity in India! C.

REFLECTIONS.—No hatred, no opposition of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are overcome by his power. But happy—thrice happy are they who have by faith accepted this glorious, this gracious JEHOVAH to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses! while sinners bring to themselves eternal ruin! Behold him leading up his people from their spiritual bondage, and by his Word and Spirit directing them in their paths! By his almighty influence he brought down all opposition.

and his salvation. But dreadful is the fate of obstinate Jews and others who oppose the designs of his grace: and behold, when he went forth in the ordinances of the gospel, by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!

PSALM LXIX. Ver. 1. It is impossible to question that this is a prayer of our Lord. See especially ver. 9, first clause, compare with Jn. 2. 17, also ver. 9, second clause, with Ro. 15. 3, and ver. 25, also with Jn. 19. 28; and surely it is impossible to doubt that Christ is the speaker of the whole psalm! See also further references, Jn. 15. 25; Lu. 23. 34-38; Ro. 11. 9, 10; Ac. 1. 16, 20. C.

Ver. 22. Nothing is more certain than that God judicially delivers wicked men over to the counsels of their own hearts, and surely what God will righteously do, Christ as Judge may righteously call upon him to do. In this case, he calls upon him to deliver over the epicurean idolater, 'whose heart is

David prayeth for deliverance,

## PSALM LXXI.

and against his enemies.

### PSALM LXX.

David prayeth for God's speedy help and deliverance, to the confusion of his enemies, and triumph of the godly.

To the chief musician, A psalm of David, to bring to remembrance.

**MAKE** haste, O God, to deliver me; make haste to help me, O LORD.<sup>2</sup>

2 Let<sup>a</sup> them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let<sup>a</sup> all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But<sup>a</sup> I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

### PSALM LXXI.

1 David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 He promiseth acts of praise. 17 He prayeth not to be abandoned in the decline of life. 19 He praiseth God, and promiseth to do it cheerfully.

**I**N thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver<sup>b</sup> me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation,<sup>1</sup> whereunto I may continually resort: thou hast given commandment to save me, for thou art my rock and my fortress.

4 Deliver<sup>a</sup> me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By<sup>b</sup> thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

A.M. cir. 2983.  
B.C. cir. 1021.

### PSALM LXX.

Ps. xxxviii. title.

Ps. 40. 13-17; 18.6;

143.7; 69.18.

1 Heb. to my help.

2 This psalm is substantially identical

with Ps. 40. 13-17.

There are verbal differences, however,

which show that it

was adapted for

separate use, and for

some new circumstance.

A similar instance of parallelism

may be seen in Ps.

xiv. and lii.—P.

c Ps. 35. 4.26; 71.13.5.

10; 109.29.15.41.11.

d La. 3.25; Ps. 35.27;

40.10; 71.12.15.65.73.14.

18.19; 40.13; 24.14.16;

12.1-6; xxv. xxvi.; 61.

10.

e Ps. 40.17; 69.29; 109.

22.31; 72.12-14; 102.17;

42.5.11; 143.7.13.1-3.

PSALM LXXI.

a Ps. 31. 1-3; 25. 2.3;

34.22.1. Ch. 5.20. Ro. 9.

33.

b Ps. 31.27.8; 18.20.

23.43.1.56.1.

c Ps. 34.15.4.1; 54.1;

55.16.59.1.

1 Heb. be thou to

me for a rock of habitation.

Ps. 31.2.3; 91.

21.43.5.17.18.10.

d Ps. 44.4.44.2.5.58.28;

91.1.13.9.

e Ps. 17.17.17.17.17.

5.31.14.42.11; 119.81.

106.130.5.7; 22.9.10.1.

11.1.1.

f Ps. 22.9.10.15.46.3.

4. Je. 31.2.2. Pr. 8.17.

1 Ps. 145.1.2.

\* This is the faithful and grateful song

of an old man. He

speaks of a long experience

of God's mercy. He feels that

his physical strength is fast

waning; the vigour of youth and

manhood is gone; the weakness and help-

lessness of old age are beginning to be

painfully realized; his enemies are still

watchful and menacing.

Yet he does not despair. God is still his God; divine

strength increases as bodily strength fails;

the eye of faith brightens as the eye

of sense becomes dim; he is able even

to look beyond death and the grave, and to

exclaim triumphantly:—Thou shalt

quicken me again, and shalt bring me

up again from the depths of the earth.

How cheering then is this noble psalm to the aged Christian!

—P.

A.M. cir. 2983.  
B.C. cir. 1021.

### 7 I 'am as a wonder unto many:<sup>2</sup> but<sup>a</sup> thou art my strong refuge.

8 Let<sup>a</sup> my mouth be filled with thy praise

and with thy honour all the day.

9 Cast<sup>a</sup> me not off in the time of old age;

forsake me not when my strength faileth.

10 For<sup>a</sup> mine enemies speak against me; and

they that lay wait<sup>3</sup> for my soul take counsel

together.

11 Saying, 'God hath forsaken him: perse-

cute and take him; for there is none to deliver

him.

12 O 'God, be not far from me: O my God,

make haste for my help.

13 Let<sup>a</sup> them be confounded and consumed

that are adversaries to my soul;<sup>4</sup> let them be

covered with reproach and dishonour that seek

my hurt.

14 But<sup>a</sup> I will hope continually, and will yet

praise thee more and more.

15 My<sup>a</sup> mouth shall show forth thy righte-

ousness and thy salvation all the day; for 'I

know not<sup>5</sup> the numbers thereof.

16 I<sup>a</sup> will go in the strength of the Lord

God: I will make mention of thy righteous-

ness. even of thine only.

17 O God, 'thou hast taught me from my

youth; and hitherto 'have I declared thy won-

drous works.<sup>6</sup>

18 Now also when I am old and gray-

headed,<sup>7</sup> O God, forsake me not; until 'I have

showed thy strength<sup>8</sup> unto this generation, and

thy power to every one that is to come.<sup>9</sup>

19 Thy<sup>b</sup> righteousness also, O God, is very

high, 'who hast done great things: O God, who

is like unto thee?

20 Thou, 'which hast showed me great and

sore troubles, shalt quicken me again, and shalt

bring me up again from the depths of the 'earth.

—P.

1 Heb. unto old age and gray hairs. See

ver. 9. 15. 46.4.

2 Ps. 145.4; 138.4-6. 15.

3 Ps. 19. Phil. 1.6. He. 1.3-5.

4 Heb. thine arm.

5 Is. 51.9.

6 Surely none but Christ could ever expect to exemplify the power of God to all future generations. In any other it had been vanity and arrogance—in Christ it was humility and truth.—C.

7 Ps. 36.5.6. 15. 16; 55.9.2 Co. 5.21.

8 Ps. 72.18; 86.8; 89.6;

83.9. 10. 10. 10. 10.

9 Ps. 60. 2.4.8. 11.40.

2. 28.6. 2. Sa. 12. 11. 15.

38.17. Ho. 6.1.2. De. 32.

36.39.

1 From the grave.

—C.

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38.17. Ho. 6.1.2. De. 32.

36.39.

1 From the grave.

—C.

member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

PSALM LXX. Ver. 1. This psalm exemplifies the two chief principles for interpretation of the Psalms, viz. 1. Quotation and exposition in the New Testament. 2. Parallelism of sentiment between those which New Testament quotation applies to Christ and those not so quoted. The parallelism between Ps. lxx. and lxx. proves Ps. lxx. to belong to Christ; but this fact is put beyond question by its identity with Ps. 40. 13-17, which psalm is distinctly applied to Christ, He. 10. 5. C.

REFLECTIONS.—While here also I behold Jesus Christ in great abasement, poverty, and distress, denouncing just and fearful punishment on his Jewish, heathen, antichristian, and other enemies; and interceding for the joy and happiness of all people; to his Father's honour let me apply these things to my own troubled circumstances, and so, in a believing manner, bring them and the sinful causes thereof to my remembrance. Urgent trials, and the knowledge of Christ's sufferings, should lead us to a more intimate union with him, and a more fervent love to him, and to his Father, and to his brethren.

Ver. 18. When I am old, &c. Better, as in the margin, 'Now also unto old age and gray hairs, O God, forsake me not.' That our Lord was, in the ordinary acceptance of the word, prematurely old—consumed by his zeal—both himself and the Jews testified. Nor is anything more probable, that his incessant sorrows had produced, what sorrow has often produced—premature gray hairs, the snows of an unnatural winter enshrouding the greenness of spring. C.

Ver. 21. This is surely not descriptive of David's expectations or experience. God had positively told him, 'the sword should never depart from his house,' 2 Sa. 12. 10, 11, and from that hour onwards his whole life was a succession of troubles. But of Jesus the description is true; for his declarative greatness is ever increasing, and 'the joy set before him' was his sun of comfort in the darkest hour of sorrows. C.

REFLECTIONS.—They who know God and his faithfulness and grace will with comfort and confidence be engaged to trust him in every time of need. The more we reflect on what God hath done for us, it will the more engage our trust and animate our praise. In

And if we hope for eternal happiness, let us do what we can to spread the honour and good savour of Christ on earth! For how becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart, and lips, and life all filled with his praise! How pleasant is it to step as it were into heaven, scarcely needing to change either our work or our song!

PSALM LXXII. Ver. 1. The strict parallelism of the opening of this with Ps. ii., and the New Testament application of that psalm to Christ, necessarily leads to a similar application here. Christ was King, as chosen, sent, and exalted of the Father; he was also the King's Son, as, according to the flesh, he was the Son of David. C.

Ver. 5. This exemplifies an important principle of interpretation, viz. what cannot be true of David or any other mere man, but is true of Messiah, is not to be applied to any mere man, but to 'the Word that was God,' and was, for our salvation, 'made

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery,<sup>2</sup> even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.<sup>3</sup>

PSALM LXXII.

<sup>1</sup> David, praying for Solomon, sheweth the happiness, justice, and glory of his reign, and of Christ's kingdom under that type. 18 He blesteth God.

A psalm for Solomon.<sup>2</sup>

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.<sup>3</sup>

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

A.M. cir. 2983.  
B.C. cir. 1021.  
e Sa. 3.1. Ps. 92.10-15. Zec. 2.5.  
g Ps. 57. 8. 108. 1. 25.  
159. 9. Hab. 3. 18. 49.  
2 Heb. with the instrument of psaltery.  
h Ps. 25. 10. 115. 1. 89.  
1. 202. 2. Mt. 26. 13.  
1. 2. Ki. 19. 22. Is. 5. 16.  
37. 15.  
i Ps. 30. 12. 145. 21.  
103. 1. 2. 1. 4. 33. 34. La. 1. 40. 4. 64.  
k Ver. 14. Ps. 68. 10.  
46. 11. 9. 8. 26. 23. 62. 11.  
112. 8. 101. 7. 6. 12.  
l Who but Christ has ever truly reposed or acted? He alone had heart and lips for ever filled with God.—C.

PSALM LXXII.  
B.C. cir. 1015.  
1 Or. 9. Ps. 127. title.  
2 It is highly probable that this psalm was composed by David when Solomon was crowned as his successor on the throne. The general scope accords with this idea. But at the same time it is evident that, in the fulness of its meaning, the psalm is not, and cannot be, applicable to Solomon and his reign. It has a higher reference. Solomon was but the type of a greater King. The Messiah was the anti-type, and the ultimate sense of many of the expressions culminated in him—  
a 2 Ki. 1. 30. 3. 1 Ch. 29. 10. 2 Ch. 1. 10. Is. 11. 2. Jn. 3. 34. He. 7. 26. 1. 8.  
b Is. 11. 2. 5. 2. 1. 17.  
c Ps. 85. 10. 11. 14. 52.  
7. 32. 16. 17. Joel 3. 18.  
Jc. 31. 11. 2. 34. 13. 14.  
26.  
d Ver. 12-14. Is. 11. 4.  
Mat. 11. 5. Ps. 100. 21.  
e Is. 51. 12. 13. Pr. 20. 26. Re. 12. 10. 17. 14. 6. 12. 17.  
f 1 Ki. 3. 28. Is. 9. 7.  
Ps. 89. 9. 37. Da. 7. 14.  
Lu. 1. 33. 33. Re. 11. 15.  
17.  
g 2 Sa. 23. 4. Pr. 16. 15.  
10. 12. De. 32. 2. Ho. 6. 3.  
14. 5. Is. 43. 9.  
h Ps. 92. 13-15. Is. 9. 7.  
xli. ix. Lu. 2. 14. Jn. 14. 27.  
i Heb. till there be no moon.  
j 1 Ki. 4. 20-24. Is. 11. 9. 16. Re. 11. 18. Ps. 22. 27. 137. 37. 99. 25. 36. Zec. 9. 10.

A.M. cir. 2983.  
B.C. cir. 1015.  
k 1 Ki. 4. 34. 9. 20. 21. Ps. 110. 1. 7. Is. 49. 23. 1. 2. Ch. 9. 21. Mat. 2. 11. 1. Ki. 10. 22-25. Ps. 45. 12. 68. 25. Is. 60. 6. 4. 5.  
n Is. 49. 7. 23. Re. 21. 24. 11. 1. Da. 2. 44. Ps. 8-12. 27-31.  
o Job. 10. 12. Ps. 107. 17. 20. 10. 11. 1. 4. 1. 1. 7. 11. Lu. 19. 10. He. 7. 25.  
p He. 2. 17. Mat. 11. 51. 31. 9. 13. 8. 25. 22. 11. 6. 15. Mat. 20. 28. Tit. 2. 14. Re. 6. 9. 10. 1. 1. 2. 14.  
q Re. 1. 18. He. 7. 25. Jn. 1. 27.  
r Heb. one shall give.  
s 2 Ch. 9. 1. 1 Ki. 10. 15. Mat. 2. 11.  
t He. 10. 10-22. ver. 10. Mat. 6. 10. Re. 22. 20. Jude 25.  
u Prayer is made for Christ continually when we say, as taught by our Lord himself, 'Thy kingdom come.'—C.  
v Mat. 13. 15. Is. 2. 2. 344. 3. 2 Th. 3. 1. Re. 7. 4. 9. Zec. 8. 23.  
w Ho. 14. 5. 7.  
x The small beginning of Christ's kingdom, and its ultimate extension and triumph, are here set forth. Like a handful of grain sown upon a mountain top, in the most unlikely place, among rocks and stones, was the church in its infancy. It gradually increased, until at length, like the vast cedar forests of Lebanon, its abundant fruit bowed before the blast—  
y Is. 9. 6. 7. 7. 14. Je. 23. 1. Ps. 89. 26. Phil. 2. 9.  
z Heb. shall be.  
a Heb. be sowed, or produce children before the face of the sun. Ps. 45. 10. 17. 22. 27. 31. Is. 2. 3.  
b Ge. 12. 3. 22. 18. Ep. 1. 3. 16. 4. 2.  
c Ge. 9. 26. 1 Ch. 20. 10. Ps. 136. 4. 86. 8. 9. 6. Ex. 25. 11.  
d Nu. 14. 21. Is. 11. 9. 10. Hab. 2. 14. Da. 2. 35. 44. Zec. 14. 9. Re. 5. 13. 11. 5.  
e Job. 31. 40. Je. 51. 64. with 1 Ki. 2. 10.  
f This concluding verse is of doubtful authenticity. It does not seem to have been written by the author of the psalm, but to have been added at a later period.—P.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.<sup>6</sup>

17 His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things:

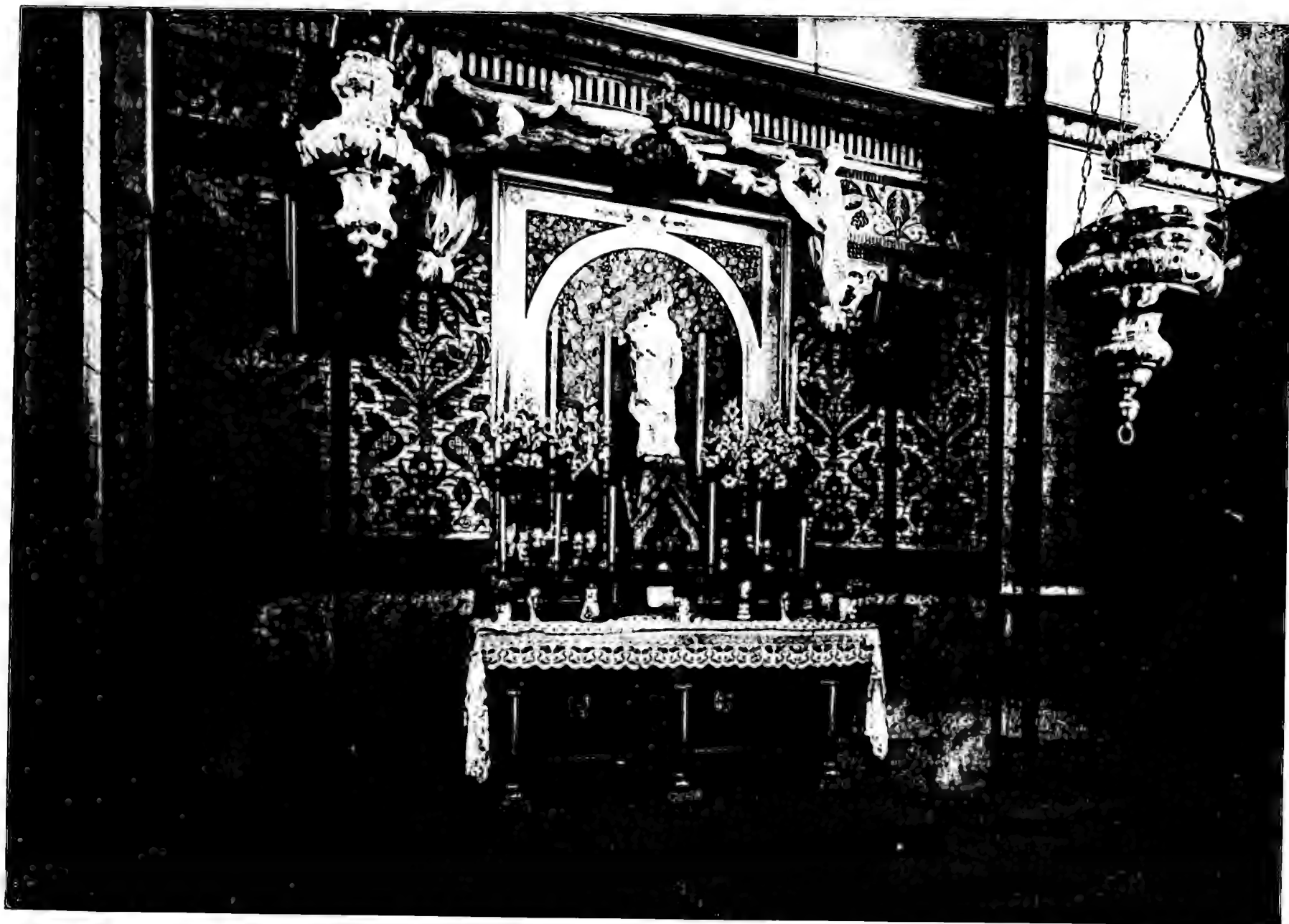
19 And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

20 The prayers of David the son of Jesse are ended.<sup>9</sup>

power in heaven and earth, reigns over his gospel church! In infinite equity and wisdom he conducts his whole administration. By his righteousness he secured, by his intercession he procures, and by his word, ordinances, and Spirit, he confers on men peace with God, peace in the conscience, and with one another. Poor destitute sinners he supplies from his fulness of blessings, and delivers them from the hand of sin, Satan, and the world, their oppressors. His spiritual influences, coming down in their season, shall render believers flourishing and fruitful in holiness. And how extensive his gospel church, comprehending both Jews and Gentiles—the wildest Arabs and most distant islanders not excepted! In it persons of every station, but chiefly of the poor, submit to his yoke, and devote themselves and all that they have to his service. Earnest are their prayers for his presence and power in his ordinances, and for his coming in the clouds; and high their songs of praise to his name. What commendations of him are in the word of the gospel! From him the corn of wheat, sown in death upon Calvary, and from the handful of gospel truth, sown among hardened hearts, shall proceed converts, strong and tall in

sympathy with a world lying in misery, because lying in wickedness. C.  
Ver. 9. *Walketh*. Their tongue assails every one; none can escape its ridicule, contempt, censure, calumnies, or condemnation. C.  
Ver. 10. 'His people return hither.' Therefore his (God's) people turn aside hither, to the service of these prosperous men, and waters of a full cup (of oppression) are wrung out from them in bitter tears. C.  
Ver. 17. *Sanctuary*. This word never signifies *sanctuary*, in the singular, but signifies 'the secret principles of God's providential government.' C.  
Ver. 18. The wicked are here referred to, and the true nature of God's dealings with them. To human appearance they were prosperous and secure: but in reality their condition was one of uncertainty and danger, from which they must inevitably fall. Ultimate ruin is before them whatever may be their apparent security now. P.  
Ver. 22. *So foolish*. The whole gospel of Christ is called *foolishness* by the world, and 'he that would be wise must become a fool.' The very apostles were 'fools for Christ's sake,' 1 Co. 1. 18. 3. 18. 4. 10. C.  
Ver. 23. Notwithstanding this low estimation of men, I am still with thee. Here we have a distinct note that the speaker, inquirer, and expounder of providence, is no other than Christ. C.  
Ver. 24. This is another mark of Christ, not a prayer for guidance and glory, but a confident announcement like that in Jn. 17. 5. C.  
REFLECTIONS.—In our perplexing difficulties we

brings them to everlasting ruin and hastens them into it. But whatever sad lengths the afflictions and temptations of the godly draw them, they should lead to instruction, humiliation, comfort, and holiness. When atheistical thoughts arise in our hearts, they must be carefully and quickly suppressed. We must never grieve nor stumble the children of God by representing his service as vain and unprofitable. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkened soul, or disentangle from an ensnaring temptation. Great is the mercy when God relieves his children who had, by their envy and fretfulness, become their own tormentors; and that even at their worst he never ceases to attend and support them as weak infants in his family. But bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. Holiness here and glory hereafter are closely connected. And little reason hath one, guided of God, and an heir of everlasting happiness, nay, of God himself, and a joint-heir with Christ, to envy the earthly happiness of the wicked. How insignificant other things appear when compared with the everlasting an-



**ALTAR OF LATIN CHURCH, NAZARETH—ON THE SITE OF THE HOUSE WHERE CHRIST LIVED.** [Psalms, lxxii:8.]—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." It seems as if the prophecies quoted from the above Psalm have been fulfilled when we remember that churches now stand in nearly all of the great cities of the world. The Latin church in Nazareth is called the Church of the Annunciation. The modern

city of Nazareth consists of stone houses with flat roofs. The Church of the Annunciation is small, but it is decorated with pictures of great beauty and with finely wrought marble. It is said to stand on the site of the house of Mary. The church was begun in 1620 out of materials which remained from the ruins of former structures of a similar character. It was destroyed by an earthquake in 1837, but has been rebuilt. The name of Nazareth does not occur in the Old Testament nor in Josephus



The worldly prosperity of the wicked.

# PSALM LXXIII.

1 The psalmist, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A psalm of Asaph.

TRULY<sup>2</sup> God<sup>a</sup> is good to Israel, even to such as are of a clean heart.<sup>3</sup>

2 But as for me, my feet were almost gone, my steps had well nigh slipped.<sup>4</sup>

3 For<sup>a</sup> I was envious<sup>5</sup> at the foolish, when I saw the prosperity of the wicked:

4 For<sup>a</sup> there are no bands in their death; but their strength is firm.<sup>7</sup>

5 They<sup>9</sup> are not in trouble as other men;<sup>8</sup> neither are they plagued like other men:

6 Therefore<sup>a</sup> pride compasseth them about as a chain; violence covereth them as a garment.

7 Their<sup>a</sup> eyes stand out with fatness; they have more than heart could wish.<sup>1</sup>

8 They<sup>a</sup> are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They<sup>a</sup> set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither; and waters<sup>a</sup> of a full cup are wrung out to them.

11 And they say,<sup>2</sup> How<sup>a</sup> doth God know? and is there knowledge in the most High?

12 Behold,<sup>9</sup> these are the ungodly, who prosper in the world; they increase in riches.

13 Verily<sup>a</sup> I have cleansed my heart in vain, and washed my hands in innocency.<sup>3</sup>

14 For<sup>a</sup> all the day long have I been plagued, and chastened<sup>4</sup> every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When<sup>a</sup> I thought to know this, it was too painful<sup>5</sup> for me,<sup>6</sup>

17 Until<sup>a</sup> I went into the sanctuary of God; then understood I their end.

18 Surely<sup>a</sup> thou didst set them in slippery places; thou castedst them down into destruction.

19 How<sup>a</sup> are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As<sup>a</sup> a dream when one awaketh; so, O LORD, when thou awakest, thou shalt despise their image.<sup>7</sup>

21 Thus<sup>a</sup> my heart was grieved, and I was pricked in my reins.

# PSALM LXXIV.

A.M. cir. 2984.  
B.C. cir. 1020.

## PSALM LXXIII.

1 Or, for.

2 Or, yet.

3 Ps. 34. 8-10; 84. 11.

4 Ps. 12. 5; 79. 9. Lu. 22.

5 Heb. clean of heart.

6 Ps. 18. 26. Mat. 5. 8.

7 Ro. 7. 23. Ps. 94. 18.

8 Heb. not into sin.

9 Heb. slipperiness of paths of difficulty and danger.—C.

10 Job 21. 7. Ps. 37. 1.

11 Job 12. 1. Ja. 4. 5.

12 Envious—grieved and indignant.—C.

13 Job 21. 27-28.

14 Heb. fat.

15 I saw the wicked live prosperously, and die peacefully. There was no appearance of great pain of body or agony of mind.

16 They were firm and strong. This almost led me to doubt the divine sovereignty and justice.—Such is the general meaning of the writer.—P.

17 He. 12. 8. Am. 3. 2.

18 Heb. in the trouble of other men.

19 Heb. with.

20 Ec. 8. 11. De. 32. 15.

21 Job 21. 7-15; 24. 2-4. Is. 59. 6. Ps. 109. 18.

22 Job 15. 27. Ps. 17. 10.

23 Heb. they pass the thoughts of the heart.

24 Job 5. 28. Is. 59. 13.

25 Ps. 144. 4. Ps. 124. 14.

26 Job 16. Jude 16.

27 Ex. 5. 2. Job 21. 24.

28 Re. 13. 6. Ps. 107. 15.

29 Job 17. 23.

30 Ps. 125. 3. Je. 12. 1.

31 Ec. 8. 11.

32 ver. 4, 7, 12. Job 21.

33 Job 13. or xix. xxx. ver. 14.

34 They say—not God's people, but the oppressors—the very sentiment of Pharaoh, Ex. 5. 2.—C.

35 ver. 9. Job 22. 13, 14.

36 Ps. 10. 11; 94. 7. Ze. 1. 12.

37 Job xxi. xxiv. Ps. 17. 10, 14; 37. 7, 35. Je. 12. 1.

38 Mal. 3. 14. Job 9. 27.

39 Job 12. 15; 34. 9; 35. 3. with Is. 26. 6; 24. 4. He. 10. 19.

40 On comparing ver. 13, 14 with 15, ver. 13, 14 are found not to be the sentiments of the speaker, but a supposition which he rejects.—C.

41 Job vi. vii. x. xix. xxx. Am. 3. 2. Ps. 34. 19.

42 Ac. 14. 22. He. 12. 5-10.

43 Ps. 116. 4.

44 Heb. my chastisement was.

45 Mal. 2. 8. Mat. 18. 6.

46 He. 12. 13.

47 Ro. 11. 32. Ps. 36. 6.

48 Job 19. 27. Ec. 8. 17. Pr. 30. 2.

49 Heb. painful—grief of eyes to look upon: Jesus wept over Jerusalem.—C.

50 Heb. it was labour in mine eyes.

51 Ps. 77. 13; 68. 24; 119. 98, 118; 137. 36.

52 De. 32. 35. Ps. 35. 6.

53 Job 30. 36; 38. 55; 23. 94.

54 Job 20. 5, 22-28. Ps. 28. 9. Is. 30. 13. Je. 51. 37.

55 Re. 18. 10. 1 Th. 5. 3.

56 Is. 29. 7, 8. Job 20. 8.

57 Job 18. 19. Ps. 7. 6; 8. 6.

58 Cast into disgrace the idol of selfishness and pride that they have set up.—C.

59 Ps. 37. 1, 7. Je. 12. 1.

60 ver. 2, 3.

61 Ps. 90. 6, 7. Pr. 30. 2.

62 Ec. 3. 18.

63 Heb. I knew not.

64 Ignorant. See this phrase explained.

65 Or, mikhal.

A.M. cir. 2984.  
B.C. cir. 1020.

## PSALM LXXIV.

1 Ps. 35. 10; 89. 6, 8, 16.

2 Ps. 142. 4, 5. 15. 26. 8, 9.

3 Ps. 84. 2. 119. 81-83.

4 Ps. 10. 11; 102. 3-5; 12. 2.

5 Ps. 18. 40; 93. 1. Ec. 10. 12.

6 Heb. rock.

7 Ps. 16. 5, 6; 119. 57.

8 Ps. 5. 84. 11. 12. La. 3. 24.

9 Ps. 58. 3. Ep. 2. 13.

10 Ex. 4. 15. Nu. 15. 39.

11 Ja. 4. 4. Ph. 3. 18, 19.

12 Ps. 34. 8; 54. 4. La. 3. 25, 26. Ja. 4. 8.

13 Ps. 31. 14; 27. 14; 71. 5.

14 Job 35. 14.

15 Could any but Messiah undertake this commission, and confidently declare his capacity of understanding and expounding 'all God's works?' Is not this he, therefore, in whom are hid all the treasures of wisdom and knowledge?—C.

## PSALM LXXIV.

B.C. cir. 1021.

1 Or, a psalm for Asaph, to give instruction, Ps. i. xlii. titles.

2 Ps. 10. 1; 13. 1-3; 60. 1.

3 Is. 10. 5. Ps. 78. 58.

4 De. 29. 20; 32. 21-26.

5 Ps. 95. 7; 100. 3.

6 Ex. 19. 5; 15. 16.

7 ver. 19. Is. 63. 16.

8 Or, tribe, De. 32. 9.

9 Job 10. 16. Ps. 135. 4.

10 Rod of thine inheritance. 'Thy chosen inheritance.'—C.

11 Ps. 78. 68; 99. 13; 132. 14; 148. 1, 2.

12 Ps. 68. 1; 44. 23; 26; 80.

13 Job 14. 7.

14 L. 12. 12. thy feet.

15 Hasten thy steps.—Boothroyd.

16 ver. 7. Ps. 79. 1, 11. Ki. 14. 25. 2 Ki. 25. 9, 13-17.

17 Re. xiii.

18 This psalm is prophetic as well as descriptive. Reference is doubtless made in the first instance to the destruction of the city and temple by the hosts of Babylon; but the prophet's eye looks onward, and sees in the distant future worse more dreadful and ruin more lasting.

19 The psalm was probably written just after the capture of Jerusalem by Nebuchadnezzar.

20 Ps. 137. 1-6.

21 Ps. 137. 1-6.

22 Ps. 137. 1-6.

23 Ps. 137. 1-6.

24 Ps. 137. 1-6.

25 Ps. 137. 1-6.

26 Ps. 137. 1-6.

27 Ps. 137. 1-6.

28 Ps. 137. 1-6.

29 Ps. 137. 1-6.

30 Ps. 137. 1-6.

31 Ps. 137. 1-6.

32 Ps. 137. 1-6.

33 Ps. 137. 1-6.

34 Ps. 137. 1-6.

35 Ps. 137. 1-6.

36 Ps. 137. 1-6.

37 Ps. 137. 1-6.

38 Ps. 137. 1-6.

39 Ps. 137. 1-6.

40 Ps. 137. 1-6.

41 Ps. 137. 1-6.

42 Ps. 137. 1-6.

43 Ps. 137. 1-6.

44 Ps. 137. 1-6.

45 Ps. 137. 1-6.

46 Ps. 137. 1-6.

47 Ps. 137. 1-6.

48 Ps. 137. 1-6.

49 Ps. 137. 1-6.

God the portion of the righteous.

25 Whom<sup>a</sup> have I in heaven but thee? and there is none upon earth that I desire besides thee.

26 My<sup>a</sup> flesh and my heart faileth: but God is the strength<sup>3</sup> of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.<sup>4</sup>

# PSALM LXXIV.

1 The psalmist complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

Maschil of Asaph.<sup>1</sup>

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod<sup>2</sup> of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift<sup>9</sup> up thy feet<sup>4</sup> unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.<sup>5</sup>

4 Thine<sup>a</sup> enemies roar in the midst of thy congregations; they set up their ensigns for signs.<sup>6</sup>

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.

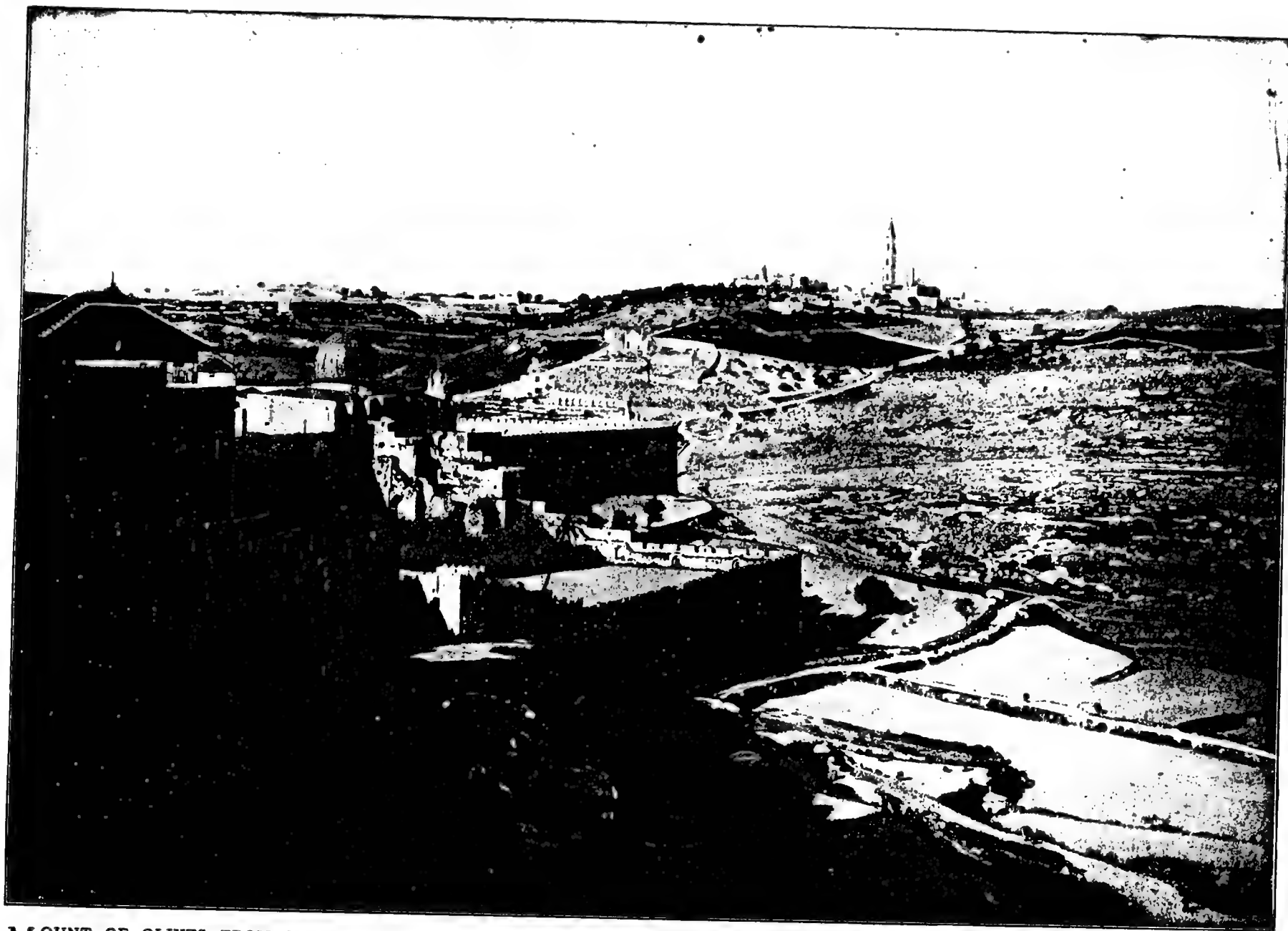
9 We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King<sup>1</sup> of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the



**MOUNT OF OLIVES FROM ZION'S GATE—OVER WHICH DAVID WALKED AND WEPT DURING ABSALOM'S REBELLION.** [Psalms, lxxiv:2.]—"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt." Mount Zion occupies the southwest section of the city. The west and south sides rise abruptly from the valley of Hinnom, and the south brow of Zion

is bold and prominent. The Mount of Olives from Mount Zion is an inspiring sight. The graceful outlines of the Mount of Olives are conspicuous from every part of the city. We see on the summit of the central crest the lofty tower erected by the Russians. There are many buildings upon the Mount of Olives and they interfere with the simple beauty of the sacred hill. It is over the Mount of Olives that David ascended when fleeing from his rebel son Absalom (II. Samuel, xv:30).

16 The<sup>9</sup> day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou<sup>9</sup> hast set all the borders of the earth: thou hast made<sup>7</sup> summer and winter.

18 Remember<sup>a</sup> this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy<sup>9</sup> turtle-dove<sup>8</sup> unto the multitude<sup>9</sup> of the wicked: forget not the congregation of thy poor for ever.

20 Have<sup>e</sup> respect unto the covenant:<sup>1</sup> for the<sup>9</sup> dark places of the earth are full of the habitations of cruelty.

21 O<sup>1</sup> let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise,<sup>9</sup> O God, plead thine own cause: remember how the foolish man<sup>9</sup> reproacheth thee daily.

23 Forget not the voice of thine enemies: the<sup>9</sup> tumult of those that rise up against thee increaseth<sup>2</sup> continually.

PSALM LXXV.

1 The psalmist praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He promiseth to praise God and execute justice.

To the chief musician, Al-taschith,<sup>1</sup> A psalm or song of<sup>2</sup> Asaph.

UNTO thee,<sup>9</sup> O God, do we give thanks, unto thee do we give thanks: for<sup>9</sup> that thy name<sup>3</sup> is near thy wondrous works declare.

2 When<sup>1</sup> I shall receive the congregation<sup>4</sup> I will judge uprightly.

3 The<sup>9</sup> earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.<sup>5</sup>

4 I<sup>9</sup> said unto the fools,<sup>6</sup> Deal not foolishly; and to the wicked, Lift not up the horn.<sup>7</sup>

5 Lift not up your horn on high:<sup>8</sup> speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south,<sup>9</sup>

7 But<sup>1</sup> God is the judge: he putteth down one, and setteth up another.

A.M. cir. 2083.  
B.C. cir. 1021.

9 Ge. 1. 14-16; 8. 22.  
Ps. 8. 3; 136. 7-9. Mat. 5. 45.  
2 Ac. 17. 26. Ps. 24. 1.  
21. 3. Heb. *formea* them, Ge. 2. 2. Ca. 2. 11, 2.  
3 ver. 22. Ps. 50. 5; 94. 7. De. 32. 21. with Re. 16. 19. Ps. 137. 7.  
6 Ca. 2. 14; 9. Ex. 19. 5, 6. Ps. 135. 4. 10. 13. De. 32. 9. 13. 6. 8.  
8 Turtle-dove. Thy defenceless and mourning church.  
9 Multitude. Beasts of appetite. hungry and devouring spoilers.—C.  
c Ge. 17. 8. Ps. 105. 8. —11. Je. 32. 20, 21. Le. 26. 42, 44, 45. De. 30. 3. 4. 1. Ki. 8. 50. 2. Sa. 23. 5. Ps. 106. 45. He. 10. 10.  
1. Thine own covenant.—Boothroyd.  
d Pr. 29. 18. Ep. 2. 12.  
Is. 14. 4-6. Ps. 12. 8.  
e Ps. 9. 18; 12. 5; 102. 17, 20, 21; 109. 31. Re. 19. 12.  
f Ps. 9. 19, 20; 44. 23. 26; 99. 50, 51.  
g Ps. 99. 50, 51; 73. 9; 79. 10, 12. Is. 37. 33; 52. 4. ver. 10, 18.  
i Ps. 2. 1, 2. Re. 16. 14: 17, 14.  
2 Heb. *ascendeth*. Ge. 18. 20, 21. Jonan. 1. 2.

PSALM LXXV.  
B.C. cir. 1048.

1 Or, *destroy not*, Ps. 57. title.  
2 Or, *for*.  
3 Ps. 62. 1; ciii. cv. cvii. cxxxv. cxxxvi.  
4 Ps. 76. 1; ix. xviii. xvii. xx.  
5 In this opening verse the church renders united thanks, seeing by faith the speedy coming of Messiah in the name, that is, in all the attributes of Jehovah.—C.  
6 2 Sa. 2. 4; 5. 3-8, 15; 23. 3, 4. Ps. 78. 70-72; 101. 2-8. Ac. 17. 31.  
7 Or, *When I shall take a set time*.  
d Ps. 60. 1-3. 1 Sa. 31. 1-2. Sa. 4. 1-7.  
e Ps. 60. 4, 2. Sa. v. viii. He. 1. 3. Is. 49. 8. 1 Ti. 3. 15. 16. Ga. 2. 9.  
f See note on Ps. 3. 2.—C.  
g 2 Sa. ii. v. viii. x. Ps. 82. 1-7; 101. 2-8.  
8 Fools. To men forgetting or practically denying God. See Ps. 14. 1.—C.  
h Zec. 1. 21. Ps. 52. 1. Is. 17. 12-14. Da. 7. 8, 20.  
9 Horn. The horn is used throughout the Psalms as an emblem of power.—C.  
8 Use your power humbly; be ready to stoop to men of low degree.—C.  
9 Heb. *desert*.  
i Ps. 50. 6; 58. 11. Da. 4. 35.  
j 1 Sa. 2. 7. 8. Ps. 113. 7, 8. Da. 2. 21. Eze. 17. 24.

A.M. cir. 2095.  
B.C. cir. 1043.

2 Ps. 11. 6; 60. 3-7; 10. 15. 17. Je. 25. 15. Re. 14. 9, 10; 16. 19. Job. 20. 21. 1 Th. 2. 16.  
3 Ps. 22. 22; 145. 1, 2; 146. 2; 102. 1-5; 104. 33; 134. 13, 14.  
4 Jacob prized the blessing, was exiled, and a signum (He. 11. 13), prospered in toil, wrestled in faith and prayer—of all such Jehovah is the God.—C.  
5 Ps. 101. 8. Je. 48. 25. Zec. 1. 20.  
6 Ps. 89. 17; 148. 14, 29; 101. 12, 17, 18. 1 Sa. 2. 10.

PSALM LXXVI.  
B.C. cir. 1043.

1 Or, *for*.  
2 Ps. 48. 1, &c.; 147. 19. 14. 7. 16.  
3 Ps. 99. 3; 113. 3; 132. 13. Is. 63. 12, 14; 9. 6. Phil. 2. 9, 10.  
4 2 Ch. 6. 5. Ps. 132. 13, 14; 78. 68, 69; 148. 1. e Ps. 40. 9; 48. 3-7. Is. 37. 33; 39. 5; 2. 4. Eze. 39. 14. Zec. 9. 9, 10.  
5 See note on Ps. 3. 2.—C.  
6 Eze. 38. 12, 13; 39. 4. Ca. 4. 18.  
7 Is. 46. 12. Job. 40. 11. 2 Ch. 32. 21. Ps. 13. 3. Je. 31. 39. 57. Na. 3. 13. 18. Eze. 30. 21-25.  
8 That is, the judgment of God was so heavy upon them that their hands were paralyzed, so that they were neither able to fight nor to take the spoil.—C.  
9 Ex. 15. 1, 21. Eze. 39. 20. Na. 3. 18. Zec. 12. 4. Is. 37. 36; 31. 8. Re. 2. 22, 23.  
10 More accurately, 'Both the rider and horse are cast into a deep sleep.' This statement would apply well to the destruction of the vast host of Sennacherib, as recorded in 2 Ki. 18. 35.—P.  
11 Je. 10. 7. Ps. 111. 9; 48. 12. 7. Re. 15. 4; 14. 14.  
12 Na. 1. 6. Job. 42. 10. Ps. 90. 11. Is. 33. 14. 1 Co. 10. 22. Re. 6. 16, 17.  
13 Ex. 19. 10. Ju. 5. 20. 2 Ch. 32. 21-23; 20. 29. Ps. 40. 10. Zec. 13. Re. 11. 13.  
14 Ps. 9. 7, 19; 7. 6; 44. 23, 26; 78. 65. Zep. 3. 8, 2. 23.  
15 Da. 3. 19, 28. Ex. 9. 10, 18. 11.  
16 Ps. 65. 7; 46. 6, 30; 138. 7. Is. 37. 29. Re. 11. 17, 18.  
17 Ec. 4. 5. Ps. 50. 14; 110. 106.  
18 The Spirit thus speaketh to the churches.—C.  
19 Ps. 89. 7; 68. 29. 2 Ch. 32. 22, 23.  
20 Heb. *to the fear*, Ge. 31. 42. Is. 8. 12.  
21 Ps. 2. 5, 10; 68. 12, 35; 48. 4-6. 2 Ch. 32. 21. Is. xli. xiv. Je. xxv. xlvii. —li. Eze. xxv. xxxii. xxxviii. xxxix. Re. xiv. xix.

8 For<sup>1</sup> in the hand of the LORD there is<sup>9</sup> cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But<sup>1</sup> I will declare for ever; I will sing praises to the God of Jacob.<sup>1</sup>

10 All<sup>9</sup> the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief musician on<sup>9</sup> Neginoth, A psalm or song of<sup>1</sup> Asaph.

IN Judah<sup>9</sup> is God known: his<sup>9</sup> name is great in Israel.

2 In<sup>2</sup> Salem also is his tabernacle, and his dwelling-place in Zion.

3 There<sup>9</sup> brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The<sup>9</sup> stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.<sup>3</sup>

6 At<sup>1</sup> thy rebuke, O God of Jacob, both the chariot and horse<sup>4</sup> are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely<sup>9</sup> the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow,<sup>9</sup> and<sup>5</sup> pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.<sup>6</sup>

12 He<sup>9</sup> shall cut off the spirit of princes: he is terrible to the kings of the earth.

nant that still lingered, in sorrow, amidst the ruins of the temple, after Jeremiah was carried down from Mizpah to Egypt (Je. 43. 6), and is it not, most probably, an expression of regret for that rebellious act of abduction? C.

Ver. 17. *Summer and winter*. Therefore the God by whose power the glory of light emerges from the deformity of darkness, and the beauty of summer from the desolation of winter, is able to grant deliverance from enemies, and bring comfort out of sorrow. See ver. 10. C.

Ver. 20. 'The prayer in this passage may with propriety be used by the people of God now. It is still true that the dark parts of the earth are full of the habitations of cruelty; and in view of this fact, and of the utter hopelessness of the renovation of the world by any human means, or by any progress which society can make of itself, it is proper to seek God's interposition. And it is proper in such prayers to him now, to make the ground of our appeal to him his own gracious covenant; his promises made to his church; his solemn assurance that this state of things shall not always continue, but that the time will arrive when the earth shall be filled with the knowledge of the Lord' (Barnes). P

REFLECTIONS.—Alas! to what melancholy ap-

making havoc of God's truths, ordinances, or people, while there is none to comfort us or to explain the dark providences. But under sore troubles it is proper to commemorate and plead upon God's former and distinguished mercies. He who divided the Red Sea and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not be long unanswered.

PSALM LXXV. Ver. 3. The single speaker can be no other than Messiah, prophetically arrived in his church. None but Christ alone could, without vain boasting and arrogant attributions,

may sometimes save a disjoined church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.

PSALM LXXVI. Ver. 1. In Judah God is known. God was known in the doctrine that expressed his nature—in the commandments that prescribed his will—in the history that recorded his acts—and the prophecy that foretold his coming to salvation, victory, and judgment. C.

Ver. 4. This is a passage of great difficulty. May it not be paraphrased thus: 'Thou Zion, undistinguished among cities, art yet, as the dwelling-place of God, more excellent than them all; and thou, Salem, taught by thy very name to cultivate peace, art yet, in that peace of God, more glorious than the mountains of the warriors—their strongholds and fortresses—enriched and stored with all the spoils of conquest.' C.

## PSALM LXXVII.

1 The psalmist sheweth what fierce combat he had with diffidence.  
10 The victory which he had by considering God's great and gracious works.

To the chief musician, to <sup>a</sup>Jeduthun, A psalm of <sup>1</sup>Asaph.

**I** CRIED<sup>b</sup> unto God with my voice, *even* unto God with my voice; and he gave ear unto me.<sup>2</sup>

2 In<sup>c</sup> the day of my trouble I sought the LORD: my <sup>3</sup>sore<sup>d</sup> ran<sup>d</sup> in the night, and ceased not: <sup>e</sup>my soul refused to be comforted.

3 I<sup>f</sup> remembered God, and was troubled: I<sup>g</sup> complained, and my spirit was overwhelmed. Selah.<sup>5</sup>

4 Thou<sup>h</sup> holdest mine eyes waking: I am so troubled that I cannot speak.

5 I<sup>i</sup> have considered the days of old, the years of ancient times.

6 I call to remembrance my <sup>k</sup>song in the night: <sup>l</sup>I commune with mine own heart; and my spirit made diligent search.

7 Will<sup>n</sup> the LORD cast off for ever? and will he be favourable no more?

8 Is<sup>o</sup> his mercy clean gone for ever? doth his promise fail for evermore?<sup>6</sup>

9 Hath<sup>p</sup> God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, <sup>q</sup>This *is* my infirmity: *but I will remember* the years of the right hand of the most High.<sup>7</sup>

11 I<sup>s</sup> will remember the works of the LORD; surely I will remember thy wonders of old.

12 I will <sup>r</sup>meditate also of all thy work, and talk of thy doings.<sup>8</sup>

13 Thy<sup>u</sup> way, O God, *is* in the sanctuary:<sup>9</sup> who<sup>v</sup> *is* so great a God as *our* God?

14 Thou<sup>w</sup> art the God that doest wonders: thou<sup>x</sup> hast declared thy strength among the people.

15 Thou<sup>y</sup> hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The<sup>a</sup> waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water:<sup>1</sup> the skies sent out a sound: *thine* <sup>b</sup>arrows also went abroad.

18 The<sup>c</sup> voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

## PSALM LXXVIII.

A.M. cir. 2983.  
B.C. cir. 1021.

## PSALM LXXVIII.

a 1 Ch. 10. 41. 42. 43. 3.

6. Ps. xxxix. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1142. 1234. 1308. 1400.

2 This psalm is manifestly the record of an inward struggle in the mind of the writer between good and evil, faith and despair. At first anguish fills his soul, hope seems to desert him, and overwhelmed with affliction he yields himself up to despair. Then, however, memory of past mercies returns; thoughts of divine love and power spring up, and at length hope dawns, and he rejoices in the salvation of the Lord.—P.

c Ps. 130. 1. 18. 6; 102.

1. 2.

3 Heb. hand.

4 Or, my hand. Rather, my hand has been stretched out without ceasing—in prayer—to him through the night.—C.

d Ps. 6. 2. 3; 18. 2-8.

e Ps. 18. 14. Je. 31. 14.

f Job 31. 23; 6. 4; 10.

g Job 17. 17.

h Ps. 143. 4; 62. 3. 6.

i Job 11. 17.

j Job 31. 23; 6. 4; 10.

k Job 17. 17.

l Ps. 143. 4; 62. 3. 6.

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cv Ps. 143. 4; 62. 3. 6.

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cx Job 31. 23; 6. 4; 10.

cy Job 17. 17.

cz Ps. 143. 4; 62. 3. 6.

da Job 11. 17.

db Job 31. 23; 6. 4; 10.

dc Job 1

15 He<sup>a</sup> clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought <sup>a</sup>streams also out of the rock, and caused waters to run down like rivers.

17 And <sup>a</sup>they sinned yet more against him, by provoking the most High in the wilderness.

18 And<sup>a</sup> they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, Can<sup>a</sup> God furnish<sup>a</sup> a table in the wilderness?

20 Behold,<sup>a</sup> he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and <sup>b</sup>was wroth; so a fire<sup>9</sup> was kindled against Jacob, and anger also came up against Israel;

22 Because <sup>a</sup>they believed not in God, and trusted not in his salvation;<sup>1</sup>

23 Though he <sup>a</sup>had commanded the clouds from above, and opened the <sup>a</sup>doors of heaven,

24 And<sup>a</sup> had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat <sup>a</sup>angels<sup>3</sup> food: he sent them meat to the full.

26 He<sup>b</sup> caused an east wind to blow<sup>4</sup> in the heaven; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls<sup>5</sup> like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So<sup>i</sup> they did eat, and were well filled: for he gave them their own desire;

30 They<sup>j</sup> were not estranged from their lust: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down<sup>6</sup> the chosen *men*<sup>7</sup> of Israel.

32 For<sup>k</sup> all this they sinned still, and believed not for his wondrous works.

A.M. cir. 2989.  
B.C. cir. 1015.A.M. cir. 2989.  
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B.C. cir. 1015.

all the trees in the country. So terrible are the natural scourges always at the command of the Almighty.—C.

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33 Therefore<sup>i</sup> their days did he consume in vanity, and their years in trouble.

34 When<sup>n</sup> he slew them, then they sought him; and they returned and inquired early after God:

35 And they remembered <sup>a</sup>that God *was* their Rock, and the high God their Redeemer.

36 Nevertheless<sup>p</sup> they did flatter him with their mouth, and they lied unto him with their tongues.

37 For<sup>q</sup> their heart was not right with him, neither were they <sup>a</sup>steadfast in his covenant.

38 But he, <sup>a</sup>being full of compassion, forgave *their* iniquity, and destroyed *them* not; <sup>a</sup>yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For<sup>r</sup> he remembered that they *were* but flesh; a wind that passeth away, and cometh not again.

40 How<sup>s</sup> oft did they provoke him<sup>8</sup> in the wilderness, *and* grieve him in the desert!

41 Yea,<sup>a</sup> they turned back<sup>9</sup> and tempted God, and limited<sup>1</sup> the Holy One of Israel.

42 They remembered not <sup>a</sup>his hand, *nor* the day when he delivered them from the enemy.<sup>2</sup>

43 How<sup>t</sup> he had wrought<sup>3</sup> his signs in Egypt, and his wonders in the field of Zoan;

44 And<sup>a</sup> had turned their rivers into blood; and their floods, that they could not drink.

45 He<sup>b</sup> sent divers sorts of flies among them, which devoured<sup>4</sup> them; and <sup>a</sup>frogs, which destroyed them.

46 He<sup>d</sup> gave also their increase unto the caterpillar,<sup>5</sup> and their labour unto the locust.

47 He<sup>e</sup> destroyed<sup>6</sup> their vines with hail, and their sycamore-trees<sup>7</sup> with frost.<sup>8</sup>

48 He gave up<sup>9</sup> their cattle also to the hail, and their flocks to hot thunderbolts.<sup>1</sup>

49 He<sup>g</sup> cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels<sup>2</sup> among them.

50 He made a way<sup>3</sup> to his anger; he spared

Ver. 9. *Ephraim*. Ephraim is selected to exemplify the result of unsteadiness, (1) Because, as the chief son of Joseph, he inherited peculiar promises, Ge. 48. 20. (2) Because Ephraim was the ruling tribe at entering Canaan under Joshua. (3) Because Ephraim attained to supreme power in the ten tribes, Is. 7. 9. (4) Because Ephraim became conspicuous among the tribes for dissolution of morals and idolatry, Is. 17. 28; Ho. 8. 11. (5) Because in their danger they sought not God, but Assyria, Ho. 5. 13. And (6) Because God visited them with calamities as conspicuous as the privileges they abused, Ho. 5. 9, 12. C.

Ver. 32. To many unthinking persons it appears strange, almost, if not altogether, beyond credibility, that the Israelites could receive so many mercies, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments

Ver. 59. *When God heard this*. We know little more of the relations between men and angels, than that 'they are all ministering spirits sent forth to minister to them who shall be heirs of salvation,' and that there is 'joy in heaven over one sinner that repenteth'—but these words seem also to intimate that the idolatries and other apostasies of the church may be brought up in heavenly records, or—if such in heaven there may be—even in holy lamentations 'to the ears of the God of Sabaoth.' R.

Ver. 64. *No lamentation*. It has often been remarked that among the many evils of continued public calamities, none is more grievous than the almost total destruction of sympathy and natural affection, and the paramount domination of selfishness. No instance can be more remarkable than that of a widow whose heart has been rendered so callous that she drops no tear of sorrow to the memory of the husband of her youth! C.

strain its malicious murmurings against God. With amazing patience and kindness God provides for his abusers amongst mankind! But when he gratifies sinners in their requests, his gifts become their snare and curse: this world's abundance is abused to excess: reflection is banished: and men hurry headlong into ruin. They who make a god of their belly will find their end to be destruction: and they who will not be bowed by mercies or corrections must be broken by judgments. If sin be indulged sorrow must follow. Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often force



not their soul from death, but gave their life over to the pestilence;<sup>4</sup>

51 And<sup>h</sup> smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham:<sup>4</sup>

52 But<sup>i</sup> made his own people to go forth like sheep, and guided them in the wilderness like a flock.<sup>5</sup>

53 And<sup>k</sup> he led them on safely, so that they feared not: but the sea 'overwhelmed' their enemies.

54 And he brought them 'to the border of his sanctuary,' *even to this mountain, which his right hand had purchased.*

55 He<sup>e</sup> cast out the heathen also before them, and divided them an inheritance by line,<sup>8</sup> and made the tribes of Israel to dwell in their tents.

56 Yet<sup>p</sup> they tempted and provoked the most high God, and kept not his testimonies:

57 But<sup>q</sup> turned back, and dealt unfaithfully like their fathers: they were turned aside 'like a deceitful bow.

58 For<sup>r</sup> they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God 'heard *this*, he 'was wroth, and greatly abhorred Israel:

60 So<sup>v</sup> that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength<sup>9</sup> into captivity, and his glory into the enemy's hand.<sup>1</sup>

62 He<sup>x</sup> gave his people over also unto the sword; and was wroth with his inheritance.

63 The<sup>y</sup> fire consumed their young men; and their maidens were not given<sup>2</sup> to marriage.

64 Their<sup>a</sup> priests fell by the sword; and their widows made no lamentation.

65 Then<sup>a</sup> the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine:

66 And he 'smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover 'he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But<sup>d</sup> chose the tribe of Judah, the mount Zion which he loved.

69 And<sup>e</sup> he built his sanctuary like high palaces, like the earth which he hath estab-

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70 He<sup>9</sup> chose David also his servant, and took him from the sheep-folds:

71 From following<sup>5</sup> the 'ewes great with young he brought him 'to feed Jacob his people, and Israel his inheritance.

72 So<sup>j</sup> he fed them according to the integrity<sup>6</sup> of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. o. prayeth for deliverance, 13 and promiseth thankfulness.

A psalm of Asaph.

O GOD, 'the heathen are come into 'thine inheritance; 'thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The<sup>d</sup> dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; 'and there was none to bury them.

4 We<sup>9</sup> are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How<sup>h</sup> long, LORD? wilt thou be angry for ever? 'shall thy jealousy burn like fire?

6 Pour<sup>i</sup> out thy wrath upon the heathen that have not known thee,<sup>2</sup> and upon the kingdoms that have not called upon thy name.

7 For<sup>k</sup> they have devoured Jacob, and laid waste his dwelling-place.

8 O<sup>j</sup> remember not against us former iniquities:<sup>3</sup> let<sup>n</sup> thy tender mercies speedily prevent us;<sup>4</sup> for we are brought very low.

9 Help<sup>o</sup> us, O God of our salvation, for the glory of thy name;<sup>5</sup> and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore<sup>p</sup> should the heathen say, Where is their God? 'let him be known among the heathen in our sight by the 'revenging<sup>7</sup> of the blood of thy servants which is shed.

11 Let<sup>r</sup> the sighing of the prisoner<sup>8</sup> come before thee: 'according to the greatness of thy power<sup>9</sup> preserve thou those that are appointed to 'die:<sup>2</sup>

12 And 'render unto our neighbours sevenfold into their bosom<sup>3</sup> their 'reproach, where-with they have reproached thee, O LORD.

13 So<sup>v</sup> we thy people, and sheep of thy pas-

PSALM LXXIX.  
B.C. cir. 1588.

PSALM LXXIX.  
B.C. cir. 1588.

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PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

To the chief musician upon "Shoshannim-Eduth, A psalm of Asaph. 1

**G**IVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasse, stir up thy strength, and come and save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

Ps. lxxx. Ps. 60. 1-3; 89. 38-45; 124. 2; 137. 1-6; 139. 1-6; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

A.M. cir. 2967 or 2983. B.C. cir. 1037 or 1021.

PSALM LXXX. A psalm of Asaph. 1 Or, for Asaph. 2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

1 Or, for Asaph. 2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

3 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

4 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

5 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

6 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

7 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

8 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

9 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

10 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

11 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

12 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

13 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

14 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

15 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

16 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

17 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

18 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

19 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

20 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

21 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

22 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

23 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

24 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

25 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

26 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

27 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

28 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

29 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

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1 Or, for Asaph. 2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

3 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

4 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

5 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

6 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

7 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

8 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

9 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

10 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

11 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

12 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

13 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

14 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

15 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

16 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

17 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

18 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

19 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

20 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

21 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

22 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

23 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

24 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

25 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

26 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

27 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

28 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

29 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

30 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3; 148. 1-3; 149. 1-3; 150. 1-3.

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1 Or, for Asaph. 2 Ps. 4. 1-3; 119. 2-3; 137. 1-3; 140. 1-3; 141. 1-3; 142. 1-3; 143. 1-3; 144. 1-3; 145. 1-3; 146. 1-3; 147. 1-3;









and thy righteousness in the 'land of forgetfulness?

13 But<sup>1</sup> unto thee have I cried, O LORD; and in the morning<sup>2</sup> shall my prayer prevent thee.

14 LORD, 'why castest thou off my soul? why hidest thou thy face from me?<sup>1</sup>

15 I<sup>1</sup> am afflicted and ready to die from my youth up: while<sup>1</sup> I suffer thy terrors I am distracted.

16 Thy<sup>1</sup> fierce wrath<sup>2</sup> goeth over me; thy terrors have cut me off.

17 They<sup>1</sup> came round about me daily<sup>3</sup> like water; they compassed me about together.

18 Lover<sup>1</sup> and friend hast thou put far from me, and mine acquaintance into darkness.

## PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his people, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulates, prayeth, and blesseth God.

Maschil of 'Ethan the Ezrahite.<sup>1</sup>

I WILL<sup>1</sup> sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness<sup>2</sup> to all generations.<sup>3</sup>

2 For I have said, 'Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I<sup>1</sup> have made a covenant with my chosen, I have sworn unto 'David my servant,

4 Thy<sup>1</sup> seed will I establish for ever, and build up thy throne to all generations. Selah.<sup>4</sup>

5 And<sup>1</sup> the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For 'who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God<sup>1</sup> is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of 'hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou<sup>1</sup> rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou<sup>1</sup> hast broken 'Rahab<sup>1</sup> in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.<sup>8</sup>

11 The<sup>1</sup> heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The<sup>1</sup> north and the south thou hast

A.M. cir. 2984.  
B.C. cir. 1021.

Ec. 9. 5; 10. Ps. 31.

12. Ps. 139. 1, 2; 77. 1; 5.

13. In the morning.

In the morning of the resurrection from darkness and the land of forgetfulness, my prayer of intercession for the church shall come before thee, when I shall appear her prevailing advocate and risen head.

14. The words were realized when our Lord cried, 'My God, my God, why hast thou forsaken me?'

15. Ps. 10. 1; 13. 1-3; 43.

217. 5-9.

16. The words were realized when our Lord cried, 'My God, my God, why hast thou forsaken me?'

17. Ps. 73. 14. Job 17. 1;

7. 15; 16.

18. Job 6. 4; 7. 11, 14, 20.

Ps. 18. 4, 5; 11. 12, 27.

19. Re. 6. 17. Ps. 89. 38;

42. 7; 159. 1, 2.

20. Heb. burnings.

21. Ps. 110. 3; 102. 10, 42.

77. 9; 1. 2, 14, 15; 18. 4, 5;

22. 12, 16. La. 3. 3, 7, 9.

23. Or, all the day.

24. See ver. 9. Job 10.

21, 22.

## PSALM LXXXIX.

B.C. cir. 1021.

1 Ki. 1. 21. 1 Ch. 6.

44: 25, 3; or 2, 6.

1 Or, A psalm for Ethan the Ezrahite, to give instruction.

2 Ps. 101. 1; 86. 12, 13;

22: 25; 40. 9, 10; 145. 5;

217. 7-9. Ep. 2. 4, 7.

3 Heb. to generation and generation.

So ver. 4.

4 The main object of this psalm is to declare the promises made to David regarding the perpetuity of his throne and kingdom. The promise had a double reference—typical and real. David's line and throne and kingdom were to continue until in the person and work and reign of our Lord, David's great Son, the typical merged into the real—the temporal into the spiritual.—P.

5 Ne. 1. 5. Da. 9. 4. Ps.

103. 17; 23. 6; 35. 1; 119.

89. 90. Ro. 5. 21. Nu. 23.

19. He. 6. 18.

6 2 Sa. 7. 11-16. Ps.

40. 6, 8. 18. 13. 10-12. 12.

7. 49. 6, 8. Mat. 3. 15.

Lu. 24. 26.

7 2 Sa. 16. 13. Eze. 34.

23. 24. Ho. 3. 5. Is. 49. 3.

Phi. 2. 7, 8.

8 ver. 29, 36. 2 Sa. 7.

16. Ps. 20. 3; 31. 15. 53. 10.

12. He. 1. 13. Lu. 1. 34.

33. Phi. 2. 7-11.

4 See note on Ps. 3.

5 Ps. 19. 1; 47. 5-7.

Re. 5. 9-14; 7. 10-12.

Lu. 2. 14.

6 Ps. 35. 10; 71. 10; 73.

25; 80. 6; 113. 5. Ex. 15.

11.

7 Ps. 76. 11, 12. Phi. 2.

10. 11. Re. 15. 3, 4.

8 This title evidently belongs to Christ, as will be seen on comparing Is. 6. 3 with Jn. 12. 41.

A portion of evidence for his Godhead, which the perverse ingenuity of men has not been able to gainsay, while yet they resist the testimony of the Holy Ghost.—C.

9 ver. 6. Ps. 147. 5. Je.

32. 17. La. 3. 23. Nu. 23.

19. 4. Sa. 2. 1; 15. 29. Tit.

1. 2.

10 Job 38. 11. Mar. 4.

39. 41. Ps. 29. 10; 75. 7; 66.

9. 9; 3. 4; 107. 28.

Mat. 8. 20; 14. 32. Na. 1.

4.

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B.C. cir. 1021.

Ju. 4. 8, 12. De. 3. 8.

9 Jos. 12. 1.

10 Tabor, an isolated mountain situated in the east of Esdraelon, is described as a mile in elevation, with a plain at the top 3000 paces in circumference. It is still a scene of great beauty and magnificence, with many ruins.—C.

11 Hermon. This mountain is commonly distinguished from the Hermon mentioned, De. 3. 8, 9; but for this distinction there appears no sufficient authority. See Robinson's Palestine, vol. iii. p. 171.

12 Ps. 65. 12, 13. Is. 35. 2.

13 Heb. with might, Ge. 17. 1;

18. 14. Da. 4. 34, 35.

19 Ps. 97. 4; 45. 6, 7. Je.

12. 1. De. 32. 4.

20 Or, establish-

ment, Is. 16. 5. Pr. 16. 12.

21 Ps. 85. 13; 61. 7. Mt. 7.

22 Nu. 10. 6, 10. Le. 25.

9. 1 Th. 5. 2, 13. Tit. 2.

11-14. Ro. 1. 16; 10. 18.

Ps. 66. 6.

23 Is. 2. 5. Ps. 80. 3, 7.

19. Nu. 6. 20.

24 That is, 'in the light of the knowledge of the glory of God in the face of Jesus Christ,' 2 Co. 4.

6.—C.

25 Ps. 20. 5, 7; 44. 4-8. 2

Co. 2. 14. Lu. 1. 47. Phil.

4. 4.

26 1 Co. 130. Ro. 3. 24-26;

5. 1-5, 15-21. 2 Co. 5.

21. Ep. 2. 4-7.

27 Ps. 26. 8. Phil. 4. 13.

28 12.

29 ver. 24. Is. 63. 7. Ro.

5. 21. Ps. 132. 17.

30 De. 33. 27-29. Ps.

74. 1, 12. Is. 33. 22.

31 Or, our shield is of the LORD, and

the Holy One of Israel.

Ps. 47. 9. Is. 9. 6, 7.

32 In the latter clause of ver. 18 and the whole of ver. 18 the grammar demonstrates that the church speaks her confidence and obedience.—C.

33 Is. 9. 6; 42. 1. He. 7.

25; 1. 18. Is. 1. 12, 13.

34 1 Sa. 15. 1, 12, 13.

35 1 Pe. 2. 20. Pr. 8. 23. Je. 30.

21. Is. 61. 1-3. Ps. 45. 7.

Jn. 4. 4.

36 See note on ver. 3.

37 C.

38 Ps. 18. 39, 39; 8. 8;

39. 15. Is. 44. 10.

39 2 Sa. 7. 8-10. Mat.

4. 1-10. He. 2. 14. Jn. 14.

30.

40 2 Sa. xv. xx. 2 Th.

2. 3. 8. Re. xi. xx.

41 2 Sa. 3. 1; v. viii. x.

xviii. xx. Ps. 110. 1, 5, 6.

Re. viii. xii. xiii.

42 Ps. 67. 7. ver. 28, 33.

43 Ps. 21. 3-7; 132. 17.

18. Jn. 17. 2.

44 2 Sa. viii. x. Ps. 72.

8. 11; 22. 27-31; 66. 4. Is.

49. 12; 54. 5.

45 Mat. 26. 39, 42. Ps.

22. 1. 2. He. 5. 7, with Is.

42. 1; 49. 8; 50. 7.

46 He. 1. 2, 6. Ro. 8. 29.

Col. 1. 15, 16. 18. Nu. 24.

7. Re. 19. 16; 21. 1.

47 David as a king never attained to this extent of dominion or supremacy; it is true of Messiah and not of another.—C.

48 2 Sa. 7. 15; 23. 5. Is.

55. 35. 4. Je. 30. 21.

49 ver. 4. 30. Is. 44. 5, 6;

50. 21; 0. 7. Ps. 45. 6. Da.

2. 44. Lu. 1. 33. Je. 33. 20,

21. xvii. with 31. 35. 36.

De. 11. 21.

50 The throne of David in Jerusalem is ruined, deserted, and desecrated—the throne of his Son abideth for ever in glory.—C.

51 Je. 9. 13-16. 2 Sa. 7.

created them: 'Tabor<sup>1</sup> and Hermon<sup>1</sup> shall rejoice in thy name.

13 Thou hast a mighty arm:<sup>2</sup> strong is thy hand, and high is thy right hand.

14 Justice<sup>1</sup> and judgment are the 'habitation of thy throne; mercy and truth shall 'go before thy face.

15 Blessed is the people that know the 'joyful sound: 'they shall walk, O LORD, in the light of thy countenance.<sup>4</sup>

16 In<sup>1</sup> thy name shall they rejoice all the day; and 'in thy righteousness shall they be exalted.

17 For 'thou art the glory of their strength; and 'in thy favour our horn shall be exalted.

18 For<sup>1</sup> the LORD is our defence; and the Holy One of Israel is our 'King.<sup>6</sup>

19 Then thou spakest in vision to thy Holy One, and saidst, 'I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 I<sup>1</sup> have found David<sup>7</sup> my servant; with my holy oil have I anointed him:

21 With<sup>1</sup> whom my hand shall be established; mine arm also shall strengthen him.

22 The<sup>1</sup> enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And<sup>1</sup> I will beat down his foes before his face, and plague them that hate him.

24 But<sup>1</sup> my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He<sup>1</sup> shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27 Also I will make him my 'first-born, higher than the kings of the earth.<sup>8</sup>

28 My<sup>1</sup> mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His<sup>1</sup> seed also will I make to endure for ever, and his throne as the days of heaven.<sup>9</sup>

30 If<sup>1</sup> his children forsake my law, and walk not in my judgments;

31 If they break my statutes,<sup>1</sup> and keep not my commandments;

32 Then<sup>1</sup> will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless<sup>1</sup> my loving-kindness will I not utterly take from him,<sup>2</sup> nor suffer my faithfulness to fail.<sup>3</sup>



**S**TAIRWAY TO TOWER OF CASTLE—NEAR THE PLACE WHERE CHRIST WAS TRANSFIGURED. [Psalms, lxxxix:12.]—"The North and the South thou hast created them: Tabor and Hermon shall rejoice in thy name." This is a view of the stairway to the tower of Subeibeh castle. It stands three miles from Caesarea Philippi, and about one thousand feet higher than this town. It is in sight of Mount Hermon, where the Lord Jesus Christ was transfigured in the

presence of Peter, James and John. We are looking toward the North. This castle figured largely in the wars of the Saracenes of Damascus against the Templars of Jerusalem. As it commands the passage from the Huleh to the plains of the Jordan over Hermon to Damascus and the East, it must have been a place of importance at least during those troublous times when such passes were dominated by a frowning castle.

34 My<sup>a</sup> covenant will I not break, nor alter the thing *that* is gone out of my lips.

35 Once<sup>a</sup> have I sworn <sup>a</sup>by my holiness that I will not lie<sup>a</sup> unto David.<sup>5</sup>

36 His<sup>a</sup> seed shall endure for ever, and his throne as the sun before me.<sup>6</sup>

37 It<sup>a</sup> shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But<sup>a</sup> thou hast cast off and abhorred; thou hast been wroth with thine anointed.<sup>7</sup>

39 Thou<sup>b</sup> hast made void the covenant of thy servant; thou hast profaned his crown, *by* casting it to the ground.

40 Thou<sup>c</sup> hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All<sup>a</sup> that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou<sup>c</sup> hast made his glory<sup>8</sup> to cease, and cast his throne down to the ground.

45 The<sup>c</sup> days of his youth hast thou shortened; thou hast covered him with shame. Selah.

46 How<sup>b</sup> long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember<sup>b</sup> how short my time is: wherefore hast thou made all men in vain?

48 What<sup>a</sup> man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, <sup>a</sup>where *are* thy former loving-kindnesses, *which* thou 'swarest unto David in thy truth?

50 Remember, LORD, <sup>a</sup>the reproach of thy

A.M. cir. 2983.  
B.C. cir. 1021.

<sup>a</sup> Je. 33.20. Mal. 3.6.  
Ja. 1.17. Ro. 11.29. 2Sa. 23.5.

<sup>b</sup> He. 6.17, 18. Ps. 110. 4. ver. 4.

<sup>c</sup> Am. 4.2. 8. 7.

<sup>d</sup> Heb. *of I lie*.

<sup>e</sup> See note on ver. 3.

<sup>f</sup> 2Sa. 7.16. Ps. 22.30.  
102.28; 72.16, 17. Lu. 1. 33. Ju. 12. 34.

<sup>g</sup> See note on ver. 27, 29.—C.

<sup>h</sup> Je. 31.35, 36; 33. 20-22. Ge. 9.13.

<sup>i</sup> Ch. 28.9. Ps. 61.10.  
Ho. 9.17. Job 30.1. Is. 53.2-10. 2Sa. xv. xx. 1.

<sup>j</sup> Ki. xii. xiv. 2Ch. xxi. xxviii. Ze. 13. 1. Ac. 1. 4.

<sup>k</sup> 2Re. 6.4, 11; 12.4, 17.

<sup>l</sup> By comparing ver. 38 with 47 and 50, it will be seen that Messiah is described speaking first in the days of his humiliation, and then in the days of his waiting, while he is opposed by 'principalities and powers' both of the visible and invisible worlds—when his glory is obscured, his headship over all things to the church 'rejected'—when he is 'crucified afresh' by the sins of his nominal followers, and by their ungodly conversation put to an open shame. He. 6.6.—C.

<sup>m</sup> Ki. xii. 2Sa. xv. with 7.16. ver. 4. 29, 30. La. 5.16.

<sup>n</sup> Ps. 80.12; 78. 61, 62. Is. 5.5.6. Ac. 2.23; 4. 27. 28, 31. 4. 9. 5.

<sup>o</sup> Ps. 90.12. 44. 9-12. Ch. x. xii. xxi. xxviii. xxxiii. xxxvii. De. 28.25. 31. Le. 26. 15-39. Re. vi. viii. xiii. 2 Th. 2.3-12.

<sup>p</sup> 2Sa. xv. 2Ch. i. Is. 53. 1-10. Mat. xxvi. xxviii. He. 10.32-34.

<sup>q</sup> Heb. *brightness*.

<sup>r</sup> 2Sa. xv. xvi. 1Ki. xii. Da. 9.26. Is. 53.8, 52. 14; 50.6. 2 Ti. 3.11, 12.

<sup>s</sup> Ps. 13.1; 79.5; 85.5; 78.63. Is. 45.15. De. 32. 22. Na. 1.6.

<sup>t</sup> Ps. 39. 5; 6; 119. 84; 144.4. Job 7.6, 7; 9.25; 20.9. Ja. 1.10. 2.14.

<sup>u</sup> Job 39. 24. Ps. 49. 7. 9. Ec. 12.7. He. 9.27.

<sup>v</sup> Is. 63.11, 15. Ps. 77. 7-9.

<sup>w</sup> Ver. 35. 2Sa. 7.15; 23. 5. Is. 55.3. Ps. 113.12.

<sup>x</sup> Ps. 44. 14-16; 69. 9. 12; 20; 22. 6, 7. Mat. 12. 24; 27.63.

A.M. cir. 2983.  
B.C. cir. 1021.

<sup>y</sup> Ps. 74.22. Ac. 4.41. 1 Co. 4.12. He. 10. 33; 11.30. 1 Pe. 4.14.

<sup>z</sup> Calling him the friend of publicans and sinners, a wine-bibber, a glutton, a madman, a raiser of sedition, devil-aided, and a blasphemer.—C.

<sup>aa</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ab</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ac</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ad</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ae</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>af</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ag</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ah</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ai</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>aj</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ak</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>al</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>am</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>an</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ao</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ap</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>aq</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ar</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>as</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>at</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>au</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>av</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>aw</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ax</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ay</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>az</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>ba</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bb</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bc</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

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<sup>bg</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bh</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bi</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bj</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bk</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bl</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

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<sup>bn</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bo</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bp</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bq</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>br</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

<sup>bs</sup> Hab. 3. 17-19. Ps. 47. 1; 72. 16, 19; 100.48. Ec. 3.12. 1 Ti. 1.17. Re. 4.11; 5.12, 13; 7.12. Ne. 9. 5. 1 Ch. 29.10-13.

servants; *how* I do bear in my bosom *the* reproach of all the mighty people;

51 Wherewith<sup>c</sup> thine enemies have reproached,<sup>9</sup> O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed<sup>p</sup> be the LORD for evermore. Amen, and amen.

## PSALM XC.

1 The psalmist declareth God's providence over Israel, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A prayer of Moses<sup>1</sup> the <sup>a</sup>man of God.

LORD, thou hast been our <sup>b</sup>dwelling-place<sup>a</sup> in all generations.<sup>3</sup>

2 Before<sup>c</sup> the mountains were brought forth, or ever thou hadst formed the earth and the world, <sup>a</sup>even from everlasting to everlasting, thou art God.

3 Thou<sup>c</sup> turnest man to destruction; and sayest, Return, ye children of men.

4 For<sup>a</sup> a thousand years in thy sight *are* but as yesterday when it is past,<sup>4</sup> and *as* a watch in the night.

5 Thou<sup>b</sup> carriest them away as with a flood; <sup>a</sup>they are *as* a sleep: in the morning *they are* like grass *which* groweth <sup>up</sup>.<sup>6</sup>

6 In<sup>k</sup> the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For<sup>b</sup> we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou<sup>a</sup> hast set our iniquities before thee, our secret <sup>sins</sup> in the light of thy countenance.

9 For all our days are passed away<sup>7</sup> in <sup>a</sup>thy wrath: we spend our years as a <sup>a</sup>tale<sup>9</sup> *that is told*.

10 The days of our years *are* threescore years and ten;<sup>1</sup> and if by reason of strength *they be* fourscore years,<sup>2</sup> yet *is* their strength labour and sorrow: for <sup>a</sup>it is soon cut off, and we fly away.

and earth by the rolling tides; measuring out the months of the life of man, and the returns of God's solemn festivals; and 'ruling the night,' as a 'faithful witness in heaven,' that though the sun be withdrawn for a time, his beams are not extinguished. In all which respects, the moon is a beautiful emblem of the covenant grace of God. Some interpret it of the rainbow, but there is no necessity for such straining. C.

REFLECTIONS.—Glorious is that promise of grace which JEHOVAH has made in Jesus Christ as the Head and Representative of all believers. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. How infinite are the greatness and majesty of our loving God! How unbounded his strength! No unruly elements in nature, nor outrageous nations of men, can control it. His dominion extends to all parts and ends of the earth; and in a powerful, steady, judicious, righteous, and merciful manner, he conducts his whole providential work, but

church, from Satan, from Jews, from heathens, from the wicked: and how terrible the Almighty's displeasure! To be under it for ever constitutes hell. How short, how uncertain, are our days on earth! If through Jesus, as our risen life and quickening Head, we do not live to God's glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense of God's love, even though it be secured in the gracious promise. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

PSALM XC. Title. This is one of the most remarkable, and, in some respects, one of the most beautiful, psalms in the whole book. It has been called the funeral hymn of the world. Human frailty is brought out in it with equal vividness and pathos; but it is brought out in such a way that it teaches man humble resignation rather than blank despair. It teaches the

it not more natural to understand the word *return* of the 'return of the spirit to God who gave it;' or of the resurrection, in which the body of his children, though 'sown in dishonour, is raised in glory?' C.

Ver. 11. *Power of thine anger.* None, in this life, can fully estimate the awful torment of 'the worm that dieth not, and the fire that is not quenched.'—'Yet who regardeth the power of thine anger, or thy wrath with reverence becoming thee?' (*Boothroyd*).

Ver. 16. Thy work of creation—thy work of providence—thy work of grace. Of the first, the natural man seeth but little; of the second, less; of the third, nothing; for, spiritual things must be spiritually discerned; and the 'pure in heart,' those renewed by the Holy Spirit, 'shall (alone) see God.' C.

REFLECTIONS.—Happy are they who, amidst a transitory and perishing world, have the eternal God for their ALL IN ALL. Wise is his dominion over mankind and unsearchable his duration. But weak and short-lived are men. And it is madness to seek satisfaction and happiness in things so fleeting and



11 Who<sup>r</sup> knoweth the power of thine anger? even according to thy fear, *so is thy wrath.*<sup>2</sup>

12 So<sup>r</sup> teach *us* to number our days, that we may apply<sup>3</sup> *our* hearts unto wisdom.

13 Return,<sup>4</sup> O LORD, how long? and let it repent thee concerning thy servants.<sup>4</sup>

14 O<sup>r</sup> satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let<sup>r</sup> thy work appear unto thy servants, and thy glory unto their children.

17 And<sup>r</sup> let the beauty of the LORD our God be upon us: and <sup>r</sup>establish thou the work of our hands upon us; yea, the work of our hands establish thou it.<sup>5</sup>

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

**H**E that<sup>a</sup> dwelleth in the secret place of the most High shall abide<sup>1</sup> under the shadow of the Almighty.<sup>2</sup>

2 I will say of the LORD, <sup>b</sup>*He is my refuge and my fortress: my God; in him will I trust.*

3 Surely<sup>d</sup> he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He<sup>r</sup> shall cover thee with his feathers, and under his wings shalt thou trust: *his truth shall be thy shield and buckler.*

5 Thou<sup>b</sup> shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for <sup>c</sup>the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only<sup>k</sup> with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because <sup>h</sup>thou hast made the LORD *which is* n.y. refuge, *even* the most High, thy habitation;

A.M. cir. 2514.  
B.C. cir. 1490.

1 Ps. 75. 7. Job. 9. 13.  
Is. 33. 14. Ec. 6. 10. 17.  
Mal. 3. 2. Na. 1. 2. 6.  
2 For even as thy majesty, so is thy wrath.—P.  
3 Ps. 39. 4. De. 32. 29.  
Ep. 5. 10. 17.  
4 Heb. *cause to come*, Pr. 11. 2. Ti. 3. 15. 16. Lu. 12. 19. 30.  
5 Ps. 6. 4. 80. 14. 106. 45. Je. 12. 15. 31. 20. [occl]  
2. 13. 14. Ze. 1. 16. De. 32. 30. Ho. 11. 8.  
6 Lord, return to us, and be reconciled to thy servants.—Green.  
7 Ps. 93. 3-5. 7. 103. 3-5. 5. 48. 6. 10. 5. 120. 5. 120. 4. 130. 20. 10. 1. 10. 61. 3. 7. 65. 18. 19.  
8 Hab. 3. 2. Eze. 20. 6. Nu. 14. 31. Ps. 105. 42. 44. 135. 12.  
9 Ps. 110. 3. 80. 3. 7. 19.  
10 Job. 22. 28. Pr. 16. 3. 15. 26. 12. Ps. 138. 8. 68. 28. Phil. 1. 6. 2. 13. 1 Pe. 5. 10. 2. Th. 2. 16. 17. 3. 2. Co. 1. 21.  
11 If Moses was the author, then 'the work' he was so intensely desirous of accomplishing was the leading of Israel to the Land of Promise.—P.

A.M. cir. 2588.  
B.C. cir. 1516.

1 ver. 1. Pr. 1. 31. 12. 21. 3. 31. Ps. 121. 0. 7. 46. 1-4. xxxvii. Ro. 8. 28.  
2 Ec. 2. 12. 10. 12. Ps. 34. 7. Mat. 4. 6. Lu. 4. 10. He. 1. 14.  
3 Is. 40. 4. 63. 9. Pr. 3. 1. Job. 5. 23. Ps. 37. 24. 64. 18.  
4 Da. 6. 22. Mar. 16. 18. Ro. 10. 20.  
5 Or, *sign*.  
6 Is. 3. 10. Ps. 119. 165. Ro. 2. 7. 10. Pr. 1. 31.  
7 Phil. 2. 9-11. Ps. 89. 16. 7. 9. 10. 15. 33. 10.  
8 From ver. 14. to the end, the Father proclaims his exaltation of the Son, who now waiteth till all his enemies shall be put under his feet, and the last, which is death, shall be destroyed.—C.  
9 The name is the revelation of the attributes or nature of God, chiefly in relation to man. See note on Ex. 34. 6. also Mat. 11. 27. Jn. 10. 15.  
10 Ps. 50. 15. 18. 6. 34. 5. 6. 65. 2. Is. 59. 0. 05. 24. 1. Jn. 3. 14. 15. Jn. 15. 7.  
11 Is. 45. 4. 2. 24. 10. 46. 4. 2. Co. 1. 4. 10. 1 Sa. 2. 30. Ps. 28. 9.  
12 Pr. 3. 22. 4. Ge. 15. 15. Job. 5. 22. Is. 65. 20.  
13 Heb. *length of days*.  
14 Ps. 20. 23. 16. 11. Is. 45. 17. 1. Jn. 3. 2.

Ver. 1. Pr. 1. 31. 12. 21. 3. 31. Ps. 121. 0. 7. 46. 1-4. xxxvii. Ro. 8. 28.

10 There<sup>n</sup> shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For<sup>o</sup> he shall give his angels charge over thee, to keep thee in all thy ways.

12 They<sup>p</sup> shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou<sup>q</sup> shalt tread upon the lion and adder:<sup>3</sup> the young lion and the dragon shalt thou trample under feet.

14 Because<sup>r</sup> he hath set his love upon me, therefore will I deliver him: <sup>s</sup>I will set him on high,<sup>4</sup> because he hath known my name.<sup>5</sup>

15 He<sup>t</sup> shall call upon me, and I will answer him: <sup>t</sup>*I will be* with him in trouble; I will deliver him, and honour him.

16 With<sup>u</sup> long life<sup>6</sup> will I satisfy him, and <sup>u</sup>show him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly. A psalm or song for the sabbath-day.

**I**T is<sup>a</sup> a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To<sup>b</sup> show forth thy loving-kindness in the morning, and thy faithfulness every night,<sup>1</sup>

3 Upon<sup>c</sup> an instrument of ten strings, and upon the psaltery; <sup>2</sup>upon the harp with a solemn sound.<sup>3</sup>

4 For thou, LORD, <sup>4</sup>hast made me glad through thy work:<sup>4</sup> I will triumph in the works of thy hands.

5 O LORD, <sup>5</sup>how great are thy works! *and* thy thoughts are very deep.

6 A<sup>6</sup> brutish man knoweth not; neither doth a fool <sup>6</sup>understand this.

7 When<sup>d</sup> the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be <sup>7</sup>destroyed for ever:

8 But thou, LORD, <sup>8</sup>art <sup>k</sup>most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, <sup>9</sup>thine enemies shall perish; all the workers of iniquity shall be scattered.

cedar—great and incorruptible. These characters meet in one, but are from him transfused to many. C.

REFLECTIONS.—Whatever our engagements be, we are bound at least to begin and end every day with prayer and praise. And they who have lively experience of God's love and faithfulness, will delight in daily showing forth his salvation. None but such as are ignorant or wicked will disregard his work of creation or providence; and much less that of redemption—but short-lived is the flourishing of wicked men, and dreadful the misery in which it issues; and yet this misery is the legitimate outcome of sin against God! But pleasant and profitable to themselves and others

their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and that he may herein be glorified, not only in them, but also in their posterity after them.

PSALM XCI. Ver. 1. Secret place. In the bosom of the Father, where the Son was in glory 'before the foundation of the world'—our only conception of eternity (see Jn. 1. 18; and 17. 5; 1 Jn. 1. 2); for he that was before creation was, must have been eternal. C.

Ver. 2. I will say. That the speaker is Christ, his own tacit acknowledgment (Mat. 4. 6, compared with ver. 11, 12) undeniably demonstrates. The amended translation of Lwth, instead of 'I will say,' gives 'who saith,' which seems more natural. C.

tended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all people who make God their refuge and delightful habitation, who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from and victorious over the devil, that fowler, dragon, and lion of hell, JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests

Ver. 3. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. The speaker is Christ, his own tacit acknowledgment (Mat. 4. 6, compared with ver. 11, 12) undeniably demonstrates. The amended translation of Lwth, instead of 'I will say,' gives 'who saith,' which seems more natural. C.



10 But<sup>a</sup> my horn shalt thou exalt like the horn of an unicorn:<sup>5</sup> I shall be anointed with fresh oil.

11 Mine<sup>e</sup> eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me.<sup>6</sup>

12 The<sup>a</sup> righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that be planted<sup>7</sup> in the house of the LORD shall flourish in the courts of our God.

14 They<sup>e</sup> shall still bring forth fruit in old age; they shall be fat and flourishing.<sup>8</sup>

15 To show that the LORD is upright; he is my rock, and there is no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD<sup>a</sup> reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy<sup>e</sup> throne is established of old:<sup>1</sup> thou art<sup>b</sup> from everlasting.

3 The<sup>b</sup> floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The<sup>c</sup> LORD on high is mightier than the noise of many waters,<sup>2</sup> yea, than the mighty waves of the sea.

5 Thy<sup>d</sup> testimonies are very sure: holiness becometh thine house, O LORD, for ever.<sup>3</sup>

PSALM XCIV.

1 The psalmist, calling for justice, complaineth of tyranny and impiety. 8 He sheweth God's providence; 12 and teacheth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth;<sup>1</sup> O God, to whom vengeance belongeth, show thyself.<sup>2</sup>

2 Lift<sup>a</sup> up thyself, thou Judge of the earth: render<sup>c</sup> a reward to the proud.<sup>3</sup>

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They<sup>a</sup> break in pieces thy people, O LORD, and afflict thine heritage:

6 They slay the widow and the stranger, and murder the fatherless:

A.M. cir. 9559.  
B.C. cir. 1045.

<sup>a</sup> Ps. 57, 101, 132, 171.  
<sup>b</sup> Of any animal specifically meant, nothing is known. The real meaning is, "My power with thou exalt as a sole and supreme ruler." And as the head is alone in the body, so is Christ in his church.

<sup>c</sup> 2 Co. 1.21, 1 Ja. 2.20.  
<sup>d</sup> Ps. 23, 5 Job 29.6.  
<sup>e</sup> Ps. 52, 54, 7, 58, 10, 91, 8, 112, 8, 37, 34, Job 22, 19, Mal. 3, 5. Re. 19, 1, 2.

<sup>f</sup> Literally, "Of mine enemies mine eyes shall see; of those that rise up against me mine ears shall hear." It is a prophecy rather than a prayer.—P.

<sup>g</sup> 15, 55, 22, 41, 10, 55, 126, 3, Ca. 7, 8, Ps. 52, 8, Ho. 14, 5, 8, Re. 7, 9, 7, Ps. 1, 3, 15, 60, 21, Eze. 47, 12, Ro. 6, 4, 5, 11, 17, 2, Fe. 1, 18.

<sup>h</sup> Those trees that are planted in the house and courts of God, represent those children that, having been received into his house by the "Spirit of adoption," frequent his courts for the purposes of worship.—C.  
<sup>i</sup> Job 17, 9, Pr. 4, 18, 15, 44, 3, 4, 17, 31, 12, 12, Heb. green, Eze. 47, 12.  
<sup>j</sup> Ps. 25, 8, De. 32, 4, Ro. 9, 14, 2, Ti. 4, 8, He. 6, 10, 2, Th. 1, 6, 7, Zep. 3, 5.

PSALM XCIII.  
<sup>a</sup> Ps. 96, 10, 102, 1, 99, 1, 15, 52, 7, Re. 11, 15, 17, 19, 6.  
<sup>b</sup> Job 40, 10, Ps. 104, 196, 6, 7, 9.  
<sup>c</sup> Ps. 65, 6, Is. 11, 5, with 8, 9.  
<sup>d</sup> Ps. 96, 10, 102, 28, 125, 1, Mat. 10, 18, He. 6, 51, 8.  
<sup>e</sup> Ps. 45, 6, 9, 4, 20, 36, 1, Heb. from them.  
<sup>f</sup> Ps. 90, 2, Pr. 8, 23, Mi. 5, 2, 1, Ti. 1, 17, 15, 16, 1, Ps. 18, 4, 9, 1, 2, 1, 3, Ac. 1, 9, vii, &c. Re. 1, vii, xii, with Je. 46, 7, 15, 17, 12, 13, 1, Ps. 89, 9, 20, 106, 5, 7, 2, 4, 5, 110, 5, 6, Col. 2, 15, Re. 17, 14.

<sup>g</sup> These are the emblems of the opposition which a world "unstable as water," yet furious in its storms of passion, is continually presenting to Christ and his kingdom, Re. 17, 15, 16, 17, 18, Mat. 5, 18, 1, Eze. 43, 12, 2, 14, 20, 21, Re. 21, 27, 15, 60, 21, He. 12, 14.  
<sup>h</sup> Heb. to length of days, Ps. 23, 6.

PSALM XCIV.  
B.C. cir. 1057.  
<sup>a</sup> Heb. God of re. venger, De. 32, 35, Na. 1, 2, 6, Ro. 12, 19.  
<sup>b</sup> Heb. shine forth, Ps. 80, 1.  
<sup>c</sup> Ps. 7, 5, 68, 1, 44, 26, 74, 22, 15, 33, 10.  
<sup>d</sup> Ge. 18, 25, Ps. 60, 5, 1, Job 40, 11, 12, 15, 2, 11, 12, 17, 35, 4.  
<sup>e</sup> Ps. 13, 2, Job 20, 5, Je. 12, 1, 2.  
<sup>f</sup> Ps. 31, 18, 71, 8, 9, Jude 15, 18, 37, 23, 24, Job 21, 14, 15, 34, 37.  
<sup>g</sup> Ps. 10, 8, 14, 53, 4, 58, 2, 1, xiv, 12, xix, 1, 80, 13, 124, 2, 3, 129, 1, 2, Mi. 1, 3, 2, 3, Je. 22, 16, 17, Eze. 22, 7.

<sup>h</sup> This verse is explanatory of the first.

A.M. cir. 9647.  
B.C. cir. 1057.

Vengeance is not to be interpreted in the ordinary sense. God is appealed to as a Judge, who could fully investigate crime, and righteously punish the criminal.—P.

<sup>a</sup> Ps. 10, 11, 13, 59, 7, Eze. 8, 12, 9, 15, 29, 15, Je. 23, 23, 24.  
<sup>b</sup> Insult to the Majesty of Heaven is added to oppression and cruelty. Such double wickedness could not be tolerated by a just ruler.—P.

<sup>c</sup> Ps. 92, 6, 50, 22, 15, 27, 11, 1, Co. 2, 14, De. 32, 29, Je. 2, 8, Ro. 3, 11.

<sup>d</sup> This appeal is to those, among God's people, who do not rightly read or interpret the providence of God in the infliction of judgments: a lesson which the Jew has not been able to learn during the continued chastisements of 1800 years.—C.

<sup>e</sup> Ex. 4, 1, Pr. 20, 12, Je. 32, 17, Ps. 147, 5, He. 4, 13, Re. 2, 23.  
<sup>f</sup> Eze. 39, 21, Hab. 3, 12, Ge. vii, xiv, xix, Ex. vii, xiv, Jos. vi, xii, Ju. iii, iv, vii, xi, &c. Am. 3, 7, Pr. 2, 6, Job 32, 8, 35, 11.

<sup>g</sup> 1 Co. 3, 19, 30, 1, 21, Ro. 12, 22.  
<sup>h</sup> Job 5, 17, 18, 33, 16, 24, He. 12, 5, 11, 1, Co. 11, 32, 15, 27, 9, Pr. 3, 11, 12, Ps. 19, 10, 7, 1.

<sup>i</sup> Blessed is the man—  
the man Christ Jesus, to whom alone this description originally and absolutely applies. All others blessed in afflictions, are only blessed through him.—C.  
<sup>j</sup> Hab. 3, 16, 15, 65, 12, 10, 2, Co. 4, 17, 18, 2, Th. 1, 6, 9.

<sup>k</sup> 1 Sa. 12, 22, Ro. 11, 1, 2, 12, Ps. 37, 28, He. 13, 5, Je. 32, 39, 40, 15, 49, 15, 44, 2, Eze. 39, 29, 7, De. 32, 35, 38, Job 35, 14, Ps. 125, 3.  
<sup>l</sup> Heb. shall be after 26, Re. 15, 3, 4, Mat. 5, 48, 1, Pe. 1, 15, 5, 15, 5, 15, 15, 10, 4, 1, 2, 4, 16, 17, 2, Co. 1, 10, 12, 9, 12.

<sup>m</sup> Or, quickly, Ps. 143, 7, 13, 3, 3.  
<sup>n</sup> Ps. 38, 16, 102, 13, 121, 3, 15, 46, 4, Job 35, 14.  
<sup>o</sup> Ps. 61, 2, 83, 5, 6, Hab. 3, 16, 18, 2, Co. 1, 3, 4, 7, 5, 1, Job 34, 17, 19, Ps. 5, 4, 6, 2, Co. 6, 14.  
<sup>p</sup> Is. 10, 1, Ps. 58, 2, Mi. 6, 6, Da. 6, 7, 3, 6, 2, Pr. 1, 11, 10, Mat. 27, 1, Da. 6, 6, Ps. 2, 3, 58, 2, ver. 4, 6.

<sup>q</sup> This verse describes the combination of Jews and Gentiles against Christ—none else was righteous—no other was innocent.—C.  
<sup>r</sup> Ps. 7, 10, 57, 2, 59, 9, 10, 71, 91, 1, 4, 9, 2, Co. 1, 10, 10.  
<sup>s</sup> Ps. 7, 16, 9, 16, 17, 55, 23, Pr. 5, 22, Eze. 18, 4, Ro. 8, 9, 2, Th. 1, 10, 10, 10, 10.

PSALM XCV.  
B.C. cir. 1045.  
<sup>a</sup> Ps. 100, 1, 101, 1, 34, 21, 48, 1, 14, 150, 1, 6, Ep. 5, 19, Zec. 8, 21, Col. 3, 10, 10.  
<sup>b</sup> 2 Sa. 22, 47, 1, Co. 10, 1, Ps. 89, 26.  
<sup>c</sup> Heb. prevent his face, Ps. 24, 6, 100, 2, 4.

7 Yet<sup>a</sup> they say, The LORD shall not see neither shall the God of Jacob regard it.<sup>4</sup>

8 Understand, ye brutish among the people; and, ye fools, when will ye be wise?

9 He<sup>a</sup> that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not be correct? he that teacheth man knowledge, shall not he know?

11 The<sup>a</sup> LORD knoweth the thoughts of man, that they are vanity.

12 Blessed<sup>e</sup> is the man<sup>6</sup> whom thou chastenest, O LORD, and teachest him out of thy law;

13 That<sup>b</sup> thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For<sup>a</sup> the LORD will not cast off his people, neither will he forsake his inheritance:

15 But judgment shall return unto righteousness; and all the upright in heart shall follow it.

16 Who<sup>a</sup> will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 Unless<sup>t</sup> the LORD had been my help, my soul had almost dwelt in silence.

18 When I said, "My foot slippeth; thy mercy, O LORD, held me up.

19 In<sup>e</sup> the multitude of my thoughts within me thy comforts delight my soul.

20 Shall<sup>a</sup> the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They<sup>a</sup> gather themselves together against the soul of the righteous, and condemn the innocent blood.<sup>9</sup>

22 But<sup>a</sup> the LORD is my defence; and my God is the rock of my refuge.

23 And<sup>b</sup> he shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, the LORD our God shall cut them off.

PSALM XCV.

1 An exhortation to praise God for his greatness, 6 and for his goodness, 8 and not to tempt him as did Israel in the wilderness.

O COME, let us sing unto the LORD; let us make a joyful noise to the Rock of our salvation.

2 Let us come before his presence<sup>1</sup> with thanksgiving, and make a joyful noise unto him with psalms.

disquiet those who have Christ, the Lord of all, to be their Father and portion. No troubles need dismay those who are by grace made one with the King eternal. No change of circumstances can affect their

assail the defenceless, and, in its blinded ignorance, to conclude that God will neither see, regard, nor requite! C.  
Ver. 15. Judgment shall return unto righteousness. That is,

issue in their instruction, and in their spiritual or eternal rest and safety, while hardened sinners are

3 For<sup>a</sup> the LORD is a great God, and a great King above all gods.

4 In<sup>a</sup> his<sup>a</sup> hand are the deep places<sup>a</sup> of the earth: the strength of the hills<sup>a</sup> is his also.

5 The sea is his,<sup>a</sup> and he made it; and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD<sup>b</sup> our Maker.

7 For<sup>a</sup> he is our God; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice,

8 Harden<sup>a</sup> not your heart, as in the<sup>a</sup> provocation,<sup>a</sup> and as in the day of temptation in the wilderness;

9 When<sup>a</sup> your fathers tempted me,<sup>a</sup> proved me, and saw my work.

10 Forty<sup>a</sup> years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto<sup>a</sup> whom I swear in my wrath, that they should not enter<sup>a</sup> into my rest.

## PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 10 and to rejoice in his righteous government of the world.

**O** SING<sup>a</sup> unto the LORD a new song:<sup>a</sup> sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare<sup>a</sup> his glory among the heathen, his wonders among all people.

4 For<sup>a</sup> the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For<sup>a</sup> all the gods of the nations are idols: but the LORD made the heavens.

6 Honour<sup>a</sup> and majesty are before him; strength and beauty are in his sanctuary.

7 Give<sup>a</sup> unto the LORD, O ye kindreds of

A.M. cir. 2059.  
B.C. cir. 1045.

c Ps. 96.4; 97.9; 135.5.  
De. 10.17. Tit. 2.13. 1  
Ti. 1.15. Re. 17.14; 19.  
10. Mal. 1.14.  
d Ps. 24.1; 135.6. Je.  
31.37.  
e Heb. in whose.  
f Deep places—the  
very central bases of  
the earth, which he  
shakes at his plea-  
sure.—C.

g Or, the heights of  
the hills, Nu. 23.22.  
h Strength of the  
hills. 'The inaccessi-  
ble summits of the  
mountains.'—Hors-  
ley.

i Heb. whose the  
sea is, Ge. 1.9, 10.  
j Ac. 21.5. Phil. 2.10.  
Ps. 45.11; 89.7. Ex. 4.31.  
1 Ki. 8.54.  
k In. 1.3. Is. 54.5.  
l Ex. 20.7; 19.5, 6. Ps.  
79.13; 100.3.

m Heb. 7.15; 4.7. Pr.  
27.1. Lu. 19.9.  
n Ch. 30.8. He. 3.12,  
13; 11.25.  
o Ex. 17.2; Nu. 14.2,  
22; 27.13; De. 10.16.  
p Heb. contention  
q In the provoca-  
tion, as in Massah.  
In the temptation, as  
in Massah. See Ex.  
17.7.—C.

r Ps. 78.40, 41, 50. 1  
Co. 10.9.  
s Christ, who was  
with the church in  
the wilderness, here  
speaks; him the peo-  
ple tempted, and from  
his rest they were  
excluded, 1 Co. 10.9  
—C.

t Nu. 14.33, 34. De. 1.  
19; 7.24, 45. Ne. 9.19,  
17. Ps. 78.10-41; 105.6-  
29. Ez. 20.5-24.  
u He. 3.11, 17; 4.3, 5.  
9.11.

v Heb. if they en-  
ter.

PSALM XCVI.  
a 1 Ch. 16.23-33. Ps.  
33.3, 47; 136.1-4; 147.3, 5;  
68.3; 98.1; 100.1; 117.1.  
1 See note below.

b Ps. 3.8. Is. 45.17.  
Re. 7.10; 9.19.  
c Ps. 72.18, 19. Mar.  
16.15. Mat. 28.19. Re.  
14.5.

d Ex. 18.11. Ps. 18.3;  
86.13; 35.5; 89.6-8. Je.  
10.10, 16.

e Ps. 115.3-8; 135.5-  
18. Is. 40.18-20; 54.4.  
8-20. Je. 10.1-16. 1 Co.  
8.4-6.

f Ps. 29.2; 104.1; 127.  
4; 133.2.  
g Ps. 29.1; 78.32, 34.  
Re. 5.9-13; 15.3, 4. Lu.  
2.14. Jude 25.

h A new song—'fa-  
mous, excellent.'—  
Gill. But new should  
rather be taken liter-  
ally. For while some  
songs concerning the  
'old things' wax old,  
and are ready, like  
clouds, to vanish  
away, other songs  
are concerning the

## PSALM XCVII.

1 See note on Ps.  
93.1.

A prophecy of  
the dominion of  
Christ over all na-  
tions.—Osterwald.

b Ps. 2.11; 20.1. Is. 24.  
15, 16; 42.10-12; 49.13.  
Re. 1.1.

c Heb. many or  
great isles, Is. 41.1; 42.  
4, 10; 49.1; 54.5; 60.9;  
66.10; 69.2, 11. Mal. 1.  
11. Ps. 72.10.

d Ki. 8.12. 2 Sa. 22.  
12. Re. 10.1. Ps. 65.6-7; 77.  
19.

e See Ps. 89.1, 14; 45.  
6.

f Or, establish-  
ment.

g Da. 7.10. He. 12.29.  
De. 32.22. Ps. 21.9-12;  
50.3. Mal. 4.1. Mat. 22.  
7. Re. 17; viii. ix. xvi.  
xx. 12, 18.

h The Spirit of pro-  
phesy, before whom  
all things here are de-  
scribed, as past events  
that are yet to come.  
See 2 Pe. 3.7-11. Re.  
18.2.—C.

i Ps. 77.18; 104.37;  
144.5, 6.

'new things' which  
God shall yet create,  
and, like the sun, are  
daily renewed, never  
'wax old,' and can  
never be changed.  
See ver. 2.—C.

j Re. 5.9; 7.10, 12; 14.  
7.13.

k Heb. of his  
name.

l Mal. 1.11. Re. 12.1.  
He. 1.15; 10.1, 2, 5.

m Or, in the glo-  
rious sanctuary, Ps.  
29.21; 103.1; 107.  
29; 211.3.

n Ps. 40.6; 103.1; 107.  
29; 211.3.

o Ps. 118.5, 6, 7; Je. 23.5.  
6. Mat. 28.10. Re. 11.15;  
19.6.

p This declaration,  
with what follows  
concerning judg-  
ment, carries this  
psalm forward to the  
period described, Re.  
11.15.—C.

q Ps. 72.3, 7. Is. 9.6, 7;  
60.12. Mt. 5.20; 23.35.  
He. 2.5, 9. Mat. 16.28.  
Lu. 2.14.

r See note on Ps.  
93.1.

s Ps. 45.6; 69.2, 9. Is. 11.  
2-5; 32.1, 10; 42.1. Jn. 5.  
22.

t Ps. 98.7-9; 69.24;  
148.1-14. Re. 12.12; 11.  
17; 15.3, 4; 10.1-7.

u Ps. 147.9, 6; 11.1-5.  
Mat. 23.35. Jn. 16.8, 9.  
Re. 6.2, 16, 17; 19.2, 11;  
20.11-13.

v The repetition of  
the words *he cometh*  
to judgment, accord-  
ing to scriptural cus-  
tom, proves that it is  
high at hand, and  
carries us forward to  
the hour when 'he  
shall come the second  
time, without sin, to  
salvation.'—C.

the people, give unto the LORD glory and strength.

8 Give<sup>a</sup> unto the LORD the glory due unto his name:<sup>a</sup> bring<sup>a</sup> an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness;<sup>a</sup> fear before him, all the earth.

10 Say among the heathen that the LORD reigneth:<sup>a</sup> the world also shall be established that it shall not be moved:<sup>a</sup> he shall judge the people righteously.

11 Let<sup>a</sup> the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh,<sup>a</sup> for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

## PSALM XCVII.

1 The majesty of God's kingdom. 8 The church rejoiceth at God's judgments against idolaters. 10 An exhortation to godliness and joy in the Lord.

**T**HE LORD<sup>a</sup> reigneth;<sup>a</sup> let the earth rejoice; let the multitude of isles<sup>a</sup> be glad thereof.

2 Clouds<sup>a</sup> and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A<sup>a</sup> fire<sup>a</sup> goeth before him, and burneth up his enemies round about.

4 His<sup>a</sup> lightnings enlightened the world; the earth saw, and trembled.

5 The<sup>a</sup> hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The<sup>a</sup> heavens declare his righteousness, and all the people see his glory.

7 Confounded<sup>a</sup> be all they that serve graven

Idols. 5. Mi. 1.4. Na. 1.5. Hab. 3.4-6.

J. Ps. 19.1; 50.6; 98.3. Is. 45.8. Nu. 14.21. Mat. 25.31.

Ps. 24.1. Is. 66.1; 54.5. Da. 7.14.

Ex. 20.4. Le. 20.1. De. 5.8. Re. 14.9, 10.

ment of worship by many churches sadly neglected, or most imperfectly attempted—and a duty and privilege to which many professing Christians consider themselves in no wise obligated. In addition, however, to this, and similar calls of the Spirit, the example of Christ on earth, and of saints in heaven, demands the universal voice of the church to engage in the praises of Jehovah.

Ver. 3. The heathen worshipped false gods; the Jews also were addicted to idolatry. One great object of this noble song of praise is to celebrate the praises of the one only exalted God of heaven and earth. He is called by his peculiar and incommunicable name JEHOVAH. By it he made himself known to Moses and the whole Jewish nation. By it he was distinguished from all false deities. Hence in this verse the psalmist says:—'For JEHOVAH is a great God, and a great King over all gods.' P.

REFLECTIONS.—God richly deserves our highest and most cordial praise. And we should invite one another to this blessed employ. How great is he, possessed of every necessary, infinite, and eternal excellency! How glorious his formation of all things, and his extensive dominion over them! How delightful and effective of blessings unnumbered is his power.

bear always. The mercies which we have received from him, as well as the wilfulness of our ignorance and our love to our errors, will fearfully aggravate our sin. And dreadful will be our case, if because of our sins he once exclude us from his new kingdom, his celestial rest, on account of our despising it when offered to us in the gospel.

PSALM XCVI. REFLECTIONS.—Since to us Gentiles Jesus Christ and his word of salvation are now come, let us, in songs ever fresh, ever cordial, publish the glories of his grace, and the wonders of his redeeming mercy, power, holiness, and majesty. Let us acknowledge him as our saving Lord, present ourselves to him as living sacrifices, and in the pure ordinances of his grace worship him with pure hearts and in a reverent and holy manner. Let us rejoice that his kingdom has been, is, and will be established among the Gentiles.

of Ahithophel against David—that he would confound their combinations to do evil in the world, as he confounded the tongues of the Babel conspirators, and scattered them abroad upon the face of the whole earth. C.

REFLECTIONS.—However mysterious and unsearchable God's providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquests, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of antichristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious preservation and deliverance of his people.



**PRISON, NAPLES.** [Psalms, xcvi:10.]—"Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously." Perhaps there is no city on earth that furnishes a better point for the study of the judgments of God upon cities, nations, and individuals, than Naples. In no other city that has ever existed, have men gone further in defiance of the laws of God and man, and in no other city have they suffered more.

Here, in the time of Rome's power and glory, her wealthy people reveled in vices too horrible to mention. And here the judgments of heaven have fallen with a fury and an emphasis almost without parallel. This region, so amply favored as one might be led to suppose it dropped from heaven, as the poet says, has done more to insult heaven than almost any other spot. But Naples has been judged, and here the Lord reigns, either to build those who obey or to destroy those who violate His law.

images, that boast themselves of idols: worship him, all ye gods.<sup>6</sup>

8 Zion<sup>1</sup> heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For<sup>a</sup> thou, LORD, art high above all the earth; thou art exalted far above all gods.<sup>7</sup>

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light<sup>2</sup> is sown<sup>8</sup> for the righteous, and gladness for the upright in heart.

12 Rejoice<sup>c</sup> in the LORD, ye righteous; and give thanks at the remembrance<sup>9</sup> of his holiness.

## PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

A psalm.

**O** SING<sup>a</sup> unto the LORD a new song;<sup>1</sup> for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

2 The<sup>c</sup> LORD hath made known his salvation: his righteousness hath he openly showed<sup>2</sup> in the sight of the heathen.

3 He<sup>d</sup> hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.<sup>3</sup>

4 Make<sup>9</sup> a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing<sup>h</sup> unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let<sup>i</sup> the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands; let the hills be joyful together

9 Before<sup>j</sup> the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

## PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

**T**HE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.<sup>1</sup>

2 The<sup>c</sup> LORD is great in Zion; and he is high above all people.<sup>2</sup>

3 Let them praise thy great and terrible name; for it is holy.

A.M. cir. 2959.  
B.C. cir. 1045.

6 Angels, He. 1.6.  
6 More literally: Let all those that serve graven images, that make boast of their idols, be ashamed—Worship him all ye elohim. Elohim is one of the names given in Scripture to God. It signifies power; and the same word was applied to all those who exercised, or were supposed to possess power, such as angels, magistrates, princes, and false deities. That the word is intended in this place to signify angels, is proved by the quotation of the apostle in He. 1.6.—P  
(Ps. 48.11; 64.9; 81.10; 82.6; Re. 11.7; 12.12; 18.20; 19.1—7)  
7 The LORD exalted far above all angels.—P  
8 Fr. 3.7. Ps. 34.14. Am. 5.15; Ro. 12.12.  
9 Ps. 10.1; 17.7; 8.25; 20.59.1. 2 Co. 1.10. 15. 40.4 Da. 3.28.  
10 Es. 1.15. Ps. 112.4. 18.28. Mi. 7.8.9. 1 Jn. 3.2. Col. 3.4.  
11 Light is sown—diffused, like seed radiating from the hand of the sower.—C  
12 Ps. 32.11; 33.1. Phi. 4.4.  
13 Or, to the memorial, Ps. 30.4; 89.35. Ex. 15.11. Hab. 1.12, 13.

PSALM XCVIII.  
B.C. cir. 1045.  
a Ps. 33.3; 96.1. Is. 42.10. Re. 15.3.4.14.3.  
1 See note on Ps. 96.1.—C  
b Ex. 15.6. Is. 50.16; 63.5. Da. 9.24. Col. 2.15. Ps. 110.2-6. Re. 6.2, 17; 11.17.  
c Is. 52.10; 46.13; 61.10. Mar. 16.15. Tit. 2.11. Ps. 22.31.  
2 Or, revealed, Ro. 1.17; 3.21, 22.  
3 Mi. 7.20. Lu. 1.54. 68-75.  
4 Ro. 10.12, 18. Is. 52.10; 45.22; 42.6, 7; 49.8. Lu. 2.30. He. 2.3. Tit. 2.11.  
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9 Re. 1.7. Ps. 66.13; 50.6. 47.2. 2.45. 8.110.5. 6.15. 5.6. Ge. 18.25. Dec. 32.4. Th. 1.6-9.

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A.M. cir. 2989.  
B.C. cir. 1015.

temple. The statement in ver. 1, 'He sitteth between the cherubims,' proves that the temple was standing perfect, and the first clause of ver. 2 confirms this view.—P  
a Ps. 28.8; 27.1; 46.11; 73.26; 81.1; 147.5. Job. 38.7.  
b The king's strength. 'The strong and mighty king.'—P  
c Ge. 18.25. De. 32.4. Zep. 3.5. Ne. 9.13. Ps. 45.9; 71.19. 137.  
d ver. 9. Ps. 34.3; 96.7. Lu. 1.47.  
e 2 Sa. 6.2. 2.2 Ki. 19.15. 1 Ch. 28.2.  
f Or, it is holy.  
g Ex. 20.11, 44.1. Sa. 7.9. Re. 1.6.  
h Ex. 15.25; xxxix. Nu. 10.35. xvi. 1. Sa. vii. xii. Je. 15.1.  
i The idea seems to be that Moses and Aaron were representatives of one class, the priests; and Samuel the representative of another, the people. All classes are thus called upon to worship and praise Jehovah, and all praising is promised to all without distinction.—P  
j Ex. 33.9; 19.9. Nu. 12.5. 1 Sa. 12.18.  
k Ps. 66.18. Pr. 28.9. Jn. 9.31.  
l Ex. 32.10, 14. 34. Nu. 14.19, 20, 26-28.  
m Ps. 89.33. Je. 33.25, 26.  
n ver. 5. Ps. 2.6; 68.4. 34. De. 32.3.  
o Ps. 2.6; 48.1; 28.7. 1.3. 4.1. Sa. 2.2. Hab. 1.12. 13. Is. 5.16. 5. Re. 4.8.

PSALM C.  
1 Or, thanksgiving.  
Ps. xiv. title.  
a Ps. 47.1; 106.1; 4.117. 1. Is. 24.15. 16. 42.10-12. De. 32.43. Ro. 15.10. Phi. 4.4.  
b All the earth.  
c 1 Ch. 28.9. Ps. 46.10. Jn. 1.14.1. Jn. 5.20.  
d Ps. 119.73; 139.13. 169.2. Ep. 2.10.  
e Or, and his we are.  
f Is. 63.10. Eze. 34.11, 30.31. Ps. 95.7. Ex. 19.20. 1 Fe. 2.9.25. Jn. 10.1-29. 2 Ch. 30.8.  
g Ps. 65.1; 66.13; 116.14. 7.19. 95.2. 105.1.5. 106.1.47. 107.1.8. 15.52. 31; cxxxv cxxxvi. Is. 35.10.  
h Ps. 103.17; 136.1-26. 85.10; 119.89; 146.6-10. De. 32.4.  
i Heb. to generation and generation, Ps. 89.1.  
j Ps. 103.105 or 104.8. a Ps. 89.48. 117.97. 81.103. 1-17. 105.1-45. 107.1-42. Re. 15.3.4; 19.1-7.  
k Sa. 18.14. Ps. 75.2. c Ps. 40.17; 70.5; 143.7. d 1 Ki. 9.4. 2 Sa. 2.4.5. 11.1.4.5.  
l Is. 13.15. Job. 31.1. Ps. 32.115. 21-23.  
m Heb. thing of Bethel.  
n Ps. 97.10; 119.104. 113.  
o Ps. 125.5; 78.57. f Pr. 12.15; 13.32. Ps. 18.20. De. 32.20.  
p 1 Co. 15.33. Ps. 6.8; 110.15. Pr. 6.9. Mat. 7.23.  
q Know—I will not acknowledge as mine any hypocritical pretender to Christianity, Mat. 7.23.—C  
r Pr. 25.23. 1 Co. 5.11.  
s Cut off—excommunicate from my church, and exclude from my kingdom, 2 Co. 12.20; 13.2. Re. 22.15.—C  
t Pr. 6.16-10; 20.12.

PSALM C.  
1 Or, thanksgiving.  
Ps. xiv. title.  
a Ps. 47.1; 106.1; 4.117. 1. Is. 24.15. 16. 42.10-12. De. 32.43. Ro. 15.10. Phi. 4.4.  
b All the earth.  
c 1 Ch. 28.9. Ps. 46.10. Jn. 1.14.1. Jn. 5.20.  
d Ps. 119.73; 139.13. 169.2. Ep. 2.10.  
e Or, and his we are.  
f Is. 63.10. Eze. 34.11, 30.31. Ps. 95.7. Ex. 19.20. 1 Fe. 2.9.25. Jn. 10.1-29. 2 Ch. 30.8.  
g Ps. 65.1; 66.13; 116.14. 7.19. 95.2. 105.1.5. 106.1.47. 107.1.8. 15.52. 31; cxxxv cxxxvi. Is. 35.10.  
h Ps. 103.17; 136.1-26. 85.10; 119.89; 146.6-10. De. 32.4.  
i Heb. to generation and generation, Ps. 89.1.  
j Ps. 103.105 or 104.8. a Ps. 89.48. 117.97. 81.103. 1-17. 105.1-45. 107.1-42. Re. 15.3.4; 19.1-7.  
k Sa. 18.14. Ps. 75.2. c Ps. 40.17; 70.5; 143.7. d 1 Ki. 9.4. 2 Sa. 2.4.5. 11.1.4.5.  
l Is. 13.15. Job. 31.1. Ps. 32.115. 21-23.  
m Heb. thing of Bethel.  
n Ps. 97.10; 119.104. 113.  
o Ps. 125.5; 78.57. f Pr. 12.15; 13.32. Ps. 18.20. De. 32.20.  
p 1 Co. 15.33. Ps. 6.8; 110.15. Pr. 6.9. Mat. 7.23.  
q Know—I will not acknowledge as mine any hypocritical pretender to Christianity, Mat. 7.23.—C  
r Pr. 25.23. 1 Co. 5.11.  
s Cut off—excommunicate from my church, and exclude from my kingdom, 2 Co. 12.20; 13.2. Re. 22.15.—C  
t Pr. 6.16-10; 20.12.

PSALM C.  
1 Or, thanksgiving.  
Ps. xiv. title.  
a Ps. 47.1; 106.1; 4.117. 1. Is. 24.15. 16. 42.10-12. De. 32.43. Ro. 15.10. Phi. 4.

the land, that they may dwell with me: he that walketh in a perfect way,<sup>4</sup> he shall serve me.

7 He<sup>a</sup> that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.<sup>5</sup>

8 I<sup>b</sup> will early destroy all the wicked of the land;<sup>6</sup> that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are worthy to be recorded. 23 The prophet, sensible of his own weakness, resteth his hope on the unchangeable nature of God.

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.<sup>2</sup>

2 Hide<sup>a</sup> not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

3 For<sup>a</sup> my days are consumed like smoke,<sup>3</sup> and my bones are burnt as an hearth.

4 My<sup>a</sup> heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By<sup>a</sup> reason of the voice of my groaning my bones cleave to my skin.<sup>4</sup>

6 I<sup>a</sup> am like a pelican of the wilderness: I am like an owl of the desert.

7 I<sup>a</sup> watch, and am as a sparrow alone upon the house-top.

8 Mine<sup>a</sup> enemies reproach me all the day; and they that are mad against me are sworn against me.

9 For<sup>a</sup> I have eaten ashes like bread, and mingled<sup>a</sup> my drink with weeping,<sup>5</sup>

10 Because<sup>a</sup> of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My<sup>a</sup> days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

A.M. cir. 2949 or 2950  
B.C. cir. 1055 of 1045

1 Or, perfect in the way, Ps. 119.1.—[That is, he that walketh in Christ Jesus, the only way to the Father, Col. 2.6.—C.]  
2 Ps. 55.3; 58.2,3. Pr. 20.12; 20.8, 20; 10. 12. Re. 21.27.  
3 Heb. shall not be established.  
4 Ps. 75.10; 10. 12.  
5 This resolve can be true in the lips of Christ alone; and though wicked men deem him 'slack concerning his promise,' his promise will be fulfilled at a time they think not of.—C.  
6 Ps. 48.2,8.2 Ch.6.6. Ho.9.3.

PSALM CII.  
B.C. cir. 1056.

1 Or, for.  
2 Ps. 61.2; 59.1,2; 142.1-5. Ps. 62.8. La. 3.1-66. Is. 33.14.  
3 Ps. 145.19; 4.15; 21.130; 21.14.1; 21.17.6.  
4 That the Son of God utters this complaint and prayer, is evident from the replies of the Father, ver. 12. He. 1.8.10. &c. comp. with Ps. 104.2.—C.  
5 Is. 43.2. 1 Co. 10.13. Ps. 10.1; 13.1-4; 27.9; 6.2-4; 59.10; 143.7; 40.17; 130.2.  
6 Ps. 32.3; 41.37; 20; 119.83. La. 4.14.  
7 Or (as some read), into smoke.  
8 Job 30.30. Ps. 22.14. 15.13; 4. La. 4.8; 3.4.  
9 Ps. 63.22.14. 88.2. 15.16; 143.3-4. Job 6.4. La. 3.11,13,15-17.  
10 Job 10.20. La. 4.8. Pr. 17.22. Is. 38.10-13. 2 Co. 2.7. Ps. 6.6,7.  
11 Or, flesh.  
12 ver. 7. Job 30.29. Is. 38.14,15. Mt. 1.8.  
13 Ps. 6.6; 77.4; 25.16. Job 7.13-16. De. 28.66.  
14 Job 10.18; 30.9. Ps. 35.15; 26.6; 80.9-11.20.  
15 Ps. 2.1. Ac. 26.11; 23.12,14; 12.1.  
16 2 Sa. 13.19. Mi. 1.10. La. 3.15. 16. Is. 30.23.  
17 Job 3.24. Ps. 42.3; 80.5; 90.1. La. 3.48-49.  
18 In the East it is customary for those who are in deep sorrow to sit upon a heap of ashes and to sprinkle them over the head and whole person. 'To eat ashes' is a proverbial expression, and means to be in deep grief.—P.  
19 Ps. 6.1; 38.1; 77.2-5; 88.1-18. La. 3.1-19. Is. 51.17; 26.22; 57.17.  
20 Ps. 30.7; 73.18-20; 42.4; 109.23; 50.6,7.  
21 Ps. 109.23; 39.5,6; 144.5. Ec. 6.12; Ja. 4.14.  
22 ver. 4. Is. 40.6; Ja. 1.10. Ps. 103.15,16.  
23 Ps. 90.1,2; 135.13. 1 Ti. 6.16. La. 5.19. Ex. 3.7.  
24 Ps. 57.18; 44.20; 69.35; 30.14.9; 2.10; 10.16.  
25 Arise—that is, from that long night of sorrowful darkness in which thy glories have been enveloped. Thou shalt arise, as the Sun of Righteousness, with healing in thy wings.—P.  
26 Is. 60.1, &c. Zec. 1.12,13. Is. 40.2.  
27 Ps. 79.1. Da. 9.2-19. Ne. 1.3-11; 2.13.  
28 How strikingly these words are illustrated by the modern Jews in the Holy City! They have a spot beside the colossal wall of the temple inclosure where they assemble every Friday to wait over the ruins of their venerated sanctuary. I have seen them kiss the stones, spread out their arms as if they would clasp them to their bosoms, and bathe them with their tears, sobbing all the while as if their very hearts would break.—P.  
29 Ps. 126.1-3. Is. 60.1. 35.5; 54.14. Zec. 8.20-23. Re. 21.24.  
30 Is. 44.23; 26.2; 2.9-5; 60.1,19,20. Zec. 2.5,8.  
31 Ne. 1.6,11; 2.1-8. Ps. 9.18; 72.12. Is. 41.17, 18. De. 32.30.  
32 Da. 9.2. Ro. 15.4. Jn. 20.31. 1 Co. 10.11.  
33 Ps. 22.27-31; 45.16. 17. Ep. 2.10,15.  
34 Every new man born is in one sense a new creation. Each new generation is a new creation. The immortal soul is a fresh work of the great Creator's hand.—P.  
35 Ps. 14.2; 11.4; 33.13. 2 Ch. 16.9.  
36 Ex. 2.23-25; 3.7,8. Ps. 77.11; 140.7. Zec. 9.11. Je. 51.34.  
37 Heb. the children of death.  
38 1 Pe. 2.9. Is. 51.11; 43.21. Ps. 51.19; 79.13. Ep. 3.2; 12.4-7.  
39 Ho. 1.11; 3.5. Is. 60.20-23.  
40 Heb. afflicted, Ps. 89.38-47. Job 21.23.  
41 Ps. 39.13. Is. 38.3,10. 14.  
42 Je. 33.27. Ps. 9.7; 90.1,2. Hab. 1.12. ver. 12. 1 Ti. 1.17.  
43 Heb. 1.10-12. Ge. 1. Ex. 20.11. Ps. 24.1; 33.6. Jn. 3.21.  
44 Is. 51.6,8; 65.17; 66.22. Ro. 8.20-22. 2 Pe. 3.7,10.  
45 Heb. stand.  
46 Mal. 3.6. Ja. 1.7. He. 12.8. 1 Ti. 1.17; 6.16. Is. 9.6,7.  
47 Ps. 69.36; 45.16,17; Mat. 16.18. Is. 45.17; 59.19-21; 65.22; 66.22.

A.M. cir. 2948  
B.C. cir. 1056

13 Thou<sup>a</sup> shalt arise,<sup>6</sup> and have mercy upon them: for the time to favour her, yea, the set time is come.  
14 For<sup>a</sup> thy servants take pleasure in her stones, and favour the dust thereof.<sup>7</sup>  
15 So<sup>a</sup> the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.  
16 When<sup>a</sup> the LORD shall build up Zion, he shall appear in his glory.  
17 He<sup>a</sup> will regard the prayer of the destitute, and not despise their prayer.  
18 This<sup>b</sup> shall be written for the generation to come: and the people which shall be created shall praise the LORD.<sup>8</sup>  
19 For<sup>a</sup> he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;  
20 To<sup>a</sup> hear the groaning of the prisoner; to loose those that are appointed to death;<sup>9</sup>  
21 To<sup>a</sup> declare the name of the LORD in Zion, and his praise in Jerusalem:  
22 When<sup>a</sup> the people are gathered together, and the kingdoms, to serve the LORD.  
23 He weakened<sup>a</sup> my strength in the way; he shortened my days.  
24 I<sup>a</sup> said, O my God, take me not away in the midst of my days: thy years are throughout all generations.  
25 Of<sup>a</sup> old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.  
26 They<sup>a</sup> shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:  
27 But<sup>a</sup> thou art the same, and thy years shall have no end.  
28 The<sup>a</sup> children of thy servants shall continue, and their seed shall be established before thee.

But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they may triumph through faith. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.

PSALM C. Ver. 1. That this summons is not confined to 'the land of Judea' is obvious from ver. 4, in which the parties called are exhorted to enter Jehovah's courts. For, whereas the temple had within the gates an outward court, into which the Gentiles might freely enter—the converted Gentiles must here be united as 'God's sheep and people' with the believing Jews. See Jn. 10.16. Is. 19.25. C.

REFLECTIONS.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service do we Gentiles owe to the Lord!—to him who is JEHOVAH, the infinite ALL!—to him who forms us both in nature and in grace!—to him who is our high propitius

wisely. In the verses which follow, the psalmist shows how he was resolved to carry out his noble resolution. What a lesson does this psalm teach us! P.

REFLECTIONS.—The lot of saints on earth is a strange mixture of mercies and judgments. But all of them, taken in their connection and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with and influences from God must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage everything wicked, and to encourage everything virtuous and holy. But it is in vain to attempt instructing or reforming others if we do

her salvation seem to linger in the eye of sense, it was then secured to the heart of faith; and all that now grows in the field of promise, shall be reaped in the harvest of vision. C.

Ver. 23. In this, and the first clause of ver. 24, the Son, in the days of his flesh, resumes his address to the Father. The reply of the Father, as quoted by the apostle, He. 1. 10, is one amongst the many and overwhelming evidences of the Godhead of the Son. In the begetting God created the heavens and the earth, Ge. 1. 1. But the Father being witness, the Son created the heavens and the earth; therefore—hear it, ye gainsayers, and be silent for ever!—therefore the Son is God. C.

REFLECTIONS.—To what low condition God reduces his church and people for the exercise and trial of their grace, and for exciting their more importunate prayers. In darkness, vexation, and trouble, their days often post toward an end. Afflicted, dispirited, and pained in their heart, and their body wasted to skin and bones,



## PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

A psalm of David.

**B**LESS the <sup>a</sup>LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and <sup>b</sup>forget not all his benefits:

3 Who <sup>c</sup>forgiveth all thine iniquities;<sup>1</sup> who <sup>d</sup>healeth<sup>2</sup> all thy diseases;

4 Who<sup>e</sup> redeemeth thy life from destruction; who<sup>f</sup> crowneth thee with loving-kindness and tender mercies;

5 Who<sup>g</sup> satisfieth thy mouth with good things; so that<sup>h</sup> thy youth is renewed like the eagle's.

6 The <sup>i</sup>LORD executeth righteousness and judgment for all that are oppressed.

7 He<sup>j</sup> made known his ways unto Moses, his acts unto the children of Israel.

8 The <sup>k</sup>LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He<sup>l</sup> will not always chide; neither will he keep his anger for ever.

10 He<sup>m</sup> hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high<sup>n</sup> above the earth, so great is his mercy toward them that fear him.

12 As<sup>o</sup> far as the east is from the west, so far hath he removed our transgressions from us.

13 Like<sup>p</sup> as a father pitieth his children, so the LORD pitieth them that fear him.

14 For<sup>q</sup> he knoweth our frame; he remembereth that we are dust.

15 As<sup>r</sup> for man, his days are as grass; <sup>s</sup>as a flower of the field, so he flourisheth.

16 For<sup>t</sup> the wind passeth over it, and it is gone;<sup>3</sup> and the place thereof <sup>u</sup>shall know it no more.

17 But<sup>v</sup> the mercy of the LORD is from everlasting to everlasting upon them that fear him, and <sup>w</sup>his righteousness unto children's children;

18 To <sup>x</sup>such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared<sup>y</sup> his throne in the heavens; and his kingdom ruleth over all.

20 Bless<sup>z</sup> the LORD, ye his angels, that excel in strength,<sup>4</sup> that do his commandments, hearken-  
ing unto the voice of his word.<sup>5</sup>

21 Bless ye the LORD, all ye <sup>a</sup>his hosts; ye ministers of his, that do his pleasure.

22 Bless<sup>b</sup> the LORD, all his works in all places of his dominion: bless the LORD, O my soul.<sup>7</sup>

## PSALM CIV.

A.M. cir. 2948.  
B.C. cir. 1050.

PSALM CIII.

a ver. 2, Ps. 104:1.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

146:1, 2; 113:1, Lu.

147:1 Co. 14:15. Re. 14.

7. b Ps. 116:12; cv. civil.

cxviii. cxlvi. Is. 63:7.

A.M. cir. 2948.  
B.C. cir. 1050.

PSALM CIV.

a ver. 35: Ps. 103:12.

22. b Job 11:7. Ne. 1:5.

Je. 23:24; 34:17-19. Ex.

18:11.

c Re. 1:13. Ps. 93:1.

96:29:1.

d Ge. 1:3. Da. 7:9, 10.

1 Th. 6:13. 1 Jn. 1:5.

e Eccl. 1:7. Is. 42:12.

40:22; 44:24. Ne. 9:6. Job

9:8. Zec. 12:1.

f Am. 9:6. Ps. 24:2.

Is. 19:11. Ps. 95:11.

12. Hab. 3:8.

1 Ps. 18:10. Nat. 3:6.

Mt. 1:34.

g 1 Th. 1:7, 14. 2 Th. 1.

7. 8. 1 Ki. 22:19. 9 Ki. 2.

11:10.

1 See note \* in first

column.

2 Heb. He hath

founded the earth

upon her bases, Job

26:7; 38:13. Ps. 24:2.

13:6. Eccl. 1:4.

h Ge. 1:2; 9:17. Job

38:8, 25.

i Ge. 1:9, 10; 1:11-15.

3 The waters go

up, partly in vapours,

which are condensed

into water by cold;

and partly in clouds,

which are changed

into water, not by

cold, but by the elec-

tric agency. These

waters are then ab-

sorbed into the

lenses of the moun-

tains, and chiefly by

gravitation reconduc-

ted to the valleys. - C

4 Or, The moun-

tains ascend, the

valleys descend.

5 Job 20:11; 38:9-11.

Ps. 37:15; 54:9. Eccl. 9.

11, 12. Je. 5:22.

6 De. 8:7.

7 Heb. If he

8 Heb. walk.

9 Though the wat-

ers are gathered to-

gether into seas, yet

God has taken care

that the earth shall

not be dry, parched,

and barren. He has

made provision for

watering it, and by a

most wise, wonderful,

and benevolent ar-

rangement he has

formed springs a-

mong the valleys and

hills. (Isa. 41:18.)

10 Ps. 145:10. Job 39.

5:6. Mat. 6:20.

11 Heb. break.

12 Heb. give a voice,

Eze. 17:23. Mat. 13:38.

13 Ps. 95:13. Job 38.

26:27. Je. 10:13, 14, 22.

Eze. 34:26. De. 11:11.

He. 6:7.

14 Heavens or

clouds.

15 Everything need-

ful to make it fruitful

and beautiful is pro-

vided. Nothing is

wanting. It is there-

fore satisfied. - C

16 Ge. 1:29, 30; 3:18; 9.

3. Ps. 145:9, 15; 65:9-13;

147:8, 9. Ps. 15:7.

17 Pr. 31:6, 7. Ps. 23:5.

18 Job 13.

19 Heb. to make his

face shine with oil,

or more than oil, Ru.

2:3. 1 Th. 2:5. Mat. 6:17.

20 Is. 3:1; 33:17. Ps. 105.

16.

21 Ps. 29:5; 92:12. Nu.

24:6, i.e. large trees.

22 Eze. 17:23. Da. 4.

12. Mat. 23:31, 32.

23 Le. 11:10. De. 14:18.

24 See note on Le.

11:5. - C.

25 Job 39:11. Sa. 24:2.

26 Pr. 30:26. Le. 11:5.

De. 14:7.

27 Ge. 1:14. De. 4:19.

Ps. 136:7-9; 19:5, 6. Je.

31:35. Job 38:12.

28 Ge. 1:4, 5; 8:22. Ps.

74:10. Is. 45:7.

## PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

**B**LESS the <sup>a</sup>LORD, O my soul. O LORD my God, <sup>b</sup>thou art very great; <sup>c</sup>thou art clothed with honour and majesty:

2 Who coverest *thyself*<sup>d</sup> with light as *with* a garment; <sup>e</sup>who stretchest out the heavens like a curtain;

3 Who<sup>f</sup> laveth the beams of his chambers in the waters; <sup>g</sup>who maketh the clouds his chariot; <sup>h</sup>who walketh upon the wings of the wind;

4 Who<sup>i</sup> maketh his angels spirits, his ministers a flaming fire;<sup>1</sup>

5 Who laid the foundations of the <sup>j</sup>earth, that it should not be removed for ever.

6 Thou<sup>k</sup> coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At<sup>l</sup> thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up<sup>m</sup> by the mountains; they go down by the valleys<sup>n</sup> unto the place which thou hast founded for them.

9 Thou<sup>o</sup> hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He<sup>p</sup> sendeth the springs into the valleys, *which* run<sup>q</sup> among the hills.<sup>7</sup>

PSALM CV.

wherein all the beasts of the forest do creep forth.<sup>5</sup>

21 The<sup>e</sup> young lions roar after their prey, and seek their meat from God.

22 The<sup>e</sup> sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man<sup>e</sup> goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches:

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There<sup>n</sup> go the ships:<sup>6</sup> there is that<sup>e</sup> leviathan, whom thou hast made<sup>7</sup> to play therein.

27 These<sup>p</sup> wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou<sup>a</sup> hidest thy face, they are troubled: thou<sup>r</sup> takest away their breath, they die, and return to their dust.

30 Thou<sup>s</sup> sendest forth thy spirit, they are created: and thou<sup>r</sup> renewest the face of the earth.<sup>8</sup>

31 The<sup>e</sup> glory of the LORD shall endure<sup>9</sup> for ever; the LORD shall rejoice in his works.

32 He<sup>e</sup> looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I<sup>v</sup> will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.<sup>1</sup>

34 My<sup>s</sup> meditation of him shall be sweet; I will be glad in the LORD.

35 Let<sup>a</sup> the sinners be consumed out of the earth, and let the wicked be no more.<sup>2</sup> Bless thou the LORD, O my soul. Praise ye the LORD.<sup>3</sup>

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5 Heb. all the beasts thereof do trample in the forest.  
6 Am. 3. 4. Is. 31. 4.  
Job 38. 30. Ps. 34. 9, 10, 145. 15, 16.  
7 Eccl. 1. 2. Mat. 5. 45.  
8 Ca. 4. 8. Na. 2. 12.  
9 Ge. 1. 10. Ro. 12. 11.  
Eph. 2. 8. 2 Th. 3. 10-13.  
10 Eccl. 1. 2. Ps. 9. 6. Pr. 3. 19. Je. 10. 12.  
11 Eccl. 1. 2. Ps. 24. 1. 33. 5.  
12 Ps. 65. 4. 5. Ge. 1. 20, 21. Hag. 1. 14.  
13 Pr. 30. 16. Re. 8. 9.  
14 See note below.  
15 Ge. 1. 22. Job. 41. 1. 7 Heb. formed.  
16 Ps. 145. 15, 16, 147. 9. 36. 6. 130. 25. Job 38. 41. Mat. 6. 26. Pr. 6. 8.  
17 Ps. 30. 7. with Ro. 11. 30. Ac. 17. 25. Col. 1. 17. 1 Job 34. 14. 15. Ps. 146. 4. Eccl. 12. 7.  
18 Job 26. 5. 33. 33. 4. Ps. 33. 6. Is. 32. 14. 15. Eccl. 37. 9. Re. 4. 11.  
19 Eccl. 1. 4. Ps. 65. 9-13. Is. 35. 1, 2, 6, 17, 18.  
20 The meaning is, when one race of animals passes away, or becomes extinct, God creates another. May there not be incidental allusion here to those wonders which geology has brought to light in the crust of the earth within the past few years.—P.  
21 Ac. 7. 2. Ps. 29. 2.  
22 Heb. shall be.  
23 Ge. 1. 31. Ex. 31. 17. Is. 62. 5.  
24 Ps. 114. 7. 68. 8. 7. 10. 144. 5. Ex. 19. 18. Hab. 3. 5-7. 10. Na. 1. 5. 6. De. 32. 22. Is. 64. 1, 2. 3. Ps. 137. 1. 8-24. 63. 4-6. 146. 2. Hab. 3. 17, 18. Phil. 4. 6. Co. 2. 14.  
25 1 The width of this resolution sufficiently demonstrates that the speaker is the Christ.  
26 Ps. 63. 5. 6. 130. 17. 18. Is. 61. 10. Phil. 4. 4. Lu. 1. 47.  
27 Pr. 2. 22. Ps. 10. 16. 101. 8. 59. 13. 58. 6-10. 73. 27. 1. 4.  
28 See notes on Ps. 5. 10. 35. 8.—C.  
29 Heb. Hallelujah.  
30 Re. 19. 1. 3, 4, 6.  
31 Among the many blessings derived from the sea, navigation is one of the most obvious; and that not merely because it is the medium of the valuable interchange of commerce, and consequently the great peace-preserver of the nations, but because of the blessed facilities which it affords for diffusing the knowledge of Jesus to regions that Christ-

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quantity could never have approached had the highway of the sea been occupied as land by heathen or Mahometan nations.—C.

PSALM CV.  
B.C. cir. 1042.

1 Ch. 16. 8-22. 15. 12. 4 Ps. 130. 1-26.  
2 See note on Ex. 34. 10.  
3 Ps. 40. 10. 145. 5, 6, 11. Je. 52. 28. 51. 10.  
4 Ps. 48. 11; 33. 1; 146. 1. 149. 1, 2.  
5 1 Co. 1. 31. Is. 45. 25. Ps. 34. 21. 49. 2. Je. 9. 24. 2 Ps. 31. 13. 1. 2 La. 1. 27. 1. 10. 22. 19; 28. 9. Phi. 3. 34. 4.  
6 Ps. 27. 8. Am. 5. 4, 6. 8. 14. Mat. 7. 7.  
7 2 Ar. Ps. 8. 6. 11. 3. R.  
8 That is, seek Christ, the end of the law for righteousness—the wisdom of God, and the power of God, 1 Co. 1. 24. Of the power of God we know nothing, but by his Word in creation, providence, and redemption.—C.  
9 Ps. 7. 17. 135. 4-12. De. 7. 18. 10. 8. 2. 32. 7. 10. 1 Ch. 16. 13. He. 11. 12. Ro. 9. 4, 5.  
10 Eccl. 12. 7. Ex. 20. 2.  
11 Our God. This expression sufficiently indicates that the church speaks by the instruction of the Spirit, making known by her experience the manifold wisdom of God.—C.  
12 Is. 26. 9. Ps. 9. 16. 148. 11. 7. 8.  
13 Lu. 1. 72. 1 Ch. 16. 15. Ps. 111. 5. Ne. 1. 5. Ex. 20. 6. Da. 9. 4.  
14 Ge. 17. 2-8; 22. 16-18; 26. 3. 4. 28. 13-15; 35. 11. Lu. 1. 73. He. 6. 17. 18. Ne. 9. 8. Ac. 7. 8.  
15 Ge. 12. 7. 13. 15; 26. 4. 28. 11.  
16 Heb. the cord, Jos. 14. 6. 14. 2. Ps. 78. 55. De. 32. 9.  
17 Ge. 34. 30. De. 7. 7. 26. 5.  
18 Ge. 17. 8. 28. 4; 37. 1. He. 11. 13.  
19 Ge. 22. 17. 22. 3. 7. 33. 4. 35. 10.  
20 Ge. 20. 7. 26. 11, 29.  
21 This was the grand lesson taught by all God's providential dealings with his people. It was taught in the life of Abraham, but especially in the deliverance of Israel out of Egypt. Thus was the teaching of history rather than of direct revelation.—P.

1 An exhortation to praise God, and to seek out his works. 8 He providence over Abraham, 16 over Joseph, 23 over Israel in Egypt, 26 over Moses delivering the Israelites, 31 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

GIVE<sup>a</sup> thanks unto the LORD; call upon his name;<sup>1</sup> make<sup>b</sup> known his deeds among the people.

2 Sing<sup>c</sup> unto him, sing psalms unto him; talk ye of all his wondrous works.

3 Glory<sup>d</sup> ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek<sup>e</sup> the LORD, and his<sup>2</sup> strength;<sup>3</sup> seek his face evermore.

5 Remember<sup>h</sup> his marvellous works that he hath done; his wonders, and the judgments of his mouth,

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He<sup>j</sup> is the LORD our God:<sup>4</sup> his<sup>k</sup> judgments are in all the earth.

8 He<sup>i</sup> hath remembered his covenant for ever, the word which he commanded to a thousand generations:

9 Which<sup>n</sup> covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;

11 Saying, Unto thee will I give the land of Canaan, the lot<sup>5</sup> of your inheritance:

12 When they were but<sup>7</sup> a few men in number; yea, very few, and strangers in it.

13 When<sup>7</sup> they went from one nation to another, from one kingdom to another people,

14 He<sup>e</sup> suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.<sup>6</sup>

enabling them to overcome all temptations; he deals graciously in showering down spiritual mercies, fulfilling to them promises, and cherishing them with bright and glorious hopes. P.

Ver. 18. *Covenant*. This is not that covenant of works which saith, 'Cursed is every one that continueth not in all things written in the book of the law, to do them'; but that covenant of grace, recorded by Paul, He. 8. 8-13, wherein the cleansing of the believer lies in the Redeemer's blood, 1 Jn. 1. 7, and his completeness and acceptance in the Redeemer's righteousness, Col. 2. 10; Ep. 1. 6. C.

REFLECTIONS.—Our hearts need to be much encouraged and excited, even to the most proper and most delightful exercises. And in dealing with God our hearts ought to be wholly engaged. But how shameful is it that we ever forget, that we so early forget, his mercies!—his mercies so great, so necessary, so numerous, so connected, so everlasting!—his unbounded compassion to us who are so mean, so frail, so polluted!—his free, full, and everlasting pardons should humble our hearts, and animate us to holy fear, love, and obedience. And while all his creatures in heaven and earth concur to bless and serve him, surely

Ver. 7. *Voice of thy thunder*. Modern discovery is daily bringing to light more of the power of electricity in the works of creation; and though we do not affirm with some that the Scriptures contain a system of natural philosophy, yet it is satisfactory to the believer who may live within the polluted atmosphere of infidelity, to learn that no progress of philosophical discovery has ever detected a single philosophical error in the Bible. C.

REFLECTIONS.—Great is the glory, the awful majesty, the infinite goodness, and mercy of our God! In what bright abodes of light is he enthroned! While clouds and winds convey the influences of his power, angelic hosts, made by himself, surround his seat, and bear his messages. Established earth and bounded seas confess his power. Springs below, rains from above, fruitful fields, and towering trees, nestling birds, shining luminaries, changing seasons, ravenous animals, swarming fishes and their spacious sea, and labouring man, his Maker's image, all preserved, all maintained, all governed by his power, his kindness, and his care, owe their whole selves and service to this mighty Lord! Can he then, who hangs a whole creation on his arm,

to remove a wicked and dishonest occupant, who refuses to render his stipulated return. How much more had God a right to drive out the most wicked of all nations, who not only refused to acknowledge their righteous Lord paramount, but who worshipped devils, while they hated him? C.

REFLECTIONS.—How infinitely excellent is this God, who deserves such gratitude, such praise, such search, such confidence! Marvellous is his blessed relation to us, and tender mercies towards us: and thrice happy are they who have him their own and their fathers' God! Happy are they who know the judgments of his mouth, his word, and live thereby; and for whose welfare the judgments of his hand are executed in all the earth! From mean appearances God's great manifestations of himself take their rise. But great is the care he takes of his people in this world, where they are but few, and strangers. He that touches them touches the apple of his eye. And apparent difficulties easily vanish before the power of a promising God. But how mysterious are his ways

16 Moreover, he "called for "a famine upon the land: he brake the whole "staff of bread.

17 He<sup>9</sup> sent a man before them, *even* Joseph, *who* was sold for a servant;<sup>7</sup>

18 Whose<sup>2</sup> feet they hurt with fetters: he was laid in iron;<sup>8</sup>

19 Until the time that his "word came: the word of the LORD tried him.

20 The<sup>b</sup> king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He<sup>c</sup> made him lord of his house, and ruler of all his substance;<sup>9</sup>

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel<sup>d</sup> also came into Egypt, and Jacob sojourned in the land of Ham:<sup>1</sup>

24 And<sup>e</sup> he increased his people greatly, and made them stronger than their enemies.

25 He<sup>g</sup> turned their heart<sup>2</sup> to hate his people, to deal subtilly with his servants.

26 He<sup>h</sup> sent Moses his servant, and Aaron whom he had chosen.

27 They<sup>i</sup> showed his signs<sup>3</sup> among them, and wonders in the land of Ham.

28 He<sup>j</sup> sent darkness, and made it dark; and they<sup>4</sup> rebelled not against his word.<sup>5</sup>

29 He<sup>k</sup> turned their waters into blood, and slew their fish.

30 Their<sup>l</sup> land brought forth frogs in abundance in the chambers of their kings.

31 He<sup>m</sup> spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 He<sup>n</sup> gave them hail for rain,<sup>6</sup> *and* flaming fire in their land.

33 He smote their vines also, and their fig-trees; and brake the trees of their coasts.

34 He<sup>p</sup> spake, and the locusts came, and caterpillars, and that without number,

35 And<sup>q</sup> did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He<sup>r</sup> smote also all the first-born in their land, the chief of all their strength.

37 He<sup>s</sup> brought them forth<sup>7</sup> also with silver and gold: and *there was* not one feeble *person* among their tribes.<sup>8</sup>

38 Egypt<sup>t</sup> was glad when they departed: for the fear of them fell upon them.

39 He<sup>u</sup> spread a cloud for a covering; and fire to give light in the night.

40 The<sup>v</sup> people asked, and he brought quails, and satisfied them with the bread of heaven.

A.M. cir. 2959.  
B.C. cir. 1045.  
1 Mat. 8.9. Ps. 33.9.  
2 Ge. 41.54-56.  
3 Le. 26.26. Is. 3.1.  
Eze. 4.16. Ps. 104.15.  
4 Ge. 45.5; 50.20; 37.28; 39.1, 20.  
5 God sent Joseph by his foresight in mercy, and for that end overruled the jealousy of his brethren—being able with equal ease and equal holiness to make either the good or the bad passions of men effect his gracious purposes.—C.  
6 Ge. 39.20; 40.15.  
7 Heb. *his soul came into iron*.  
8 Ge. 41.1-44, with 1 Pe. 1.7. Ac. 7.10.  
9 Ge. 41.40. Ac. 7.10.  
10 Ac. 7.10. Ge. 41.40-44.  
11 Heb. *possession*.  
12 Ge. 46.6, 7. Jos. 24.4. Ps. 78.51. Ac. 7.15.  
13 Egypt was so called because Mizraim, the progenitor of the Egyptians, was a son of Ham.—P.  
14 Ex. 1.7, 12, 20. He. 11.12. De. 26.5. Ac. 7.17.  
15 1590.  
16 Ex. 1.8-22; 23; 4-19. Ac. 7.19.  
17 God was not the author of this sinful hatred, but by his righteous demand of his people's liberation he gave occasion for its production. See note on Ex. 4.21.—C.  
18 Ex. 3.10; 12.6, 26. Ps. 77.20. Mi. 6.4. Ac. 7.35; 36.  
19 Ex. vii-xii. Ps. 78.41-51; 35.9. Ac. 7.36. Je. 32.20.  
20 Heb. *words of his signs*.  
21 Ex. 10.21-23.  
22 Moses and Aaron, ver. 36. Ex. 10.9, 26.  
23 That is, Moses and Aaron rebelled not at all, and the people not yet. The rebellions of the people commenced in the wilderness. The seed was sown in stony ground—it grew for a while, but in the latest of affliction their greenest professions soon withered away.—C.  
24 Ex. 7.20, 21. Ps. 78.44.  
25 Ex. 8.5, 6. Ps. 78.45.  
26 Ex. 8.17, 24. Ps. 78.45.  
27 Ex. 9.23-25. Ps. 78.47.  
28 Heb. *He gave their rain hail*.  
29 Ex. 10.12-14. Ps. 78.46.  
30 Ex. 10.14, 15. Joel 2.3-11, 20.  
31 Ex. 12.29. Ps. 78.51; 135.8; 136.10. He. 11.28. Ge. 49.3.  
32 Ex. 12.35, 36. Ge. 15.14. Ac. 13.17.  
33 1491.  
34 This is a remarkable statement. The fact is not expressly mentioned in the narrative of the exodus, but it is manifestly implied. Not a single Israelite, old or young, was left behind. All of them therefore were, by a miracle of providence, enabled to set out on that eventful journey.—P.  
35 Ex. 12.35.  
36 Ex. 13.21, 22. Nu. 9.15-22. Ne. 9.12, 19.  
37 Ex. 16.12-18. Ne.

PSALM CVI.  
B.C. cir. 1044.  
1 Heb. *Hallelujah*, 1 Ch. 16.34.  
2 Ps. 107.11; 118.1; 136.11. Th. 5.18.  
3 Ps. 119.68. Mat. 19.17. Is. 57.9. Ro. 5.20, 21. Ep. 2.7.  
4 Ps. 40.5; 139.17, 18; 145.4-7. Job 5.9.  
5 Ps. 119.12, 106; 15.2. Mat. 22.37; 23.2. Co. 1.12. Ac. 24.16. Ga. 6.9.  
6 He that doeth righteousness at all times. No one can mistake these words for anything short of a description of the holy Son of God. To no other will they, through any tortures of act or omission, be found to apply.—C.  
7 Ps. 25.6; 119.139, 41.82; 174.175. Ne. 13.29. He. 1.16. 6.7-15.  
8 Ps. 105.42, 44. Je. 3.10. Ep. 1.3-9; 18; 2.4-10. Is. 53.10; 60.10-14; 12.6; xxv. xxvi. Jn. 16.22.  
9 Da. 9.5. Ezr. 9.7. Ne. 9.16-34. Eze. xvi. xx. xxiii.  
10 Here commences the confession of national sins in name of the entire Jewish church. The first point of confession seems to be ignorance. They saw the miracles, but they understood not either the nature or objects of Jehovah, by whom they were wrought.—C.  
11 Is. 1.3; 35.12. Je. 2.32. De. 32.15, 18.  
12 Ex. 14.11, 12.  
13 Eze. 20.8, 9. 14.44; 36.32. Nu. 14.13-20.  
14 See note on Ex. 34.—C.  
15 Ex. 9.16.  
16 Ex. 14.21. Ne. 9.11. Ps. 66.6, 136.11-15; 78.50-53. Na. 1.4. He. 11.29.  
17 Ex. 14.13, 30. Is. 63.8-14. De. 11.2-7.  
18 Ex. 14.27; 15.5, 10. 12. Ps. 74.13, 14; 78.53; 136.15.  
19 Ex. 14.31; 15.1.  
20 Ex. xv.—xvii.  
21 Heb. *They made haste, they forgot*.—That is, soon, even in three days after their murmuring at the Red Sea, they again provoked God at the waters of Marah. Ex. 15.24.—C.  
22 They waited not for God's directions, but listened to the clamours of their own appetites.—C.  
23 Nu. 11.4, 33. Ps. 78.18, 1 Co. 10.6.  
24 Heb. *lusted a lust*.  
25 Nu. 11.33-35. Ps. 78.50, 31. Is. 10.16.  
26 Leanness. 'Loathing' 'Loathing'—Note. Dissatisfaction with such food and other mercies as God may please in providence to bestow, is among the heaviest judgments that he inflicts

41 He<sup>o</sup> opened the rock,<sup>9</sup> and the waters gushed out; they ran in the dry places *like* a river.

42 For<sup>9</sup> he remembered his holy promise, *and* Abraham his servant.

43 And<sup>a</sup> he brought forth his people with joy, *and* his chosen with gladness;<sup>1</sup>

44 And<sup>a</sup> gave them the lands of the heathen: and they inherited the labour of the people;

45 That<sup>b</sup> they might observe his statutes, and keep his laws. Praise ye the LORD.<sup>2</sup>

PSALM CVI.

1 The psalmist exhorteth to praise God for his goodness. 4 He prayeth to share in his people's joy: 6 he rehearseth Israel's rebellions and God's mercies: 47 He concludeth with prayer and blessing.

1 PRAISE ye the LORD.<sup>1</sup> O "give thanks unto the LORD; for *he is* "good: for his mercy endureth for ever.

2 Who "can utter the mighty acts of the LORD? *who* can show forth all his praise?

3 Blessed *are* they that "keep judgment, *and* he that doeth righteousness at all times.<sup>2</sup>

4 Remember<sup>c</sup> me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see "the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We<sup>h</sup> have sinned with our fathers; we have committed iniquity; we have done wickedly.<sup>3</sup>

7 Our fathers "understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; "but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless<sup>k</sup> he saved them for his name's sake, "that "he might make his mighty power to be known.

9 He<sup>m</sup> rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And<sup>n</sup> he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And<sup>o</sup> the waters covered their enemies, there was not one of them left.

12 Then<sup>p</sup> believed they his words; they sang his praise.

13 They<sup>q</sup> soon forgot<sup>5</sup> his works; they waited not for his counsel;<sup>6</sup>

14 But<sup>r</sup> lusted exceedingly<sup>7</sup> in the wilderness, and tempted God in the desert.

15 And<sup>s</sup> he gave them their request; but

16 They<sup>1</sup> envied Moses also in the camp, and Aaron the saint of the LORD.

17 The<sup>a</sup> earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And<sup>a</sup> a fire was kindled in their company; the flame burnt up the wicked.

19 They<sup>2</sup> made a calf in Horeb, and worshipped the molten image.<sup>9</sup>

20 Thus<sup>9</sup> they changed their glory into the similitude of an ox that eateth grass.

21 They<sup>2</sup> forgot God<sup>1</sup> their saviour, which had done "great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore<sup>b</sup> he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, "they despised the pleasant land;<sup>2</sup> they<sup>d</sup> believed not his word;

25 But<sup>e</sup> murmured in their tents, and hearkened not unto the voice of the LORD:

26 Therefore he "lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow<sup>3</sup> their seed also among the nations, and to "scatter them in the lands.

28 They<sup>1</sup> joined themselves also unto Baal-peor, and ate the sacrifices of the dead.<sup>4</sup>

29 Thus<sup>k</sup> they provoked him to anger with their inventions; and the "plague brake in upon them.

30 Then<sup>n</sup> stood up Phinehas, and executed judgment; and so "the plague was stayed:

31 And that was "counted unto him for righteousness unto all generations for evermore.

32 They<sup>9</sup> angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he "spake unadvisedly with his lips.<sup>5</sup>

34 They<sup>s</sup> did not destroy the nations, "concerning whom the LORD commanded them;

35 But<sup>u</sup> were mingled among the heathen, and learned their works.

36 And<sup>v</sup> they served their idols; which were a snare unto them.

37 Yea,<sup>z</sup> they sacrificed their sons and their daughters unto devils,<sup>6</sup>

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was "polluted with blood.

39 Thus<sup>z</sup> were they defiled with their own works, "and went a whoring with their own inventions:

40 Therefore "was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And<sup>c</sup> he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many<sup>d</sup> times did he deliver them: but they provoked him with their counsel, and were "brought low for their iniquity.<sup>8</sup>

44 Nevertheless<sup>e</sup> he regarded their affliction, "when he heard their cry:

45 And<sup>b</sup> he remembered for them his covenant, and "repented according to the multitude of his mercies.<sup>9</sup>

46 He<sup>f</sup> made them also to be pitied of all those that carried them captives.<sup>1</sup>

47 Save<sup>k</sup> us, O LORD our God, and gather us from among the heathen, "to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed<sup>n</sup> be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

A.M. cir. 2960.  
B.C. cir. 1044.

1 Nu. 16.1, &c., with  
Le. 24.10-11.  
2 Nu. 16.31-26.10, 11.  
De. 11.0.  
3 Nu. 16.35, 45; 26.10;  
27.3.  
4 Ex. 32.4-6. De. 9.  
12.16. Ne. 9.18.  
5 1 Sam. 15.  
6 2 Sam. 11. Ro. 1.23.  
7 De. 32.15, 18. Je. 2.  
32. ver. 13.  
8 1 They forgot God.  
If the forgetfulness of  
spirit here charged  
upon Israel appear  
strange or incredible  
to any one, let him  
only look at the word  
"around him, and in  
all ranks and condi-  
tions of men he will  
discover examples of  
a forgetfulness of  
baptism and the  
Lord's Supper, with  
all their holy obliga-  
tions and privileges,  
not only as glaring as  
those of Israel in the  
desert, but many  
times more strange  
and criminal, because  
of the greater light  
of the knowledge of  
which now shines in  
the face of Jesus  
Christ—of Christ, not  
in types and shadows,  
but visibly set forth  
as crucified amongst  
us.—C.

9 Ex. vii. xiv. De.  
4.34. 7.18. 19. Jos. 24.5-  
7. Ne. 9.10. 11. Ps. 74.12.  
157. 42-119. 27-30.  
10 Ex. 32.10-32. De. 9.  
10.10. with Eze. 20.  
13. 22. 30. 13-5. Je. 5.1.  
15. 59. 16.  
11 Nu. 14.34.  
12 Heb. a land of  
desire, De. 32.11, 12.  
13 Eze. 20.6.  
14 De. 32.9-19.  
15 Nu. 14.24.  
16 Nu. 14.12, 27-37.  
17 Ps. 95.11. Eze. 20.15.  
18 He. 3.11, 18.  
19 Heb. to make  
them full.  
20 Le. 26.33. Ps. 44.11.  
21 Eze. 20.23.  
22 Nu. 25.9, &c.; 31.16.  
23 Ho. 9.10. Jos. 22.17. 1.  
24 Co. 10.20, with Ps. 115.  
25 4 Of dead idols, in  
opposition to the liv-  
ing God.—C.

26 De. 32.17, 21, 22.  
27 Is. 44.8.  
28 Nu. 25.3-9. Jos. 22.  
17.  
29 The Israelites  
sinned grievously in  
thus provoking  
Moses; but Moses  
himself was not  
therefore excused.  
This teaches an  
important lesson.  
Moses "spake unad-  
visedly, i.e. rashly,  
and therefore sin-  
fully. Moses ought  
to have borne pa-  
tiently with his  
people. Instead of  
doing so he exclaim-  
ed passionately—  
"Hear now, ye rebels,  
must we fetch you  
waters out of the  
rock?—P.

30 1 Ju. 1.27-30. 2 1-3.  
3 1 Ju. 3.2, 10; 20.10-18.  
4 Nu. 33.52.  
5 Ju. 1.31-36; 2.23-5.  
6 Is. 2.20.  
7 1 Ju. 2.31. 17.10; 3.  
6. 7. 2 Ki. 17.8, 11, 15.  
8 Ex. 23.32, 33. 34.12-10.  
9 Nu. 31.55, 56. De. 7.1-5.  
10 26.16. Jos. 23.12, 13.  
11 2 Ki. 10.30. 1.6. Is.  
57-5. Je. 7.31. Eze. 16.  
20. Le. 17.7. De. 32.17. 1.  
Co. 10.20. Re. 9.20. ver.  
8.  
12 To demons—the  
spirits of dead men  
raised by the heathen  
to imaginary deity.  
13 To several of these  
human sacrifices were  
constantly offered—  
C.

14 Nu. 35.33. Is. 1.15.  
15 Eze. 7.23, 22.3.  
16 2 Eze. 20.18.  
17 Ex. 34.36. Le. 17.7.  
20. 5. 6. Ho. 9.1. Eze.  
xvi. xxiii. Nu. 15. 39.  
18 Je. 31.10-9.  
19 Is. 45.8. Ex. 20.5.  
20 De. 32.16, 17, 22. Ju. 2.  
11. 15. 2 Ki. 17.7. 23.  
21 Ne. 9.27. Ps. 78.59. La.  
2.7.  
22 Ju. 3.8, 12; 4.1-7. 6.  
1-6. 10.6-14. 13.1. 1 Sa.  
15. xi. xiii. xxxi. 2 Ki.  
xv. &c.

23 Ju. 2.16-19; iii. iv.  
vi. xiii. Ne. 9.28, 30.  
24 7 Or, impoverished  
or weakened.  
25 The book of  
Judges is replete  
with oppressions and  
deliverances; and  
may, on that ac-  
count, be studied, not  
merely as the most  
valuable commentary  
upon this part of the  
psalm, but as one of  
the clearest disco-  
veries of the moral  
government of God  
over churches and  
nations.—C.

26 Le. 26.40-42.  
27 Ju. 3.9. 4.3; 6.7; 10.  
10. Ki. 14.26, 27.  
28 De. 30.3. Le. 26.42.  
29 Ki. 13.23. Ps. 74.20.  
30 De. 32.36. Ps. 135.  
14. 9. 10. Ex. 7.14. Is.  
63.7. 9. 2 Sa. 24.16. Ju. 2.  
16 Am. 7.3.5. Jonah 3.  
10. Je. 31.20. Ho. 11.8.  
31 For the import  
of repentance when  
applied to God, see on  
Ex. 32.14. Boothroyd  
translates it 'relent-  
ed.—C.

32 1 Ki. 8.50. Je. 15.11;  
50.12. Eze. 9.9.  
33 Within a few  
past years, the Lord  
seems in mercy again  
to have turned the  
hearts of Christians  
toward the Jews, in  
pity for their suffer-  
ings, and efforts for  
their conversion. It  
is one of the signs of  
the times, both anti  
to the church. The  
Lord turn the hearts  
of men into this  
channel of mercy, till  
Jacob be delivered,  
and Israel again  
dwell safely.—C.

34 1 Ch. 16.35, 36. Ps. 68.22; 78.56; 60.4; 74.12. 1-4.  
35 Ps. 107.1-3; 135.1. La. 1.  
74.7-2 Co. 5.14, 15.

36 Ps. 41.13; 72.18, 19; 89.52. 1 Ch. 29.11.

37 Ps. 118.22. 1 Ch. 29.11.

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156 Ps. 118.22. 1 Ch. 29.11.

157 Ps. 118.22. 1 Ch. 29.11.

PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

**G**IVE thanks unto the LORD; for he is good: for his mercy endureth for ever.<sup>1</sup>

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.<sup>2</sup>

4 They<sup>a</sup> wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry<sup>a</sup> and thirsty, their soul fainted in them.<sup>3</sup>

6 Then<sup>a</sup> they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh<sup>a</sup> that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For<sup>a</sup> he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such<sup>a</sup> as sit in darkness, and in the shadow of death, being bound in affliction and iron;

11 Because<sup>a</sup> they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore<sup>a</sup> he brought down their heart with labour: they fell down, and there was none to help.

13 Then<sup>a</sup> they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He<sup>a</sup> brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh<sup>a</sup> that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For<sup>a</sup> he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools<sup>a</sup> because of their transgression, and because of their iniquities, are afflicted.

18 Their<sup>a</sup> soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then<sup>a</sup> they cry unto the LORD in their trouble, and he saveth them out of their distresses.

PSALM CVIII.

A.M. cir. 2959.  
B.C. cir. 1045.

PSALM CVII.

a Ps. 106.1, 18.1, 26.1, 38.1, 47.1, 58.1, 68.1, 78.1, 88.1, 98.1, 108.1, 118.1, 128.1, 138.1, 148.1, 158.1, 168.1, 178.1, 188.1, 198.1, 208.1, 218.1, 228.1, 238.1, 248.1, 258.1, 268.1, 278.1, 288.1, 298.1, 308.1, 318.1, 328.1, 338.1, 348.1, 358.1, 368.1, 378.1, 388.1, 398.1, 408.1, 418.1, 428.1, 438.1, 448.1, 458.1, 468.1, 478.1, 488.1, 498.1, 508.1, 518.1, 528.1, 538.1, 548.1, 558.1, 568.1, 578.1, 588.1, 598.1, 608.1, 618.1, 628.1, 638.1, 648.1, 658.1, 668.1, 678.1, 688.1, 698.1, 708.1, 718.1, 728.1, 738.1, 748.1, 758.1, 768.1, 778.1, 788.1, 798.1, 808.1, 818.1, 828.1, 838.1, 848.1, 858.1, 868.1, 878.1, 888.1, 898.1, 908.1, 918.1, 928.1, 938.1, 948.1, 958.1, 968.1, 978.1, 988.1, 998.1, 1008.1, 1018.1, 1028.1, 1038.1, 1048.1, 1058.1, 1068.1, 1078.1, 1088.1, 1098.1, 1108.1, 1118.1, 1128.1, 1138.1, 1148.1, 1158.1, 1168.1, 1178.1, 1188.1, 1198.1, 1208.1, 1218.1, 1228.1, 1238.1, 1248.1, 1258.1, 1268.1, 1278.1, 1288.1, 1298.1, 1308.1, 1318.1, 1328.1, 1338.1, 1348.1, 1358.1, 1368.1, 1378.1, 1388.1, 1398.1, 1408.1, 1418.1, 1428.1, 1438.1, 1448.1, 1458.1, 1468.1, 1478.1, 1488.1, 1498.1, 1508.1, 1518.1, 1528.1, 1538.1, 1548.1, 1558.1, 1568.1, 1578.1, 1588.1, 1598.1, 1608.1, 1618.1, 1628.1, 1638.1, 1648.1, 1658.1, 1668.1, 1678.1, 1688.1, 1698.1, 1708.1, 1718.1, 1728.1, 1738.1, 1748.1, 1758.1, 1768.1, 1778.1, 1788.1, 1798.1, 1808.1, 1818.1, 1828.1, 1838.1, 1848.1, 1858.1, 1868.1, 1878.1, 1888.1, 1898.1, 1908.1, 1918.1, 1928.1, 1938.1, 1948.1, 1958.1, 1968.1, 1978.1, 1988.1, 1998.1, 2008.1, 2018.1, 2028.1, 2038.1, 2048.1, 2058.1, 2068.1, 2078.1, 2088.1, 2098.1, 2108.1, 2118.1, 2128.1, 2138.1, 2148.1, 2158.1, 2168.1, 2178.1, 2188.1, 2198.1, 2208.1, 2218.1, 2228.1, 2238.1, 2248.1, 2258.1, 2268.1, 2278.1, 2288.1, 2298.1, 2308.1, 2318.1, 2328.1, 2338.1, 2348.1, 2358.1, 2368.1, 2378.1, 2388.1, 2398.1, 2408.1, 2418.1, 2428.1, 2438.1, 2448.1, 2458.1, 2468.1, 2478.1, 2488.1, 2498.1, 2508.1, 2518.1, 2528.1, 2538.1, 2548.1, 2558.1, 2568.1, 2578.1, 2588.1, 2598.1, 2608.1, 2618.1, 2628.1, 2638.1, 2648.1, 2658.1, 2668.1, 2678.1, 2688.1, 2698.1, 2708.1, 2718.1, 2728.1, 2738.1, 2748.1, 2758.1, 2768.1, 2778.1, 2788.1, 2798.1, 2808.1, 2818.1, 2828.1, 2838.1, 2848.1, 2858.1, 2868.1, 2878.1, 2888.1, 2898.1, 2908.1, 2918.1, 2928.1, 2938.1, 2948.1, 2958.1, 2968.1, 2978.1, 2988.1, 2998.1, 3008.1, 3018.1, 3028.1, 3038.1, 3048.1, 3058.1, 3068.1, 3078.1, 3088.1, 3098.1, 3108.1, 3118.1, 3128.1, 3138.1, 3148.1, 3158.1, 3168.1, 3178.1, 3188.1, 3198.1, 3208.1, 3218.1, 3228.1, 3238.1, 3248.1, 3258.1, 3268.1, 3278.1, 3288.1, 3298.1, 3308.1, 3318.1, 3328.1, 3338.1, 3348.1, 3358.1, 3368.1, 3378.1, 3388.1, 3398.1, 3408.1, 3418.1, 3428.1, 3438.1, 3448.1, 3458.1, 3468.1, 3478.1, 3488.1, 3498.1, 3508.1, 3518.1, 3528.1, 3538.1, 3548.1, 3558.1, 3568.1, 3578.1, 3588.1, 3598.1, 3608.1, 3618.1, 3628.1, 3638.1, 3648.1, 3658.1, 3668.1, 3678.1, 3688.1, 3698.1, 3708.1, 3718.1, 3728.1, 3738.1, 3748.1, 3758.1, 3768.1, 3778.1, 3788.1, 3798.1, 3808.1, 3818.1, 3828.1, 3838.1, 3848.1, 3858.1, 3868.1, 3878.1, 3888.1, 3898.1, 3908.1, 3918.1, 3928.1, 3938.1, 3948.1, 3958.1, 3968.1, 3978.1, 3988.1, 3998.1, 4008.1, 4018.1, 4028.1, 4038.1, 4048.1, 4058.1, 4068.1, 4078.1, 4088.1, 4098.1, 4108.1, 4118.1, 4128.1, 4138.1, 4148.1, 4158.1, 4168.1, 4178.1, 4188.1, 4198.1, 4208.1, 4218.1, 4228.1, 4238.1, 4248.1, 4258.1, 4268.1, 4278.1, 4288.1, 4298.1, 4308.1, 4318.1, 4328.1, 4338.1, 4348.1, 4358.1, 4368.1, 4378.1, 4388.1, 4398.1, 4408.1, 4418.1, 4428.1, 4438.1, 4448.1, 4458.1, 4468.1, 4478.1, 4488.1, 4498.1, 4508.1, 4518.1, 4528.1, 4538.1, 4548.1, 4558.1, 4568.1, 4578.1, 4588.1, 4598.1, 4608.1, 4618.1, 4628.1, 4638.1, 4648.1, 4658.1, 4668.1, 4678.1, 4688.1, 4698.1, 4708.1, 4718.1, 4728.1, 4738.1, 4748.1, 4758.1, 4768.1, 4778.1, 4788.1, 4798.1, 4808.1, 4818.1, 4828.1, 4838.1, 4848.1, 4858.1, 4868.1, 4878.1, 4888.1, 4898.1, 4908.1, 4918.1, 4928.1, 4938.1, 4948.1, 4958.1, 4968.1, 4978.1, 4988.1, 4998.1, 5008.1, 5018.1, 5028.1, 5038.1, 5048.1, 5058.1, 5068.1, 5078.1, 5088.1, 5098.1, 5108.1, 5118.1, 5128.1, 5138.1, 5148.1, 5158.1, 5168.1, 5178.1, 5188.1, 5198.1, 5208.1, 5218.1, 5228.1, 5238.1, 5248.1, 5258.1, 5268.1, 5278.1, 5288.1, 5298.1, 5308.1, 5318.1, 5328.1, 5338.1, 5348.1, 5358.1, 5368.1, 5378.1, 5388.1, 5398.1, 5408.1, 5418.1, 5428.1, 5438.1, 5448.1, 5458.1, 5468.1, 5478.1, 5488.1, 5498.1, 5508.1, 5518.1, 5528.1, 5538.1, 5548.1, 5558.1, 5568.1, 5578.1, 5588.1, 5598.1, 5608.1, 5618.1, 5628.1, 5638.1, 5648.1, 5658.1, 5668.1, 5678.1, 5688.1, 5698.1, 5708.1, 5718.1, 5728.1, 5738.1, 5748.1, 5758.1, 5768.1, 5778.1, 5788.1, 5798.1, 5808.1, 5818.1, 5828.1, 5838.1, 5848.1, 5858.1, 5868.1, 5878.1, 5888.1, 5898.1, 5908.1, 5918.1, 5928.1, 5938.1, 5948.1, 5958.1, 5968.1, 5978.1, 5988.1, 5998.1, 6008.1, 6018.1, 6028.1, 6038.1, 6048.1, 6058.1, 6068.1, 6078.1, 6088.1, 6098.1, 6108.1, 6118.1, 6128.1, 6138.1, 6148.1, 6158.1, 6168.1, 6178.1, 6188.1, 6198.1, 6208.1, 6218.1, 6228.1, 6238.1, 6248.1, 6258.1, 6268.1, 6278.1, 6288.1, 6298.1, 6308.1, 6318.1, 6328.1, 6338.1, 6348.1, 6358.1, 6368.1, 6378.1, 6388.1, 6398.1, 6408.1, 6418.1, 6428.1, 6438.1, 6448.1, 6458.1, 6468.1, 6478.1, 6488.1, 6498.1, 6508.1, 6518.1, 6528.1, 6538.1, 6548.1, 6558.1, 6568.1, 6578.1, 6588.1, 6598.1, 6608.1, 6618.1, 6628.1, 6638.1, 6648.1, 6658.1, 6668.1, 6678.1, 6688.1, 6698.1, 6708.1, 6718.1, 6728.1, 6738.1, 6748.1, 6758.1, 6768.1, 6778.1, 6788.1, 6798.1, 6808.1, 6818.1, 6828.1, 6838.1, 6848.1, 6858.1, 6868.1, 6878.1, 6888.1, 6898.1, 6908.1, 6918.1, 6928.1, 6938.1, 6948.1, 6958.1, 6968.1, 6978.1, 6988.1, 6998.1, 7008.1, 7018.1, 7028.1, 7038.1, 7048.1, 7058.1, 7068.1, 7078.1, 7088.1, 7098.1, 7108.1, 7118.1, 7128.1, 7138.1, 7148.1, 7158.1, 7168.1, 7178.1, 7188.1, 7198.1, 7208.1, 7218.1, 7228.1, 7238.1, 7248.1, 7258.1, 7268.1, 7278.1, 7288.1, 7298.1, 7308.1, 7318.1, 7328.1, 7338.1, 7348.1, 7358.1, 7368.1, 7378.1, 7388.1, 7398.1, 7408.1, 7418.1, 7428.1, 7438.1, 7448.1, 7458.1, 7468.1, 7478.1, 7488.1, 7498.1, 7508.1, 7518.1, 7528.1, 7538.1, 7548.1, 7558.1, 7568.1, 7578.1, 7588.1, 7598.1, 7608.1, 7618.1, 7628.1, 7638.1, 7648.1, 7658.1, 7668.1, 7678.1, 7688.1, 7698.1, 7708.1, 7718.1, 7728.1, 7738.1, 7748.1, 7758.1, 7768.1, 7778.1, 7788.1, 7798.1, 7808.1, 7818.1, 7828.1, 7838.1, 7848.1, 7858.1, 7868.1, 7878.1, 7888.1, 7898.1, 7908.1, 7918.1, 7928.1, 7938.1, 7948.1, 7958.1, 7968.1, 7978.1, 7988.1, 7998.1, 8008.1, 8018.1, 8028.1, 8038.1, 8048.1, 8058.1, 8068.1, 8078.1, 8088.1, 8098.1, 8108.1, 8118.1, 8128.1, 8138.1, 8148.1, 8158.1, 8168.1, 8178.1, 8188.1, 8198.1, 8208.1, 8218.1, 8228.1, 8238.1, 8248.1, 8258.1, 8268.1, 8278.1, 8288.1, 8298.1, 8308.1, 8318.1, 8328.1, 8338.1, 8348.1, 8358.1, 8368.1, 8378.1, 8388.1, 8398.1, 8408.1, 8418.1, 8428.1, 8438.1, 8448.1, 8458.1, 8468.1, 8478.1, 8488.1, 8498.1, 8508.1, 8518.1, 8528.1, 8538.1, 8548.1, 8558.1, 8568.1, 8578.1, 8588.1, 8598.1, 8608.1, 8618.1, 8628.1, 8638.1, 8648.1, 8658.1, 8668.1, 8678.1, 8688.1, 8698.1, 8708.1, 8718.1, 8728.1, 8738.1, 8748.1, 8758.1, 8768.1, 8778.1, 8788.1, 8798.1, 8808.1, 8818.1, 8828.1, 8838.1, 8848.1, 8858.1, 8868.1, 8878.1, 8888.1, 8898.1, 8908.1, 8918.1, 8928.1, 8938.1, 8948.1, 8958.1, 8968.1, 8978.1, 8988.1, 8998.1, 9008.1, 9018.1, 9028.1, 9038.1, 9048.1, 9058.1, 9068.1, 9078.1, 9088.1, 9098.1, 9108.1, 9118.1, 9128.1, 9138.1, 9148.1, 9158.1, 9168.1, 9178.1, 9188.1, 9198.1, 9208.1, 9218.1, 9228.1, 9238.1, 9248.1, 9258.1, 9268.1, 9278.1, 9288.1, 9298.1, 9308.1, 9318.1, 9328.1, 9338.1, 9348.1, 9358.1, 9368.1, 9378.1, 9388.1, 9398.1, 9408.1, 9418.1, 9428.1, 9438.1, 9448.1, 9458.1, 9468.1, 9478.1, 9488.1, 9498.1, 9508.1, 9518.1, 9528.1, 9538.1, 9548.1, 9558.1, 9568.1, 9578.1, 9588.1, 9598.1, 9608.1, 9618.1, 9628.1, 9638.1, 9648.1, 9658.1, 9668.1, 9678.1, 9688.1, 9698.1, 9708.1, 9718.1, 9728.1, 9738.1, 9748.1, 9758.1, 9768.1, 9778.1, 9788.1, 9798.1, 9808.1, 9818.1, 9828.1, 9838.1, 9848.1, 9858.1, 9868.1, 9878.1, 9888.1, 9898.1, 9908.1, 9918.1, 9928.1, 9938.1, 9948.1, 9958.1, 9968.1, 9978.1, 9988.1, 9998.1, 10008.1, 10018.1, 10028.1, 10038.1, 10048.1, 10058.1, 10068.1, 10078.1, 10088.1, 10098.1, 10108.1, 10118.1, 10128.1, 10138.1, 10148.1, 10158.1, 10168.1, 10178.1, 10188.1, 10198.1, 10208.1, 10218.1, 10228.1, 10238.1, 10248.1, 10258.1, 10268.1, 10278.1, 10288.1, 10298.1, 10308.1, 10318.1, 10328.1, 10338.1, 10348.1, 10358.1, 10368.1, 10378.1, 10388.1, 10398.1, 10408.1, 10418.1, 10428.1, 10438.1, 10448.1, 10458.1, 10468.1, 10478.1, 10488.1, 10498.1, 10508.1, 10518.1, 10528.1, 10538.1, 10548.1, 10558.1, 10568.1, 10578.1, 10588.1, 10598.1, 10608.1, 10618.1, 10628.1, 10638.1, 10648.1, 10658.1, 10668.1, 10678.1, 10688.1, 10698.1, 10708.1, 10718.1, 10728.1, 10738.1, 10748.1, 10758.1, 10768.1, 10778.1, 10788.1, 10798.1, 10808.1, 10818.1, 10828.1, 10838.1, 10848.1, 10858.1, 10868.1, 10878.1, 10888.1, 10898.1, 10908.1, 10918.1, 10928.1, 10938.1, 10948.1, 10958.1, 10968.1, 10978.1, 10988.1, 10998.1, 11008.1, 11018.1, 11028.1, 11038.1, 11048.1, 11058.1, 11068.1, 11078.1, 11088.1, 11098.1, 11108.1, 11118.1, 11128.1, 11138.1, 11148.1, 11158.1, 11168.1, 11178.1, 11188.1, 11198.1, 11208.1, 11218.1, 11228.1, 11238.1, 11248.1, 11258.1, 11268.1, 11278.1, 11288.1, 11298.1, 11308.1, 11318.1, 11328.1, 11338.1, 11348.1, 11358.1, 11368.1, 11378.1, 11388.1, 11398.1, 11408.1, 11418.1, 11428.1, 11438.1, 11448.1, 11458.1, 11468.1, 11478.1, 11488.1, 11498.1, 11508.1, 11518.1, 11528.1, 11538.1, 11548.1, 11558.1, 11568.1, 11578.1, 11588.1, 11598.1, 11608.1, 11618.1, 11628.1, 11638.1, 11648.1, 11658.1, 11668.1, 11678.1, 11688.1, 11698.1, 11708.1, 11718.1, 11728.1, 11738.1, 11748.1, 11758.1, 11768.1, 11778.1, 11788.1, 11798.1, 11808.1, 11818.1, 11828.1, 11838.1, 11848.1, 11858.1, 11868.1, 11878.1, 11888.1, 11898.1, 11908.1, 11918.1, 11928.1, 11938.1, 11948.1, 11958.1, 11968.1, 11978.1, 11988.1, 11998.1, 12008.1, 12018.1, 12028.1, 12038.1, 12048.1, 12058.1, 12068.1, 12078.1, 12088.1, 12098.1, 12108.1, 12118.1, 12128.1, 12138.1, 12148.1, 12158.1, 12168.1, 12178.1, 12188.1, 12198.1, 12208.1, 12218.1, 12228.1, 12238.1, 12248.1, 12258.1, 12268.1, 12278.1, 12288.1, 12298.1, 12308.1, 12318.1, 12328.1, 12338.1, 12348.1, 12358.1, 12368.1, 12378.1, 12388.1, 12398.1, 12408.1, 12418.1, 12428.1, 12438.1, 12448.1, 12458.1, 12468.1, 12478.1, 12488.1, 12498.1, 12508.1, 12518.1, 12528.1, 12538.1, 12548.1, 12558.1, 12568.1, 12578.1, 12588.1, 12598.1, 12608.1, 12618.1, 12628.1, 12638.1, 12648.1, 12658.1, 12668.1, 12678.1, 12688.1, 12698.1, 12708.1, 12718.1, 12728.1, 12738.1, 12748.1, 12758.1, 12768.1, 12778.1, 12788.1, 12798.1, 12808.1, 12818.1, 12828.1, 12838.1, 12848.1, 12858.1, 12868.1, 12878.1, 12888.1, 12898.1, 12908.1, 12918.1, 12928.1, 12938.1, 12948.1, 12958.1, 12968.1, 12978.1, 12988.1, 12998.1, 13008.1, 13018.1, 13028.1, 13038.1, 13048.1, 13058.1, 13068.1, 13078.1, 13088.1, 13098.1, 13108.1, 13118.1, 13128.1, 13138.1, 13148.1, 13158.1, 13168.1, 13178.1, 13188.1, 13198.1, 13208.1, 13218.1, 13228.1, 13238.1, 13248.1, 13258.1, 13268.1, 13278.1, 132



2 Awake, 'psaltery and harp; I myself will awake early.

3 I will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.<sup>3</sup>

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth.<sup>4</sup>

6 That thy beloved may be delivered: save with thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

9 Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble; for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

## PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas, devoteth them. 16 He sheweth their sin. 21 Complaining of his own misery, he prayeth for help. 30 He promiseth thankfulness.

To the chief musician, A psalm of David.

**H**OLD not thy peace, O God of my praise; 2 For the mouth of the wicked, and the mouth of the deceitful, are opened against me; they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.<sup>3</sup>

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him; and let Satan stand at his right hand.<sup>5</sup>

7 When he shall be judged, let him be condemned; and let his prayer become sin.

8 Let his days be few; and let another take his office.<sup>7</sup>

9 Let his children be fatherless, and his wife

A.M. cir. 2968.  
B.C. cir. 1036.

c Ps. 33:2, 43:4, 5:3, 15:64, 7.

d Ju. 5:14. Ps. 22:22, 25:26, 34:20, 15:11, 9:26, 8:18-23.

e Ps. 36:5, 89:28, 10:10, 7:18-20, Ro. 5:20, 21:Ep. 2:4-7.

f Or, skies.

g Ps. 8:1, 110:1. Re. 11:15, 17.

h Ver. 1-5 are taken from Ps. 57:7-11, the remainder from Ps. 60:5-12, and the whole is evidently intended to show how easily God can extract the song of joy and triumph from the strain of lamentation and complaint; for truly to him that believeth a promising God, all things are possible.—C

i Ps. 60:5-12. Ex. 19:5, 6. De. 32:9.

k Ps. 34:1, 35:1-3, 23:119, 173:144-7.

l Ps. 89:35, 36:1. Sa. 13:14, 15:28, 2:7, 8:10.

m Jos. 1:6, 13:7.

n Ge. 33:17. Ju. 8:5.

o Sa. 2:8, 9, with 5:1, 3.

p De. 33:17. Ge. 49:24.

q Ge. 49:10. Ps. 122:5.

r Sa. viii. Ps. 60:8.

s Ch. xiv. xviii. xx.

t Ps. 147:20, 1-9:33, 16-22, 2 Ch. 14:11, 20:12, 13:14.

u 1 Sa. xxxi. Ps. 44:9.

v Ex. 17:11, 12. De. 20:4. Nu. 21:2, 3. 1 Sa. 17:45.

w Ps. 142:4, 5; 10:1-9.

x Job 16:2. Is. 2:22.

y Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

z Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

aa Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

ab Ps. 142:4, 5; 10:1-9.

ac Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

ad Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

ae Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

af Ps. 142:4, 5; 10:1-9.

ag Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

ah Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

ai Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

aj Ps. 142:4, 5; 10:1-9.

ak Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

al Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

am Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

an Ps. 142:4, 5; 10:1-9.

ao Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

ap Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

aq Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

ar Ps. 142:4, 5; 10:1-9.

as Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

at Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

au Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

av Ps. 142:4, 5; 10:1-9.

aw Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

ax Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

ay Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

az Ps. 142:4, 5; 10:1-9.

ba Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

bb Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

bc Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

bd Ps. 142:4, 5; 10:1-9.

be Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

bf Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

bg Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

bh Ps. 142:4, 5; 10:1-9.

bi Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

bj Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

bk Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

bl Ps. 142:4, 5; 10:1-9.

bm Job 5:7, 31:3, 3. Ps. 33:16, 17; 118:8.

bn Ch. 20:12. Is. 45:24. Nu. 24:18. Ps. 18:28-48; 118:10-16.

bo Sa. viii. x. Is. 63:1-4. Ro. 16:20. 2 Co. 2:14.

A.M. cir. 2946.  
B.C. cir. 1038.

phetical rather than imprecatory; yet it is still quite true that the writer desires the punishment of those who had persecuted him with such intense bitterness. The first thing the psalmist asks is, that his foe might be subjected to the evil of having a man placed over him like himself—a man (regardless of justice, truth, and right; a man who would respect character and propriety no more than he had himself done. It is in fact a prayer that he might be punished in the line of his offences. It can be wrong that a man should be treated as he treats others; and it cannot be itself wrong to desire that a man should be treated according to his character and deserts; for this is the object of all law, and this is what all magistrates and legislators are endeavouring to secure. There is much force in these words of Albert Barnes; yet still the spirit and real bearing of this psalm must be in a great measure lost if we lose sight of its prophetic character, and of the fact that it is the direct utterance of the divine and omniscient Spirit of God.—P.

q Job 5:5, 18:9, 19:20, 18:2 Kl. 4, 7, 2. Mat. 18:25.

r Job 18:19. Ps. 37:28, 36:1 Kl. 14:10; 21:21. Is. 14:20-22. Pr. 10:7.

s Ex. 20:5. Le. 26:39.

t Kl. 14:10; 21:21. 2 Kl. 2:22, 36. Mat. 23:31, 32. Is. 43:25.

u Je. 2:22. Ps. 90:8; 50:21.

v Job 18:17. Ps. 34:16. ver. 13.

w Ps. 69:26; 102:14. Zec. 1:11. Pr. 21:12, 12. Jn. 12:6. Mat. 23:23.

x Ps. 34:18, 60:10. Is. 57:15, 10:2 Co. 8:9.

y Mat. 7:1, 2; 27:5. Eze. 35:6. Joel 3:4. Pr. 14:14; 1 Th. 2:16. 2 Th. 2:10. Nu. 5:22. Zec. 5:4. Job 20:11.

z Heb. within him.

aa Is. 66:24. ver. 29.

ab Le. 19:16. Is. 3:11. Ps. 21:8-12; 35:26, 14:11; 15:69, 22-28; 110:1, 5, 6. Pr. 1:24-31. 1 Th. 2:15, 16. Lu. 19:27, 43, 44.

ac Ps. 25:17; 1:6, 27:9; 31:1, 16; 54:14, 12, 4; 71:14, 7-9; 80:13-17; 110:1, 1.

ad That is, exercise thy power for me, act for me, plan for me, save and succour me.—P.

ae Ps. 18:40, 17:72. 12-14; 102:2-11, 17, 20; 77:1-9; 2-7; 143:7.

af Ps. 102:1; 144:4. Job 14:2. 1 Ch. 29:15.

ag Ps. 102:10. Mat. 8:11.

ah He. 12:12. Ps. 69:10; 22:15; 135:13, 14; 38:3-8.

ai Ps. 22:6, 7; 31:11, 13; 35:25, 40:15; 69:7, 9-12; 19:20. Job 16:4. Mat. 27:39.

aj Ps. 22:19. 40:13; 59:4; 119:80, 173:175.

ak Ver. 21. Ps. 40:11; 57:1; 109:13, 10.

al Ps. 17:13, 14; 41:11; 58:10, 11. 64:9; 118:23; 110:10.

am Sa. 16:11, 12.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth:

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the LORD, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth; I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: when they looked upon me they shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

the poor, to save him from those that condemn his soul.<sup>1</sup>

PSALM CX.

1 A prediction of the kingdom, 4 priesthood, 5 triumphs, 7 and sufferings of Christ.

A psalm of David.

THE LORD<sup>a</sup> said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send<sup>b</sup> the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy<sup>c</sup> people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.<sup>3</sup>

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many<sup>3</sup> countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.<sup>4</sup>

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious and gracious works. 10 The fear of God is the source of true wisdom.

PRAISE ye the LORD.<sup>1</sup> I<sup>a</sup> will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The<sup>b</sup> works of the LORD are great, sought out of all them that have pleasure therein.

3 His<sup>c</sup> work is honourable and glorious; and his righteousness endureth for ever.

4 He<sup>d</sup> hath made his wonderful works to be remembered: the LORD is gracious, and full of compassion.

5 He<sup>e</sup> hath given meat<sup>2</sup> unto them that fear him: he will ever be mindful of his covenant.

6 He<sup>f</sup> hath showed his people the power of

A.M. cir. 9945.  
B.C. cir. 1098.

1 Heb. from the judges of his soul.

PSALM CX.

B.C. cir. 1098 or 1097.

a Ps. 2.6.20.21.1-12;  
91.13-16. Mat. 22.44.  
Mar. 12.36. Lu. 20.42;  
19.14. Ac. 2.34.36.1 Co.  
15.26. He. 1.3.13.14.  
b Ro. 1.16.17.1 Co. 1.  
23.24.1 Th. 2.13. Is. 2.3.  
Mt. 4.2. Ac. 3.20.13.46.  
ver. 1.  
c Ps. 45.5.2.7-12.22.  
27-29.  
d Ju. 5.2. Ga. 1.15.16.  
Ps. 22.27.31. Ac. 2.41.  
e Ps. 93.5.96.9. Ac. 2.  
41.4.15.14. Lu. 1.74.75.  
Eze. 43.12.  
1 Or, more than the womb of the morning thou shalt have.  
f Re. 7.4.9. Mt. 5.7.  
g Youth.—Thy progeny as dew from the womb of the morning.—Rochford.—The general sense is clear, though the imagery is somewhat obscure.—In the season of Christ's great power, when his kingdom would be fully established, his people would joyfully offer their services to him, clothed in robes of purity (i.e. in good works) which would shine like the diamond dew of the morning.—P.  
h Ps. 89.36. He. 7.21. 28.6.17.18.  
i He. 5.6.10.6.20.7.3. 17.21.24.25.28.8.6. Ge. 14.18-20.  
j Ro. 2.5. Ps. 2.5.9.18. 28.40.21.8-12.45.4.5. 69.22.28.62.21.30. Ac. xi. xiv. Re. vi. viii. ix. xi. xiv. xvi. xix. xx.  
k Hab. 3.13.  
l Or, great.  
m Ju. 7.5.4. Ju. 3.34. Is. 61.1-3. Ph. 2.6-11. Lu. 24.36. Jo. 18.12.26.27. with Ps. 3.4.27.6. Je. 50.31.  
n Because of his humiliation he shall be exalted. See Ph. 2.7-9.—C.

PSALM CXI.

1 Heb. Hallelujah.

a Ps. 9.1.14.138.1. 109.30.40.9.10.22.22. 32.11.33.1108.3.  
b Ps. 86.8.72.12.92.4. 5. Job 5.9.38.41. Je. 32. 17.19. Re. 15.3.  
c Ps. 107.43.64.9.28. 5.15.5.12.  
d Ps. 145.4.10.17. Je. 33.3.  
e Da. 9.24. Is. 51.6.8. Ps. 119.142.144.  
f Ps. 145.4.7. Re. 15. 3.4. Is. 63.7.  
g Ex. 34.6.7. Ps. 86.5. 15. Ho. 11.8. Mt. 7.18. 19.  
h Ps. 34.9.10.23.1. Is. 33.17.22.8.9. Mat. 6.11. 26.53.  
i Heb. prey.  
j Ps. 105.8. Ne. 1.5. Da. 4.1. Lu. 1.72.  
k Ps. 33.3. Ps. cv. cxxxvi.1.2.8.22.27-30. Re. 2.26.

A.M. —  
B.C. —

1 ver. 3. Re. 15.3. Mt. 7.20. Nu. 23.19. De. 32.4.  
2 Ps. 19.7.8.105.8.  
3 Heb. are established.  
4 A strong fast—supported, sustained.—C.  
5 Ps. 25.8. De. 32.4. Mt. 7.20. La. 3.22.23.  
6 Ex. vii.—xiv. 15.53. 7-13. Ps. 130.7.8.25.25.  
7 Deliverance from Egypt; the emblem and foretaste of Christ's redemption from the slavery of sin.—C.  
8 Ch. 16.15. Ps. 42.8. 7 Ex. 11.15. Ps. 99.1. 5:89.7. De. 28.58. Re. 15.3.4. Je. 10.6.7.  
9 Job 28.28. Pr. 1.7.19. 10. Mat. 6.33. Lu. 10.42. Ps. 130.4. Ec. 12.13.  
10 De. 4.6.2. TL. 3.15-16.  
11 Or, good success, Pr. 3.4.  
12 Heb. that do them.  
13 Ps. 45.17.145.2.4.  
14 Filial fear is the source of love, reverence, and obedience.  
15 Inspires respect for God in his paternal character, for his will as revealed in Scripture, for his government in the church and in the world.—P.

PSALM CXII.

1 Heb. Hallelujah.

a Ps. 128.1.11.1-3.119. 1.10.45.47.70.72.127. 128.16.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.101.102.103.104.105.106.107.108.109.110.111.112.113.114.115.116.117.118.119.120.121.122.123.124.125.126.127.128.129.130.131.132.133.134.135.136.137.138.139.140.141.142.143.144.145.146.147.148.149.150.151.152.153.154.155.156.157.158.159.160.161.162.163.164.165.166.167.168.169.170.171.172.173.174.175.176.177.178.179.180.181.182.183.184.185.186.187.188.189.190.191.192.193.194.195.196.197.198.199.200.201.202.203.204.205.206.207.208.209.210.211.212.213.214.215.216.217.218.219.220.221.222.223.224.225.226.227.228.229.230.231.232.233.234.235.236.237.238.239.240.241.242.243.244.245.246.247.248.249.250.251.252.253.254.255.256.257.258.259.260.261.262.263.264.265.266.267.268.269.270.271.272.273.274.275.276.277.278.279.280.281.282.283.284.285.286.287.288.289.290.291.292.293.294.295.296.297.298.299.300.301.302.303.304.305.306.307.308.309.310.311.312.313.314.315.316.317.318.319.320.321.322.323.324.325.326.327.328.329.330.331.332.333.334.335.336.337.338.339.340.341.342.343.344.345.346.347.348.349.350.351.352.353.354.355.356.357.358.359.360.361.362.363.364.365.366.367.368.369.370.371.372.373.374.375.376.377.378.379.380.381.382.383.384.385.386.387.388.389.390.391.392.393.394.395.396.397.398.399.400.401.402.403.404.405.406.407.408.409.410.411.412.413.414.415.416.417.418.419.420.421.422.423.424.425.426.427.428.429.430.431.432.433.434.435.436.437.438.439.440.441.442.443.444.445.446.447.448.449.450.451.452.453.454.455.456.457.458.459.460.461.462.463.464.465.466.467.468.469.470.471.472.473.474.475.476.477.478.479.480.481.482.483.484.485.486.487.488.489.490.491.492.493.494.495.496.497.498.499.500.501.502.503.504.505.506.507.508.509.510.511.512.513.514.515.516.517.518.519.520.521.522.523.524.525.526.527.528.529.530.531.532.533.534.535.536.537.538.539.540.541.542.543.544.545.546.547.548.549.550.551.552.553.554.555.556.557.558.559.560.561.562.563.564.565.566.567.568.569.570.571.572.573.574.575.576.577.578.579.580.581.582.583.584.585.586.587.588.589.590.591.592.593.594.595.596.597.598.599.600.601.602.603.604.605.606.607.608.609.610.611.612.613.614.615.616.617.618.619.620.621.622.623.624.625.626.627.628.629.630.631.632.633.634.635.636.637.638.639.640.641.642.643.644.645.646.647.648.649.650.651.652.653.654.655.656.657.658.659.660.661.662.663.664.665.666.667.668.669.670.671.672.673.674.675.676.677.678.679.680.681.682.683.684.685.686.687.688.689.690.691.692.693.694.695.696.697.698.699.700.701.702.703.704.705.706.707.708.709.710.711.712.713.714.715.716.717.718.719.720.721.722.723.724.725.726.727.728.729.730.731.732.733.734.735.736.737.738.739.740.741.742.743.744.745.746.747.748.749.750.751.752.753.754.755.756.757.758.759.760.761.762.763.764.765.766.767.768.769.770.771.772.773.774.775.776.777.778.779.780.781.782.783.784.785.786.787.788.789.790.791.792.793.794.795.796.797.798.799.800.801.802.803.804.805.806.807.808.809.810.811.812.813.814.815.816.817.818.819.820.821.822.823.824.825.826.827.828.829.830.831.832.833.834.835.836.837.838.839.840.841.842.843.844.845.846.847.848.849.850.851.852.853.854.855.856.857.858.859.860.861.862.863.864.865.866.867.868.869.870.871.872.873.874.875.876.877.878.879.880.881.882.883.884.885.886.887.888.889.890.891.892.893.894.895.896.897.898.899.900.901.902.903.904.905.906.907.908.909.910.911.912.913.914.915.916.917.918.919.920.921.922.923.924.925.926.927.928.929.930.931.932.933.934.935.936.937.938.939.940.941.942.943.944.945.946.947.948.949.950.951.952.953.954.955.956.957.958.959.960.961.962.963.964.965.966.967.968.969.970.971.972.973.974.975.976.977.978.979.980.981.982.983.984.985.986.987.988.989.990.991.992.993.994.995.996.997.998.999.1000.

his works, that he may give them the heritage of the heathen.

7 The<sup>a</sup> works of his hands are verity and judgment; all his commandments are sure.

8 They<sup>b</sup> stand fast<sup>4</sup> for ever and ever, and are done<sup>c</sup> in truth and uprightness.

9 He<sup>d</sup> sent redemption<sup>5</sup> unto his people; he hath commanded his covenant for ever: his<sup>e</sup> law and reverend is his name.

10 The<sup>f</sup> fear of the LORD is the beginning of wisdom: a good understanding<sup>6</sup> have all they that do his commandments: his<sup>7</sup> praise endureth for ever.<sup>8</sup>

PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be despised by the wicked.

PRAISE ye the LORD.<sup>1</sup> Blessed<sup>a</sup> is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His<sup>b</sup> seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth<sup>c</sup> and riches shall be in his house; and his righteousness endureth for ever.

4 Unto<sup>d</sup> the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A<sup>e</sup> good man showeth favour, and lendeth: he will guide his affairs with discretion.<sup>2</sup>

6 Surely<sup>f</sup> he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He<sup>g</sup> shall not be afraid of evil<sup>3</sup> tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He<sup>h</sup> hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The<sup>i</sup> wicked<sup>5</sup> shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

<sup>a</sup> Is. 65.13.14. Job 5.2. <sup>b</sup> Lu. 13.28. Ps. 58.7.8. Mat. 22.13. <sup>c</sup> Pr. 10.28.11.7.13.9. Mt. 1.12. Jc. 14.19. Is. 59.11.

speaker here is David, who in spirit calls Jesus LORD, and thereby enabled him, in the days of his flesh, to establish un-  
Ver. 3. *Willing.* To hear, search, judge, believe, love, deny  
themselves, take up their cross, follow, suffer, pray, praise; yea,  
utterly to devote themselves, with all they have and are, to the  
advancement of the kingdom of their great Priest and King. C.

Ver. 5. *The LORD at thy right hand.* It is distinctly to be  
remarked, that he who is called *Adon, Lord*, ver. 1, is placed at  
the right hand of JEHOVAH, God supreme. But now, ver. 5, he  
is distinctly called Jehovah—a mode of speech clearly evincing  
the Godhead equality of Father and Son, and with the office-subordi-  
nation of the Son to the Father. C.

REFLECTIONS.—How high is the dignity of our Re-  
deemer! Glorious is his reward for his work of obedi-  
ence and suffering. And all his enemies—sin, Satan,  
the world, and death—are made to bow under his feet.  
THE

blessings of salvation, from this great High-priest of  
our profession. Horrid is the crime, if for a moment  
we dare question his power and grace, and stagger at  
promises confirmed by two immutable things—the  
word and oath of that God who cannot lie. And  
while Jesus, finishing his obedience, and strengthened  
by the Holy Ghost, lifts up his head in everlasting  
triumph, dreadful is the ruin of his malicious and  
powerful opposers, Jews, heathens, antichristians,  
and others.

PSALM CXI. Ver. 1. On comparing this ver. with Ps. 18.  
49, explained by Ro. 15.9, there can be no question that both are  
the words of Christ. But were this proof wanting, the confident

conformable to his righteous nature, and must be  
obeyed in simplicity by them that serve him. Ever-  
lasting, ordered in all things and sure, is his word,  
and all the redemption it offers and communicates  
to men. And they are the only wise persons who fear  
him and keep his commandments; everlasting shall be  
their honour and reward.

PSALM CXII. Ver. 3. Every torture of accommodation has  
been exhausted in applying this psalm to every believer, at least  
to every one of high attainments. But surely a comparison of  
this single verse with Ro. 3. 10, 21, 22, should have convinced every  
interpreter, that, though not altogether a prophecy, it was still a  
description, a spiritual picture of Messiah, whereby the church  
might recognize him at his coming.

An exhortation to praise God,

## PSALM CXIII.

An exhortation to praise God for his merciful condescension to his creatures.

**P**RAISE ye the LORD.<sup>1</sup> Praise, O ye servants of the LORD, praise the name<sup>2</sup> of the LORD.  
2 Blessed<sup>3</sup> be the name of the LORD from this time forth and for evermore.  
3 From<sup>4</sup> the rising of the sun, unto the going down<sup>3</sup> of the same, the LORD's name *is* to be praised.  
4 The<sup>2</sup> LORD *is* high above all nations, and his glory above the heavens.  
5 Who<sup>6</sup> *is* like unto the LORD our God, who dwelleth on high;<sup>4</sup>  
6 Who<sup>9</sup> humbleth *himself* to behold the things that are in heaven, and in the earth!  
7 He<sup>8</sup> raiseth up the poor out of the dust, and lifeth the needy out of the dunghill;  
8 That<sup>1</sup> he may set *him* with princes, even with the princes of his people.  
9 He<sup>1</sup> maketh the barren woman <sup>5</sup>to keep house,<sup>6</sup> and to be a joyful mother of children. Praise ye the LORD.

## PSALM CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a just ground of fearing him.

**W**HEN Israel<sup>a</sup> went out of Egypt, the house of Jacob from a people of <sup>1</sup>strange language,<sup>1</sup>  
2 Judah<sup>c</sup> was his sanctuary,<sup>2</sup> and Israel<sup>3</sup> his dominion.  
3 The<sup>a</sup> sea saw *it*, and fled; Jordan was driven back.  
4 The<sup>a</sup> mountains skipped like rams, and the little hills like lambs.  
5 What<sup>9</sup> *ailed* thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?  
6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?  
7 Tremble,<sup>a</sup> thou earth, at the presence of the LORD, at the presence of the God of Jacob;  
8 Which<sup>1</sup> turned the rock *into* a standing water, the flint<sup>4</sup> into a fountain of waters.

## PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 the psalmist exhorteth to confidence in God. 12 God is to be praised for his blessings.

**N**OT unto<sup>a</sup> us, O LORD, not unto us, but unto thy name<sup>1</sup> give glory, for thy mercy,<sup>2</sup> and for thy truth's sake.  
2 Wherefore should the heathen say, <sup>b</sup>Where

## PSALM CXVI.

and to put confidence in him.

**PSALM CXIII.**  
1 Heb. *Hallelujah*, Ps 104.35.111.1.  
a Ps. 131.1, 133.2; 113.4.1; 145.10.  
b See note on Ex. 34.6.—C.  
c Da. 2.20. Lu. 1.68. Ps. 72.17-19; 106.48.  
d Mal. 1.11. Is. 59.19; 24.15; 16; 42.10-12; 49.12; Ps. 22.27-31; 72.19.  
e When the words *rising* and *going down* are applied to the sun, they do not merely signify from east to west, but also from north to south. For from east to west the sun has a daily rising, and from north to south an annual rising.—C.  
f Ps. 97.9; 8.1, 9; 57.11; 137.35.  
g Ex. 15.11. Ps. 35.10; 89.6, 8. De. 33.26. Is. 40.12-20; 46.5; Je. 10.6.  
h Heb. *exalteth himself to dwell*, Is. 57.15; 60.1.  
i Ps. 138.6. Is. 57.15, 16.  
j 1 Sa. 2.8. Ps. 107.41; 72.12-14; 75.7. Eze. 17.24.  
k Ps. 45.16. a Sa. 7.8. Job 36.6.7. Eze. 17.24; 21.26.  
l 1 Sa. 2.5. Ps. 68.6. Is. 54.14; 17-22.  
m Heb. *to dwell in an house*.  
n Literally in the case of Sarah, Rachel, and Hannah; and emblematically in the case of the barren Gentiles, who, by thousands in a day, were born of water and of the Spirit.—C.

**PSALM CXIV.**  
B.C. cir. 1491.  
a Ex. 13.3; 12.34, 41. 42. De. 16.1; 26.8.  
b Ps. 81.5. Ge. 42.23.  
c *Strange language*.—A tyrannous people.—*Horsley*  
d Ex. 19.5, 6; 7; 25.8. De. 7.9; 12.32.9.  
e Sanctuary—his separated people, to bear the foremost standard of the camp. C.—Reference appears to be made to the choice of Jerusalem, the capital of the tribe of Judah, as the place of God's permanent abode. There the temple was built, and there God ruled as a visible—invisible in the *Sakkiah*—as well as an omnipotent Monarch.—*L.*  
f *Israel*. All the tribes, his dominion in which to display 'the goodness and severity' of his government.—C.  
g Ex. 14.21. Ps. 77.16; 66.7; 74.15; 106.9. Jos. 3.13; 15.16. Is. 63.12-14.  
h Ex. 19.18. Ps. 68.8; 29.6. Hab. 3.6; 4.10. Ju. 5.4-5.  
i Hab. 3.8.  
j Mt. 6.12. Ps. 97.4. 57.7; 118; 144.5; 118.75. 104.32; 68.8. Hab. 3.6. Je. 10.10; 4.23-26. Is. 64.3.  
k Ex. 17.6. Nu. 20.11. De. 8.15. Ps. 74.15; 78.15; 105.41; 107.35. 129.9; 15.15; 48.21.  
l The kind of stone is not specified by the original. It merely signifies any very hard stone.—C.

**PSALM CXV.**  
a Is. 48.11. Eze. 36.32. Co. 15.10. Mt. 7.20. Ep. 2.7. Tit. 3.9.  
b See note on Ex. 34.6.—C.  
c For thy mercy—and not for our merit. And for thy truth—that has fulfilled all that has fulfilled all

**PSALM CXVI.**  
B.C. cir. 1491.  
a Jn. 21.17. Ps. 18.1-6. 1 Jn. 19.  
b Ps. 3.4; 6.9; 10.17; 18.6; 20.13; 22.40; 1.1. 1.1.  
c Ps. 65.2; 55.16; 17.2. Co. 1.10. Is. 40.3.4. He. 5.7.  
d Heb. *in my days*.  
e Jn. 2.2. &c. Ps. 28.4; 58.1-18; 77.2-9; 6.2. 4.38.2-12; 41.8. Ac. 2.24.  
f Heb. *found me*, Ps. 119.143.  
g Ps. 18.6; 34.4-6. Eze. 36.37. Pr. 18.10.  
h Ps. 6.41; 31.5; 142.4-7; 143.7.  
i Ps. 103.8. Ex. 34.6. 7. Is. 63.7. Nu. 14.18; 19. Ro. 5.21.  
j Ezr. 9.15. Ne. 9.8. Da. 9.7.  
k Ps. 31.23; 33.18; 72.

3 But<sup>a</sup> our God *is* in the heavens; he hath done whatsoever he hath pleased.<sup>2</sup>

4 Their<sup>a</sup> idols are silver and gold, the work of men's hands.

5 They<sup>a</sup> have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They<sup>9</sup> that make them are like unto them; so *is* every one that trusteth in them.

9 O<sup>a</sup> Israel, trust thou in the LORD: *he is* their help and their shield.

10 O<sup>a</sup> house of Aaron, trust in the LORD: *he is* their help and their shield.

11 Ye<sup>k</sup> that fear the LORD, trust in the LORD: *he is* their help and their shield.

12 The<sup>1</sup> LORD hath been mindful of us: *he* will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 He<sup>6</sup> will bless them that fear the LORD, both small and<sup>4</sup> great.

14 The<sup>2</sup> LORD shall increase you more and more, you and your children.<sup>5</sup>

15 Ye<sup>a</sup> are blessed of the LORD, which made heaven and earth.

16 The<sup>c</sup> heaven, even the heavens, are the LORD's: but *the* earth hath he given to the children of men.

17 The<sup>t</sup> dead praise not<sup>6</sup> the LORD, neither any that go down into silence.

18 But<sup>a</sup> we will bless the LORD from this time forth and for evermore. Praise the LORD.

## PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

**I** LOVE the<sup>a</sup> LORD, because <sup>b</sup>he hath heard my voice and my supplications.

2 Because<sup>c</sup> he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.<sup>1</sup>

3 The<sup>d</sup> sorrows of death compassed me, and the pains of hell gat hold upon me:<sup>2</sup> I found trouble and sorrow.

4 Then<sup>e</sup> called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious<sup>h</sup> *is* the LORD, and <sup>i</sup>righteous; yea, our God *is* merciful.

The psalmist studieth to be thankful.

7 Return<sup>1</sup> unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.<sup>3</sup>

8 For<sup>a</sup> thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.<sup>4</sup>

9 I<sup>b</sup> will walk before the LORD in the land of the living.

10 I<sup>c</sup> believed, therefore have I spoken: I was greatly afflicted;<sup>5</sup>

11 I<sup>a</sup> said in my haste, All men are liars.

12 What<sup>r</sup> shall I render unto the LORD for all his benefits toward me?

13 I<sup>a</sup> will take the cup of salvation, and call upon the name of the LORD.

14 I<sup>a</sup> will pay my vows unto the LORD now in the presence of all his people.

15 Precious<sup>a</sup> in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I<sup>a</sup> will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I<sup>a</sup> will pay my vows unto the LORD now in the presence of all his people,

19 In<sup>a</sup> the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

## PSALM CXVII.

An exhortation to praise God for his mercy and truth.

**O** PRAISE the LORD, all ye nations:<sup>1</sup> praise him, all ye people.

2 For<sup>b</sup> his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

dishonouring to God, is the worshipping of idols. And how absurd it is for idolaters to upbraid the saints with their all-present, all-creating, and all-governing JEHOVAH. Great is their encouragement to trust in a God, who is so much, and gives so much to his people; nay, gives so much to men! They can never fail whose faith stands firm. And greatly then should we exert ourselves in praising and serving God here, as in death we shall have no such opportunities for it.

PSALM CXVI. Ver. 3. Can this be true of any but the 'Man of Sorrows, acquainted with grief?'—of him who was exceeding 'sorrowful even unto death,' which death lies within the dominion of Satan, by whom its power is still vindictively exercised? See He. 2. 14. C.

Ver. 10. Were there yet any question that Jesus, in his sorrows, is the speaker, the quotation of this verse by Paul (2 Co. 4. 13) would put the matter beyond controversy. 'The same spirit of faith' spoken of, ver. 13, cannot possibly have a correspondent, but 'the life of Jesus,' referred to in ver. 11. C.

Ver. 11. In my haste. 'In my ecstasy.'—Sept. 'My agitation.'—Horsley. All men are liars—are deceitful.—Green. The very fact which our Lord, returning from his agony in Gethsemane, implied, 'when he came to his disciples, and found them

ful, to walk always as under his eye, and in conformity to him; in subjection to his will as our Father, and in dependence on him as our all-sufficient portion. The consideration that we are in the land of the living should quicken us to it. And it is delightful to speak and practise that which our heart believes upon God's testimony, ratified by the blood of his Son. But often, under strong temptations and in deep afflictions, the strongest believers have had their faith shaken, and have been surprised into thoughts and words extremely dishonourable to God. Yet he upholds all believers, and makes them quickly to change their voice. And O how pleasant it is to be so overwhelmed with a sense of God's love, that we scarcely know what praise, what vows, or what service to return him in gratitude! But while we praise him for what we have received, we must eagerly drink more and more of his cup of salvation, and receive more and more out of his fulness, and grace for grace. How precious and delightful to God is the death of his saints for, or in, the Lord! But much more that unparalleled death of Jesus Christ for

## PSALM CXVIII.

A.M. cir. 2984.  
B.C. cir. 1020.

1 Mat. 11. 20. Ps. 13. 6;  
34. 8. Je. 6. 10; 31. 11-14;  
Isa. 24.

2 What comfort and joy does a psalm like this give the troubled soul? It is the record of a painful and yet glorious experience. Amid severe bodily suffering, and deep mental anguish, when earthly comfort would have been vain, the writer looks to and trusts in God. At once heavenly joy is poured into his troubled heart, and with touching pathos he says, 'Return unto thy rest, O my soul. In God is perfect rest found.—P.

3 He. 4. 3. Ps. 56. 13;  
103. 4. 40. 1-304. 17, 18.

4 Surely Ps. 10. 10, 11, comp. with Ac. 2. 31, cannot more clearly point to the resurrection of Jesus than the words of this verse. Their perfect parallelism of meaning must be obvious to every one that compares the passages.—C.

5 Ps. 16. 8. 67. 7. Tit. 2. 11-14. 1 Co. 15. 58.

6 2 Co. 4. 13. 14. 1 Jn. 1. 1-3. Ps. 66. 16.

7 See note \* below.

8 1 Sa. 27. 1. Ps. 31. 22. Eze. 37. 11. Ro. 3. 4.

9 Ps. 103. 1-5. 2 Co. 5. 14-21. 1 Ti. 13. 16.

10 1 Pet. 17. 1. Ch. 16. 1-3. 1 Co. 10. 16. Lu. 22. 17, 20.

11 Jonah 2. 9. ver. 18. Ps. 56. 12; 66. 13-15; 119. 100; 22. 25; 109. 30.

12 Ps. 72. 14; 37. 35, 33. Re. 14. 13. Is. 43. 4.

13 Ps. 86. 16; 119. 32. Lu. 1. 74. 75. Tit. 2. 11-14. 2 Co. 14. 21.

14 Le. 7. 12. Ps. 50. 14; 66. 13-15. He. 13. 12-16. 1 Pe. 2. 5. Ro. 6. 17.

15 Ps. 5. 5. ver. 14. Ps. 76. 11; 61. 5. Is. 19. 21.

16 Ps. 96. 8; 100. 4; 22. 33. 22. 1-4. 2 Ch. 6. 6. 1 Ch. xv. xvi.

17 Ps. 146. 3. 2 Ch. 28. 20. 21. Is. 30. 3-31. 31. 1; 36. 6. Eze. 29. 7.

18 2 Sa. v. viii. x. xviii. Ps. 18. 30-45; 27. 3; 102. 12; 22. 12. Is. 44. 27. 28. Re. 16. 14; 20. 8, 9.

19 Heb. cut them off.

20 Heb. cut down.

21 The first clause of the verse brings out the vast number of the writer's enemies, and swelling and unceasing character of their attacks made upon him. The second clause adopts another figure, designed to show the rapidity and quickness with which they were destroyed. As the flame burns up the dry, sun-scorched brambles and thorns during the heat of an eastern summer, so these wanton persecutors are swept away.—P.

22 7 Thou—Satan, the adversary, from the wilderness to the cross.—C.

23 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

24 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

25 2 Sa. 23. 6. 1 Sa. 23. 6. De. 1. 44. Ps. 58. 9; 83. 14. Is. 27. 4. Ec. 7. 6. Na. 1. 10. 1 Ch. xiv. xviii. -xx.

26 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

27 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

28 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

29 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

30 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

31 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

32 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

33 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

34 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

35 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

36 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

37 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

38 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

39 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

40 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

41 Ex. 15. 2, 6. Is. 12. 2; 61. 10; 45. 24, 25.

42 Ps. 22. 12; 16. 19-21; 6. 15. 50. 5-9. Mi. 7. 8, 9.

An exhortation to praise God.

## PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his own experience sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

**O** GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let<sup>a</sup> Israel now say, that his mercy endureth for ever.

3 Let<sup>a</sup> the house of Aaron now say, that his mercy endureth for ever.

4 Let<sup>a</sup> them now that fear the LORD say, that his mercy endureth for ever.

5 I<sup>b</sup> called upon the LORD in distress:<sup>1</sup> the LORD answered me, and set me in a large place.

6 The<sup>a</sup> LORD is on my side;<sup>2</sup> I will not fear: what can man do unto me?

7 The<sup>a</sup> LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

8 It<sup>a</sup> is better to trust in the LORD than to put confidence in man.

9 It<sup>a</sup> is better to trust in the LORD than to put confidence in princes.

10 All<sup>a</sup> nations compassed me about: but in the name of the LORD will I destroy them.<sup>3</sup>

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They<sup>a</sup> compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.<sup>5</sup>

13 Thou<sup>a</sup> hast thrust sore at me that I might fall; but the LORD helped me.

14 The<sup>a</sup> LORD is my strength and song, and is become my salvation.

15 I called upon the LORD, and he answered me, and set me in a large place.

16 The LORD is on my side, and I will not fear: what can man do unto me?

17 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

18 It is better to trust in the LORD than to put confidence in man.

19 It is better to trust in the LORD than to put confidence in princes.

20 All nations compassed me about: but in the name of the LORD will I destroy them.

21 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

22 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

23 Thou hast thrust sore at me that I might fall; but the LORD helped me.

24 The LORD is my strength and song, and is become my salvation.

25 I called upon the LORD, and he answered me, and set me in a large place.

26 The LORD is on my side, and I will not fear: what can man do unto me?

27 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

28 It is better to trust in the LORD than to put confidence in man.

29 It is better to trust in the LORD than to put confidence in princes.

30 All nations compassed me about: but in the name of the LORD will I destroy them.

31 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

32 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

33 Thou hast thrust sore at me that I might fall; but the LORD helped me.

34 The LORD is my strength and song, and is become my salvation.

35 I called upon the LORD, and he answered me, and set me in a large place.

36 The LORD is on my side, and I will not fear: what can man do unto me?

37 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

38 It is better to trust in the LORD than to put confidence in man.

39 It is better to trust in the LORD than to put confidence in princes.

40 All nations compassed me about: but in the name of the LORD will I destroy them.

41 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

42 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

43 Thou hast thrust sore at me that I might fall; but the LORD helped me.

44 The LORD is my strength and song, and is become my salvation.

45 I called upon the LORD, and he answered me, and set me in a large place.

46 The LORD is on my side, and I will not fear: what can man do unto me?

47 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

48 It is better to trust in the LORD than to put confidence in man.

49 It is better to trust in the LORD than to put confidence in princes.

50 All nations compassed me about: but in the name of the LORD will I destroy them.

51 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

52 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

53 Thou hast thrust sore at me that I might fall; but the LORD helped me.

54 The LORD is my strength and song, and is become my salvation.

55 I called upon the LORD, and he answered me, and set me in a large place.

56 The LORD is on my side, and I will not fear: what can man do unto me?

57 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

58 It is better to trust in the LORD than to put confidence in man.

59 It is better to trust in the LORD than to put confidence in princes.

60 All nations compassed me about: but in the name of the LORD will I destroy them.

61 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

62 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

63 Thou hast thrust sore at me that I might fall; but the LORD helped me.

64 The LORD is my strength and song, and is become my salvation.

65 I called upon the LORD, and he answered me, and set me in a large place.

66 The LORD is on my side, and I will not fear: what can man do unto me?

67 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

68 It is better to trust in the LORD than to put confidence in man.

69 It is better to trust in the LORD than to put confidence in princes.

70 All nations compassed me about: but in the name of the LORD will I destroy them.

71 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

72 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

73 Thou hast thrust sore at me that I might fall; but the LORD helped me.

74 The LORD is my strength and song, and is become my salvation.

75 I called upon the LORD, and he answered me, and set me in a large place.

76 The LORD is on my side, and I will not fear: what can man do unto me?

77 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

78 It is better to trust in the LORD than to put confidence in man.

79 It is better to trust in the LORD than to put confidence in princes.

80 All nations compassed me about: but in the name of the LORD will I destroy them.

81 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

82 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

83 Thou hast thrust sore at me that I might fall; but the LORD helped me.

84 The LORD is my strength and song, and is become my salvation.

85 I called upon the LORD, and he answered me, and set me in a large place.

86 The LORD is on my side, and I will not fear: what can man do unto me?

87 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

88 It is better to trust in the LORD than to put confidence in man.

89 It is better to trust in the LORD than to put confidence in princes.

90 All nations compassed me about: but in the name of the LORD will I destroy them.

91 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

92 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

93 Thou hast thrust sore at me that I might fall; but the LORD helped me.

94 The LORD is my strength and song, and is become my salvation.

95 I called upon the LORD, and he answered me, and set me in a large place.

96 The LORD is on my side, and I will not fear: what can man do unto me?

97 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

98 It is better to trust in the LORD than to put confidence in man.

99 It is better to trust in the LORD than to put confidence in princes.

100 All nations compassed me about: but in the name of the LORD will I destroy them.

101 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

102 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

103 Thou hast thrust sore at me that I might fall; but the LORD helped me.

104 The LORD is my strength and song, and is become my salvation.

105 I called upon the LORD, and he answered me, and set me in a large place.

106 The LORD is on my side, and I will not fear: what can man do unto me?

107 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

108 It is better to trust in the LORD than to put confidence in man.

109 It is better to trust in the LORD than to put confidence in princes.

110 All nations compassed me about: but in the name of the LORD will I destroy them.

111 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

112 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

113 Thou hast thrust sore at me that I might fall; but the LORD helped me.

114 The LORD is my strength and song, and is become my salvation.

115 I called upon the LORD, and he answered me, and set me in a large place.

116 The LORD is on my side, and I will not fear: what can man do unto me?

117 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

118 It is better to trust in the LORD than to put confidence in man.

119 It is better to trust in the LORD than to put confidence in princes.

120 All nations compassed me about: but in the name of the LORD will I destroy them.

121 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

122 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

123 Thou hast thrust sore at me that I might fall; but the LORD helped me.

15 The<sup>r</sup> voice of rejoicing and salvation *is* in the tabernacles of the righteous: *the* right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I<sup>t</sup> shall not die, but live, and declare the works of the LORD.

18 The<sup>r</sup> LORD hath chastened me sore; but he hath not given me over unto death.<sup>7</sup>

19 Open<sup>e</sup> to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, *into* which the righteous shall enter.

21 I<sup>l</sup> will praise thee; for thou hast heard me, and art become my salvation.

22 The<sup>r</sup> stone *which* the builders refused is become the head-stone of the corner.<sup>8</sup>

23 This is the LORD's doing:<sup>9</sup> *it* *is* marvelous in our eyes.

24 This<sup>b</sup> *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save<sup>e</sup> now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: *we* have blessed<sup>1</sup> you out of the house of the LORD.

27 God<sup>e</sup> *is* the LORD, which hath showed us light: *bind* the sacrifice with cords, *even* unto the horns of the altar.

28 Thou<sup>h</sup> *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O<sup>i</sup> give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

*This psalm containeth sundry prayers, praises, and professions of obedience.*

[For analysis of this psalm see comment at foot of page.]

ALEPH.

**B**LESSED *are* *the* undefiled<sup>1</sup> in the way, who walk in the law of the LORD.

2 Blessed *are* they that *keep* his testimonies, and *that seek* him with the whole heart.

3 They<sup>d</sup> also do no iniquity: they walk in his ways.

A.M. cir. 957. B.C. cir. 1047.	A.M. cir. 989. B.C. cir. 1015.
<p>* Ps. 32.11; 33.1. Re. 14.1.7.9.12.18.20.19.1.715.9.414.2.3.</p> <p>* Ps. 60.12.18.22.48.145.4.6.89.13.7.4.11.12.44.3.15.51.9.10.52.9.10.</p> <p>* Hab. 1.12. Mt. 7.8.10. Ps. 39.13.73.28. Job 13.16.31.1.5.6.10.12.2.9. Co. 1.9.10. He. 12.6-11.</p> <p>* 2 Co. 6.9.</p> <p>7 This is in perfect accordance with Ps. 16.20, compared with Ac. 2.37, and sufficiently demonstrates that the speaker is Christ.—C.</p> <p>* Is. 26.2. Ps. 24.7.9.26.6-8.43.4.66.1.7-15.116.17.18.</p> <p>* Is. 26.2. Ps. 24.3.4. Re. 21.27.12.14.15.</p> <p>* Ex. xv. 1. v. 15a. 2. 1-10. 2 Sa. xiii. Ps. 9.1.14.103.1-5.</p> <p>* Mat. 21.42. Mar. 12.10. Col. 1.18. Lu. 20.17. Ac. 4.11. Ep. 2.20.1.20-23.1. Pe. 2.4.7.</p> <p>8 In the great buildings erected by Phœnician and Jewish architects, the corner-stones were of colossal magnitude and were squared and hewn with great care and precision. Noble specimens of corner-stones may still be seen at the angles of the massive wall of the temple enclosure in Jerusalem. The "head-stone" signifies, not the top-stone, but the chief stone. We would now term it the foundation stone.—P.</p> <p>9 Heb. <i>this is from the LORD</i></p> <p>* Job 5.9. Ps. 72.18.</p> <p>* Is. 49.8.6.4. Zec. 3.9.14.7.1. Co. 15.3.4.2. Co. 6.2.</p> <p>* Mat. 21.9. 23.39. Mar. 11.9. Lu. 19.38. Jn. 12.13.1. Ti. 1.17. Re. 7.10.12.</p> <p>* Nu. 6.23.26. De. 10.8. Ch. 16.2. Ps. 134.3.</p> <p>1 <i>I have blessed</i> That is, the believing multitude who received Christ, calling him <i>blessed</i>, and the children shouting Hosanna in the very temple! Mat. 21.9-15.—C.</p> <p>* Es. 8.16. 1. Pe. 2.9. Jn. 3.16, with 8.12. 2. Co. 4.6.</p> <p>* Ps. 51.18. 19. 1. Ch. 16.1. 29.21. 1. Ki. 8.63. 64. He. 13.12-16.</p> <p>* Ex. 15.2. Ps. 18.1-3. 145.1.146.1.12.147.1.12.149.2.15.12.2.25.1.</p> <p>1 ver. 1. Is. 63.7. Ps. 36.7.31.19.86.5.15.89.1.2.103.17.140.5.</p>	<p>* De. 4.9. 6.5. 17.11. 13.22.32.12.32.30.16.</p> <p>* 2 Co. 3.5. Ro. 7.24.2. Tr. 5.5.10.23. Ps. 37.23. Pr. 3.5. Ec. 2.26.27.</p> <p>* ver. 80.1. Jn. 2.28.4.17. Da. 12.2.3. Lu. 1.6. Ac. 24.16. Tit. 2.12.</p> <p>2 All orders impulsive or prohibitory.—C.</p> <p>* ver. 17.1. Ps. 9.1.25.21. 2 Co. 1.12. Je. 7.23.39.5.</p> <p>3 Heb. <i>judgments of thy righteousness</i>.</p> <p>4 The decisions of God, for good or evil, concerning individuals, nations, or churches.—C.</p> <p>* Zec. 10.12. Is. 45.24. Phil. 4.13. Job 34.31.32. ver. 106.106.</p> <p>* Pr. 1.4. Ec. 11.9. Lu. 15.13. ver. 11. Ps. 37.31. Jn. 15.3.17.19. Is. 8.20. Ro. 15.16. 2. Ti. 3.15.17.</p> <p>5 Those who neglect the word, depending upon the spirit; and those who forge the spirit, depending upon the letter, are here alike instructed and reprov- ed. The word is the instrument, the spirit is the power, as is clear from the prayer, ver. 12. "Teach me thy statutes."—C.</p> <p>* 2 Ch. 15.15. ver. 2.34. 58.69.5.8.</p> <p>* ver. 176. Ps. 141.3. Mat. 6.13. Is. 53.47.</p> <p>* Ps. 1.1.37.31. Ec. 25.21. Jos. 1.8. Job 22.22. Pr. 2.1.10. Col. 3.16. He. 4.2. ver. 97.72.15. Tit. 2.12. Co. 7.1.</p> <p>* ver. 26.27.33.64.68. 108.124.135. Is. 25.4.5. 27.11.80.11.</p> <p>* Ps. 34.11.22.22.40.9.10.</p> <p>* ver. 32.72.162.</p> <p>* ver. 6.8.14.23.48. 97. Ps. 1.2. Je. 6.16.</p> <p>* ver. 24.47.77.92. Ps. 1.2.40.8. Ro. 7.22.</p> <p>* ver. 11.83.93.109. 141.157.176.</p> <p>* Ps. 13.6.116.7. Phil. 4.13.19. Jn. 1.16.</p> <p>6 Heb. <i>revelat.</i> Ep. 1.17.18.</p> <p>* 1 Co. 2.11.14. ver. 27. Mat. 13.11.1. Ti. 3.10.</p> <p>* Ge. 47.9. 1. Ch. 29.15. Ps. 99.12. Mat. 11.25. 2 Co. 5.5. He. 11.13.1. Pe. 2.11.</p> <p>* ver. 40.131. Ps. 42.1.53.1. Pr. 13.12.</p> <p>* 1 Pe. 5.5. Job 40.11. 12. ver. 59.78.84.122. Ps. 10.240.4. Ex. 18.11. Mal. 3.15.4.1. Ne. 9.16.29.1.3.15.17.</p> <p>* Ps. 39.8.123.4.122. 61.69.9.11.19.20. Je. 20.8.1. Pe. 4.3.4.</p> <p>* Ps. 2.1.2. Eze. 33.30.1. Sa. 29.4.</p> <p>7 As a psalm of devotional instruction, the first part of ver. 22 would be totally without meaning, if the lips of many; and the first of ver. 23 almost on the lips of all. As memorials of the trials of our Lord, they are true, and sweet on the lips, and dear to the hearts of all his people.—C.</p>

4 Thou<sup>e</sup> hast commanded *us* to keep thy precepts diligently.

5 Oh<sup>h</sup> that my ways were directed to keep thy statutes!

6 Then *shall* I not be ashamed, when I have respect unto all thy commandments.<sup>2</sup>

7 I<sup>l</sup> will praise thee with uprightness of heart, when I shall have learned *thy* righteous judgments.<sup>4</sup>

8 I<sup>f</sup> will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal<sup>e</sup> shall a young man cleanse his way? by taking heed *thereto* according to thy word.<sup>5</sup>

10 With<sup>1</sup> my whole heart have I sought thee: *O* let me not wander from thy commandments.

11 Thy<sup>o</sup> word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: *teach* me thy statutes.

13 With<sup>a</sup> my lips have I declared all the judgments of thy mouth.

14 I<sup>r</sup> have rejoiced in the way of thy testimonies, as *much* as in all riches.

15 I<sup>s</sup> will meditate in thy precepts, and have respect unto thy ways.

16 I<sup>t</sup> will delight myself in thy statutes: *I* will not forget thy word.

GIMEL.

17 Deal<sup>e</sup> bountifully with thy servant, *that* I may live, and keep thy word.

18 Open<sup>6</sup> thou mine eyes, that I may behold *wondrous* things out of thy law.

19 I<sup>am</sup> a stranger in the earth: hide not thy commandments from me.

20 My<sup>a</sup> soul breaketh for the longing *that it* hath unto thy judgments at all times.

21 Thou hast rebuked the *proud that are* cursed, which do err from thy commandments.

22 Remove from me *reproach* and contempt; for I have kept thy testimonies.

23 Princes<sup>d</sup> also did sit and speak against me: *but* thy servant did meditate in thy *statutes*.

sion into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns upon his throne above. Encouraged by these views, let us welcome him into our hearts, families, and churches, and devote ourselves to his service. And believingly claiming him and his Father as our God, our all in all, let us ever exult in his

suns in the firmament; this is a constellation of suns—a galaxy of divine light and glory—Jesus sits 'all and in all.' That this may appear, the attention of the unprejudiced and godly reader is humbly solicited to the following facts: (1) One speaker, whoever he be, speaks of himself throughout the whole psalm. (2) The following is the speaker's character, drawn by himself, under the sure guidance of the Spirit of God: 'With my whole heart have I sought thee, ver. 10.—Thy word have I hid in my heart, that I might not sin against thee, 11.—With my lips have I declared all the judgments of thy mouth, 12.—I will not forget thy statutes, 13.—I have kept thy testimonies, 14.—I have hoped for thy salvation, and done thy commandments, 15.—I have kept thy precepts and thy testimonies, for all my ways are before thee, 16.—I have chosen thy precepts; I do not forget thy commandments, 17.—173-176.

. Now, that David never imagined such a character for himself

24 Thy<sup>a</sup> testimonies also *are* my delight, and my counsellors.<sup>8</sup>

DALETH.

25 My<sup>a</sup> soul cleaveth unto the<sup>a</sup> dust: <sup>a</sup>quicken thou me according to thy word.

26 I<sup>a</sup> have declared my ways,<sup>1</sup> and thou heardest me; <sup>a</sup>teach me thy statutes.

27 Make me to understand the way of thy precepts: <sup>a</sup>so shall I talk of thy wondrous works.

28 My soul melteth<sup>2</sup> for heaviness: <sup>a</sup>strengthen thou me according unto thy word.

29 Remove<sup>a</sup> from me the way of lying;<sup>3</sup> and grant<sup>a</sup> me thy law graciously.

30 I<sup>a</sup> have chosen the way of truth: thy judgments have I <sup>a</sup>laid before me.

31 I<sup>a</sup> have stuck unto thy testimonies: O LORD, <sup>a</sup>put me not to shame.

32 I<sup>a</sup> will run the way of thy commandments, when thou shalt enlarge<sup>4</sup> my heart.

HE.

33 Teach<sup>a</sup> me, O LORD, the way of thy statutes; and <sup>a</sup>I shall keep it unto the end.

34 Give<sup>a</sup> me understanding, and I shall keep thy law; yea, I shall observe it <sup>a</sup>with my whole heart.

35 Make<sup>a</sup> me to go in the path of thy commandments; for therein do I delight.

36 Incline<sup>a</sup> my heart unto thy testimonies, and<sup>b</sup> not to covetousness.

37 Turn away<sup>5</sup> mine eyes <sup>a</sup>from beholding vanity; and <sup>a</sup>quicker thou me in thy way.<sup>6</sup>

38 Stablish<sup>a</sup> thy word unto thy servant, who is devoted to thy fear.

39 Turn<sup>a</sup> away my reproach which I fear: for thy judgments *are* good.

40 Behold, <sup>a</sup>I have longed after thy precepts: <sup>a</sup>quicken me in thy righteousness.

VAU.

41 Let<sup>a</sup> thy mercies come also unto me, O LORD, *even* thy salvation,<sup>7</sup> according to thy word.

42 So shall I have wherewith to answer him that reproacheth me:<sup>8</sup> for I trust in thy word.<sup>9</sup>

43 And<sup>k</sup> take not the word of truth utterly out of my mouth: for <sup>a</sup>I have hoped in thy judgments.

44 So<sup>a</sup> shall I keep thy law continually for ever and ever.<sup>1</sup>

45 And I will walk at liberty:<sup>2</sup> for I seek thy

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## LAMED.

but I will keep thy precepts <sup>with my whole heart.</sup>

70 Their heart is as fat as grease: <sup>but</sup> I delight in thy law.

71 It is good for me that I have been afflicted, that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me, and fashioned me: <sup>give</sup> me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, <sup>and that thou</sup> in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, <sup>according to thy word</sup> unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: <sup>but</sup> I will meditate in thy precepts.

79 Let those that fear thee turn unto me, <sup>and those that have known thy testimonies.</sup>

80 Let my heart be sound in thy statutes, that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: <sup>but</sup> I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quickened me after thy loving-kindness; so shall I keep the testimony of thy mouth.

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9 ver. 10, 34, 58, 69.  
Mat. 22, 37; De. 5, 1.  
P. 17, 10, 15, 6, 10.  
Ac. 28, 27.  
E ver. 16, 47.  
O ver. 7, 73; He. 12.  
10, 11, 1, 2, 9.  
P. 10, 10, Pr. 8, 10.  
11, 19, 14, 23; ver. 14.  
11, 12, 14, 10, 10, 10.  
E Job 10, 1, 100, 3.  
13, 11, 10, 15, 4, 8.  
O Equivalent to  
(He. 10, 5) 'a body  
hast thou prepared  
me,' and in this doct  
Christ prays for his  
Father's Spirit to sit  
He. 5, 8) 'he may  
learn his great com-  
mitment of laying  
down his life for the  
sheep,' Jn. 10, 11-18  
—C—  
E See ver. 12, 34, 14.  
Ep. 1, 17, 18; Mat. 13, 11.  
Is. 48, 17; 1 Co. 2, 10, 12.  
Ps 11, 10.  
P. 10, 29, Mal. 3, 16.  
Ps. 34, 2, 86, 7.  
A Ps. 34, 2, 142, 7.  
1 De. 3, 4; Job 34, 23.  
15, 27, 8; Je. 30, 11, 1 Co.  
10, 13.  
9 Heb. righteous-  
ness.  
E Re. 2, 19, Ps. 25, 10.  
1 So rejoiced the  
church of old when  
saints saw his day  
dawn off: so when  
they saw himself in  
the flesh, Lu. 2, 30-  
32; but louder will be  
the song of joy when  
they shall see him  
come the second  
time without sin unto  
salvation —C—  
E See ver. 41; Ps. 106.  
4, 103, 3-5.  
2 Heb. to comfort  
me.  
I ver. 76; Ps. 86, 5, 15.  
Is. 63, 7.  
N ver. 16, 24, 47, 92.  
143, 174; Ps. 1, 2, 40, 8.  
Ro. 7, 22.  
O ver. 21, 23, 86, 51.  
161; Ps. 25, 3; 35, 7, 9, 16.  
4109, 3; Job 40, 11, 1 Pe.  
2, 20.  
3 See the parallel  
of this passage (1n  
15, 25), and surely  
none other than  
Christ was ever per-  
secuted altogether  
without a cause.—C—  
P See ver. 15; Ps. 1, 2.  
Q See ver. 73, 74, 63.  
Ps. 142, 7, 16, 36, 10.  
4 Turn unto me,  
the Son—the only  
way unto the Father.  
Jn. 14, 6.—C—  
E De. 26, 16; Eze. 11.  
19, Jn. 1, 47; Ps. 25, 21, 2.  
Co. 1, 12; Ac. 24, 16.  
2 See ver. 6.  
P Ps. 42, 173, 26; 84, 2.  
Job 35, 14.  
K ver. 123; Ps. 69, 3.  
77, 8; Is. 38, 14; De. 28.  
39.  
O Job 30, 30; Ps. 102.  
3, 4; 22, 15; 32, 4; Jos. 9.  
13; Mat. 17.  
E See ver. 16.  
P Ps. 89, 47; 37, 13, 39.  
4, 2 Th. 1, 6; Re. 6, 10, 11.  
E See ver. 21, 23, 51.  
78; Ps. 35, 7; Pr. 10, 27.  
5 The Pharisees,  
Sadducees, lawyers,  
and Herodians were  
constantly employed  
in endeavours to en-  
tangle our Lord in  
his words, or discom-  
fort him in some act  
that might expose  
him to accusation.  
Mat. 12, 10, 12, 15, 4, 1.  
A ver. 43, 138, 142, 151.  
100; Ps. 19, 9; Ro. 7, 1.  
6 Heb. faithfulness.  
E See ver. 78.  
C Ps. 40, 16, 17; 143, 7.  
140, 1, 142, 6, 7.  
E Mat. 10, 28.  
E ver. 11, 31, 44, 48, 51,  
61, 69, 72.  
G ver. 25, 40, 50, 32, 2.  
Co. 5, 14, 15; 1 Jn. 4, 19.  
Ep. 5, 12.

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A ver. 152, 150, 1 Pe.  
1, 25; Mat. 5, 18, 24, 34.  
37 Therefore far  
above all human at-  
tempts to contradict,  
revert, or annul. A  
easily may many man  
disfranchise the pri-  
vacy system as evade  
one threatening  
divine justice, or  
make void one jot of  
God's gracious pro-  
mises.—C—  
I Ps. 100, 5; 89, 1, 2, 33.  
La. 3, 23.  
2 Heb. to genera-  
tion and generation.  
9 Heb. standeth.  
Ps. 24, 2, 104, 5; Ec. 1, 4.  
7 Je. 33, 25; Ps. 148, 5.  
73, 15; Is. 48, 13; Jos.  
10, 13; Ju. 5, 20; Mat. 8, 9.  
1 The meaning is,  
that at creation God  
established those  
great natural laws  
by which the physical  
universe is governed.  
These laws were the  
products of the divine  
will, and they are  
sustained in opera-  
tion by the direct  
exercise of the divine  
power. They are the  
servants of God,  
acting in obedience  
to his commands, and  
subject to be regu-  
lated and changed at  
his pleasure. Law is  
not above God; on  
the contrary, God is  
the author of all law,  
as well that which  
regulates the physi-  
cal, as that which  
regulates the moral  
world.—P—  
E Ro. 15, 4; ver. 16, 47.  
49, 50, 77, 143; Ps. 27, 13.  
14, 94, 16, 10, 107, 20.  
E See ver. 16, 50, Jn.  
6, 63.  
N Zep. 3, 17; Ca. 2, 16.  
Ho. 2, 7, 16; Is. 44, 5; 64, 8.  
—10—1 Pe. 4, 19.  
O ver. 23, 91, 69, 78, 86.  
80; Ps. 10, 8-10; Ac. 12.  
11, 21, 20.  
P Ps. 1, 2; ver. 49, 52.  
54.  
Q Is. 40, 8; Ec. 1, 2, 14.  
1 Pe. 4, 7.  
E Mat. 22, 37-39, 18;  
24, 35.  
F ver. 16, 127, 159, 163,  
167.  
G See ver. 15; Ps. 1, 2;  
130, 17, 18; De. 6, 7.  
H De. 4, 6; 1 Sa. 18, 30.  
Is. 48, 17; 2 Th. 1, 15-17.  
2 For proof of this  
great truth, we only  
require to look over  
the nations of the  
world. What are  
those which have  
made most progress,  
which possess great-  
est wealth, which en-  
joy greatest pros-  
perity, whose people  
are freest and hap-  
piest? Are they not  
those in which God's  
law is best known,  
and most extensively  
observed?—P—  
3 Heb. I am ever  
with me, ver. 97; Ps. 1.  
2.  
4 De. 4, 6, 8; Mat. 11.  
25, 13, 11, 21, 23, 1 Co.  
10, 10-12; Ti. 3, 15.  
X Job 32, 7-9; 28, 28.  
Ps. 111, 10; Pr. 1, 7.  
Y Pr. 1, 15; ver. 104,  
128, 59, 60, 2 Co. 7, 1, 1.  
Pe. 2, 1, 2.  
Z See ver. 5, 7, 11, 34.  
7.  
a Job 23, 12; Ps. 19, 10.  
Pr. 8, 1; Je. 15, 16.  
b Heb. palate.  
c ver. 98-102, 2 Ti. 3.  
15, 17.  
c ver. 128; Ps. 97, 20;  
101, 1; Pr. 8, 13.  
d Pr. 6, 23, 2 Pe. 1, 19.  
Ps. 43, 19, 8; 23, 4; Ep.  
5, 13.  
e Or, candle.

89 For ever, O LORD, thy word is settled in heaven.<sup>7</sup>

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.<sup>1</sup>

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: <sup>but</sup> I will consider thy testimonies.

96 I have seen an end of all perfection: <sup>but</sup> thy commandment is exceeding broad.

MEM.

97 O how love I thy law! it is my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies; <sup>for they are ever with me.</sup>

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will offerings of my mouth, O LORD, and teach me thy judgments.

mode of construction would give a somewhat stiff and constrained formality to the whole poem; yet such is not the case. The genius of the Hebrew poet overcame all restraints, and produced a work, perfect in form, and yet free, beautiful, and inspiring.

Who else ever declared all the judgments of God?—Note, Law, testimonies, precepts, statutes, commandments, judgments, having been explained in notes on ver 1-7, will not again be noticed. C.

Ver. 67. I went astray. Whether these be taken as the words of Christ or of some of the prophets, they cannot be taken morally, for that would contradict ver. 22, 31, 51, 55, 56, 61. But these

109 My<sup>s</sup> soul *is* continually in my hand; yet<sup>k</sup> do I not forget thy law.

110 The<sup>s</sup> wicked have laid a snare for me; yet I erred not from thy precepts.

111 Thy<sup>s</sup> testimonies have I taken as an heritage for ever: *for they are* the rejoicing of my heart.

112 I<sup>s</sup> have inclined mine heart to perform<sup>s</sup> thy statutes alway, *even unto* the end.

## SAMECH.

113 I<sup>s</sup> hate *vain* thoughts:<sup>7</sup> but<sup>s</sup> thy law do I love.

114 Thou<sup>t</sup> art my hiding-place<sup>8</sup> and my shield: I *hope* in thy word.

115 Depart<sup>s</sup> from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold<sup>s</sup> me according unto thy word, that I may live: and let me not be *ashamed* of my hope.

117 Hold<sup>s</sup> thou me up, and I shall be safe: and<sup>a</sup> I will have respect unto thy statutes continually.

118 Thou<sup>b</sup> hast trodden down all them that err from thy statutes: *for their deceit is* falsehood.

119 Thou puttest away<sup>9</sup> all the wicked of the earth *like* dross: *therefore* I love thy testimonies.

120 My<sup>e</sup> flesh trembleth for fear<sup>1</sup> of thee; and I am afraid of thy judgments.

## AIN.

121 I<sup>s</sup> have done judgment and justice: *leave* me not to mine oppressors.<sup>2</sup>

122 Be<sup>t</sup> surety for thy servant for good: let not the proud oppress me.

123 Mine<sup>j</sup> eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal<sup>k</sup> with thy servant according unto thy mercy, and *teach* me thy statutes.

125 I<sup>am</sup> thy servant; *give* me understanding, that I may know thy testimonies.

126 *It<sup>s</sup> is* time for thee, LORD, to work: *for* they have made void thy law.<sup>3</sup>

127 *Therefore<sup>4</sup>* I love thy commandments above gold; yea, above fine gold.

128 *Therefore<sup>5</sup>* I esteem all thy precepts concerning all things to be right; and *I* hate every false way.

## PE.

129 Thy<sup>t</sup> testimonies are wonderful: there-

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J. 12. 3. 1 Sa. 10. 5.  
Job 13. 14. Re 8. 36.  
Co. 15. 3. 2 Co. 11. 23.

1. ver. 83, 106, 117, 153.  
Pr. 1. 11, 12. ver. 85.  
Ps. 140. 5, 141. 9, 135-7.

1. ver. 2. 14. 75, 107.  
162. 1. 14. 15. 28, 21.  
o ver. 77, 99, 174. Je. 15. 10.

2 Ch. 19. 3. ver. 36.  
59. Pr. 19. 10.  
9 Heb. 10. 20.  
9 Re. 2. 10.

7 Je. 14. ver. 104.  
7 *Vain thoughts*—  
Vain is not in the Hebrew. The word may be better translated *evil-thoughts*, uncharitable thoughts. See 1 Co. 13. 5.—C.

1. See ver. 97, 103, 111, 112.  
1. Ps. 18. 23, 32, 71, 31.  
20. 9. 1. 2. 4. 9, 101, 5, 11.  
84. 11, 91. 4. 15. 26, 20, 25, 43, 2.

8 See the nature of this *hiding-place*, Col. 3. 1, where the covenant life of every believer is secured as a jewel in the casket of a Redeemer's bosom.—C.

u ver. 81; Ps. 130. 5, 6.  
o Ps. 6. 8, 26, 4, 5, 9, 28.  
3. 139. 19. 1 Co. 15. 33.  
Mat. 7. 23.

x Ps. 17. 5, 94. 18, 37, 24; 18. 35. De. 33. 27.  
y Ro. 5. 5. Ps. 25. 2, 3. 15. 28, 16.

z Ps. 16. 1. 1 Pe. 1. 5. Jn. 10. 28, 29. Jude 1, 24.  
a ver. 6, 31, 39, 48, 111, 112, 129, 131.

b Ps. 68. 21. Mal. 4. 7. 3. 15. 28. 18, 63, 3, 4.  
c 1 Jn. 2. 21.

9 Heb. *conceal to cease*, Mat. 3. 10, 12. Eze. 32. 18.

d Ps. 38. 10, 11. Tit. 2. 11, 12. Ro. 15. 4.  
e Job 4. 14, 15. Hab. 3. 16. ver. 53, 118, 119.

f If any think this confession inconsistent with the character of Christ, let him read He. 5. 7.—C.

g 2 Sa. 8. 15. Ps. 75. 2. 15, 38. 3. Ac. 24. 16.  
h Ps. 37. 39, 33. 2 Pe. 2. 9.

i How strange that such a spotless character, one who had done justice as a man and judgment as an office-bearer, should yet be the subject of oppression, and find no refuge but a pure conscience, and a prayer-hearing God! Yet how true a picture of the meek and lowly and spotless Jesus!—oppressed, afflicted, buffeted, scourged, and crucified.—C.

j He. 7. 22. Is. 38. 14. See ver. 21; Ps. 10. 2; 12. 5.

k Ps. 69. 3; 27. 13; 143. 7; ver. 83, 82.  
l Ps. 103. 10, 106. 4, 5, 6, 13, 16; ver. 41, 76, 132. 2. 11. 16, 18. Da. 9. 16.

m See ver. 12, 26; Ps. 43. 3.

n Ps. 116. 16; ver. 94. o See ver. 34, 66.

p Ps. 102. 13. 15. 41. 17. De. 32. 36. Ac. 7. 17.

q That is, the Jewish priests, scribes, and lawyers have made void the law by their traditions, Mar. 7. 13.—C.

r Ps. 19. 10. Pr. 8. 21. See ver. 72, &c.

s It is not easy to see from what *therefore* is a conclusion. The original may be translated *moreover* indeed.—C.

t Ps. 19. 7-9. Ro. 7. 12, 14. Pr. 30. 5.

u See ver. 104.  
v See ver. 18. 15. 25. 1.

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lotion of future things—as a lamp to guide my steps in a dark world—as a way in which I must guide my steps—and as a sacred deposit which I must never lose. I must never lose him who invariably keeps all these can be no other than the spotless Son of God.—C.

u 2 Co. 4. 4, 6. 2 Pe. 1. 10. Ps. 19. 7. 2 Ti. 3. 15. 17. Pr. 1. 1-6. 23; 9. 4-6. Mat. 11. 25.

z See ver. 20. 1 Pe. 2. 2. Ps. 43. 34. 184. 2. x See ver. 124. 15. 63. y Heb. according to the custom towards those, &c. y Ps. 17. 5; 121. 3, 8; 32. 8. 1 Sa. 2. 2. z Ps. 19. 13. Ro. 6. 12. 14; 23. 24. a ver. 115; 122; Ps. 56. 11. 57. 11; 112. 15. 38. 14. Lu. 1. 74. 75. Tit. 2. 11, 12. b Nu. 6. 25, 26. Ps. 4. 6; 80. 1, 3, 7, 10. c See ver. 12, 124. d See ver. 53. Je. 9. 21. 13. 17. 14. 17. Eze. 9. 4. Zep. 3. 18.

130 The<sup>s</sup> entrance of thy words giveth light; it giveth understanding unto the simple.

131 I<sup>s</sup> opened my mouth, and panted: for I longed for thy commandments.

132 Look<sup>s</sup> thou upon me, and be merciful unto me, as thou usest to do unto those<sup>6</sup> that love thy name.

133 Order<sup>y</sup> my steps in thy word; and let *not* any iniquity have dominion over me.

134 Deliver<sup>a</sup> me from the oppression of man: so will I keep thy precepts.

135 Make<sup>b</sup> thy face to shine upon thy servant; *and* teach me thy statutes.

136 Rivers<sup>d</sup> of waters run down mine eyes, because they keep not thy law.

## TSADDI.

137 Righteous<sup>e</sup> art thou, O LORD, and upright *are* thy judgments.

138 Thy<sup>9</sup> testimonies *that* thou hast commanded *are* righteous and very faithful.<sup>7</sup>

139 My<sup>a</sup> zeal hath consumed me;<sup>8</sup> because mine enemies have forgotten thy words.

140 Thy word *is* very pure:<sup>9</sup> therefore thy servant loveth it.

141 I<sup>am</sup> small and despised; *yet* do not I forget thy precepts.

142 Thy<sup>j</sup> righteousness *is* an everlasting righteousness, *and* thy law *is* the truth.

143 Trouble<sup>k</sup> and anguish have taken hold on me;<sup>1</sup> *yet* *thy* commandments *are* my delights.

144 The<sup>o</sup> righteousness of thy testimonies *is* everlasting: *give* me understanding, and I shall live.

## KOPH.

145 I<sup>s</sup> cried with *my* whole heart; hear me, O LORD: *I* will keep thy statutes.

146 I<sup>s</sup> cried unto thee; save me, and I shall keep<sup>2</sup> thy testimonies.

147 I<sup>s</sup> prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine<sup>t</sup> eyes prevent the *night-watches*, that I might meditate in thy word.

149 Hear<sup>u</sup> my voice according unto thy loving-kindness: O LORD, *quicken* me according to thy judgment.<sup>3</sup>

150 They<sup>s</sup> draw nigh that follow after mischief: they *are* far from thy law.

151 Thou<sup>t</sup> art near, O LORD; and *all* thy commandments *are* truth.

known of old <sup>b</sup>that thou hast founded them for ever.

## RESH.

153 Consider<sup>c</sup> mine affliction, and deliver me: for I do not forget thy law.

154 Plead <sup>a</sup>my cause, and deliver me: <sup>e</sup>quicken me according to thy word.

155 Salvation<sup>g</sup> is far from the wicked; for they seek not thy statutes.

156 <sup>b</sup>Great<sup>a</sup> are thy tender mercies, O LORD: quicken<sup>i</sup> me according to thy judgments.

157 Many<sup>j</sup> are my persecutors and mine enemies; yet <sup>k</sup>do I not decline from thy testimonies.

158 I<sup>l</sup> beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider<sup>n</sup> how I love thy precepts: quicken<sup>o</sup> me, O LORD, according to thy loving-kindness.

160 Thy<sup>p</sup> word is true from the beginning:<sup>5</sup> and<sup>q</sup> every one of thy righteous judgments *endureth* for ever.

## SCHIN.

161 Princes<sup>r</sup> have persecuted me without a cause: but my heart <sup>s</sup>standeth in awe of thy word.<sup>6</sup>

162 I<sup>t</sup> rejoice at thy word, as one that findeth great spoil.

163 I<sup>u</sup> hate and abhor lying: <sup>v</sup>but thy law do I love.

164 Seven<sup>w</sup> times a-day do I praise thee because of thy righteous judgments.

165 Great<sup>x</sup> peace have they which love thy law; and <sup>y</sup>nothing shall offend them.<sup>8</sup>

166 LORD, <sup>z</sup>I have hoped for thy salvation, and done thy commandments.

167 My<sup>a</sup> soul hath kept thy testimonies; and I love them exceedingly.

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<sup>b</sup> ver. 142, 160. Lu. 21. 33. Ps. 111. 5. Mat. 4. 18. 24. 35. 1. Pe. 2. 25. <sup>c</sup> 1. a. 5. 1. Ps. 25. 18, 19. Ex. 17. 8. ver. 10. <sup>d</sup> Mi. 7. 9. 1. Jn. 2. 1. Ps. 35. 1, 23, 41. <sup>e</sup> ver. 25, 40, 50. <sup>f</sup> Lu. 16. 24. Job 5. 4. 21. 14. Ps. 73. 27. Is. 3. 11. Ro. 2. 8, 9. <sup>g</sup> Ps. 86. 13, 15; 69. 13. 16. Is. 63. 7. <sup>h</sup> Or, many. <sup>i</sup> ver. 25, 40, 149. <sup>j</sup> Ps. 3. 122. 12, 16. <sup>k</sup> ver. 110, 141; Ps. 44. 17. 1. Co. 15. 58. Pr. 4. 18. Job 17. 9. <sup>l</sup> ver. 53, 136. Eze. 9. 4. Je. 9. 1. 4. 13. 17. <sup>m</sup> ver. 97, 127, 128. <sup>n</sup> ver. 25, 86. <sup>o</sup> ver. 86, 138, 149; Ps. 119. 89. <sup>p</sup> Heb. The beginning of thy word is true. <sup>q</sup> ver. 96, 142, 144, 152. <sup>r</sup> 1. Sa. 24. 9, 11, 15, 17; 26. 19-21, 23; 29. 4. ver. 23. <sup>s</sup> Ps. 4. 4. Is. 66. 2. Job 31. 14, 23. <sup>t</sup> No one can fail herein to recognize the spotless Jesus—persecuted by Herod, by the chief priests and council, and finally delivered over by Pilate, who had already pronounced him innocent.—C. <sup>u</sup> Je. 15. 16. ver. 72, 111, 127. <sup>v</sup> ver. 20, 104. <sup>w</sup> ver. 97. <sup>x</sup> Ps. 17. 148. 11. 97. 8; 58. 10, 12; ver. 62. Re. 19. 2. Ep. 5. 20. 1. Th. 5. 18. <sup>y</sup> Pr. 3. 2, 17. Is. 37. 17. Jn. 14. 27. Phi. 4. 7. Ga. 6. 16. Eze. 34. 25. <sup>z</sup> Heb. They shall have no stumbling-block, 1. Pe. 2. 8. 1. Jn. 2. 10. <sup>a</sup> Peace springing from trust in God, the author of the law, and from a consciousness of the divine favour—peace of conscience, being no longer tormented by its warning and reproving voice—peace arising from the hope of the rich reward promised to those who obey. The last clause embodies the truth that those who love God and his law shall not stumble. God will preserve them from the power of temptation.—P. <sup>b</sup> Ge. 49. 18. Ps. 130. 5, 7; ver. 81. 1. Jn. 3. 2, 3. <sup>c</sup> ver. 2-8, 168, 97, 159. Ro. 7.

A.M. cir. 9989.  
B.C. cir. 1015.

<sup>d</sup> Job 34. 21. Pr. 5. 21. Ge. 17. 1. Ps. 139. 1-3. <sup>e</sup> ver. 145-149, 170. Lu. 11. 8. Ja. 5. 10. <sup>f</sup> Pr. 6. 7. Ja. 1. 5. 2. Sa. 7. 25. ver. 144, 18. Ps. 59. 15, 17. <sup>g</sup> Ps. 71. 8, 15, 23, 24, 50. 23; 33. 11; ver. 7, Mat. 12. 34, 35. <sup>h</sup> Ps. 22. 22; 40. 9, 10; 58. 2-4. <sup>i</sup> Ps. 12. 6; ver. 86, 138, 142, 144. Ro. 7. 12, 14. <sup>j</sup> Ps. 40. 17; ver. 116, 117. <sup>k</sup> Jos. 24. 22. Pr. 1. 29. ver. 30, 111. Lu. 10. 42. <sup>l</sup> Ge. 49. 18. ver. 81, 166. <sup>m</sup> Ps. 1. 2; ver. 16, 47, 77, 170, 107. <sup>n</sup> Ps. 86. 18; 71. 23. <sup>o</sup> Ro. 8. 28. Ps. 35. 14-3. 1. 2. Co. 4. 17. <sup>p</sup> Is. 51. 6. Mat. 18. 12, 13. Lu. 15. 4. 5. 1. Pe. 2. 25. <sup>q</sup> This final appeal is very touching. The psalmist casts himself an humble, helpless, erring suppliant at the feet of his God. He confesses his inability even to aid himself. His only trust is in the divine goodness and mercy.—P.

## PSALM CXX.

B.C. cir. 1058.

a. Ps. CXX.—CXXIV.

titles.

b. Ps. 18. 6; 34. 6, 15, 19.

c. Ps. 118. 5. Jonah 2. 2. He. 5.

7. Lu. 22. 42.

d. Ps. 52.—4. 140. 1-11.

e. Ps. 15. 54. 17.

f. Heb. added.

g. Or, What shall the deceitful tongue

give unto thee? or,

what shall it profit thee?

h. Ps. 52.—5. 73; 146.

i. De. 32. 23, 24. Is. 3.

11; 30. 33; 33. 14.

j. Or, it is as the

sharp arrows of the

mighty man with

coals of juniper.

k. Mi. 7. 1-5. Ps. 140. 1-11; 142. 4. with Ge. 10. 2; 25. 13.

l. The idea is that

he was exposed to as

much danger and

pain from vile an-

ders, as if he were

living an exile among

the barbarous Mes-

chites, or in the black

tents of the wild

Arabs.—P.

m. Ro. 3. 17. Tit. 3. 3.

n. Or, a man of

peace.

o. The proper char-

acteristic of Christ,

the Prince of peace,

is, i. x. But alas! how

ungratefully is his

love repaid by car-

nal minds—enmity

against God! Ro. 8. 7.

p. Ps. 109. 4, 5; 35. 20.

168 I have kept thy precepts and thy testimonies: for all my ways are <sup>b</sup>before thee.

## TAU.

169 Let<sup>c</sup> my cry come near before thee, O LORD: <sup>d</sup>give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My<sup>e</sup> lips shall utter praise, when thou hast taught me thy statutes.

172 My<sup>f</sup> tongue shall speak of thy word: <sup>h</sup>for all thy commandments are righteousness.

173 Let<sup>i</sup> thine hand help me: for <sup>j</sup>I have chosen thy precepts.

174 I<sup>k</sup> have longed for thy salvation, O LORD; and thy law is my delight.

175 Let<sup>n</sup> my soul live, and it shall praise thee; and let thy judgments <sup>h</sup>help me.

176 I<sup>p</sup> have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.<sup>9</sup>

## PSALM CXX.

1 David, praying against Doeg, 3 reproveth his tongue, 5 com-plaineth of his necessary conversation with the wicked.

<sup>a</sup> A song of degrees.

IN my<sup>b</sup> distress I cried unto the LORD, and he heard me.

2 Deliver<sup>c</sup> my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done<sup>1</sup> unto thee, thou false tongue?<sup>2</sup>

4 Sharp<sup>d</sup> arrows of the mighty, with coals of juniper.<sup>3</sup>

5 Woe<sup>e</sup> is me that I sojourn in Mesech, that I dwell in the tents of Kedar!<sup>4</sup>

6 My soul hath long dwelt with him <sup>q</sup>that hateth peace.

7 I am for<sup>5</sup> peace:<sup>6</sup> but<sup>h</sup> when I speak, they are for war.

teaches by words; but his Spirit is the teacher that effects the entrance and diffuses the light of Jesus! C.

Ver. 139. My zeal hath consumed me. The quotation (Jn. 2. 17) from Ps. 69. 9, and, so far as it goes, its perfect parallelism to that in this verse, affords a farther evidence that this psalm is dictated by the Spirit in the person of Christ. C.

Ver. 142. The righteousness of God never means a rule of righteousness, any more than the love of God means a mere rule of love. The love of God means just the love of God; and the righteousness of God means just the righteousness of God, neither more nor less. It is the work which God the Father gave the Son to do; it is the work which God the Son performed. The creature righteousness was dissolved: the Godhead righteousness abideth for ever. C.

Ver. 148. Study, business, and piety alike court early and late hours. The student of nature, art, literature, or science awakes before the sun, outwatches the stars, and often disregards the sacrifice of health at the shrine of his beloved idol. The pursuit of riches claims votaries still more numerous and decided. And surely piety can claim no less. Wherefore, if its studies, privileges, and duties be shuffled into some mere corner of time and attention, what is it but a sure preparative for being speedily and

dom of Christianity and the circumstances of society. If piety were a restraint or a burden, this opinion might be true; but since it is a privilege and a blessing, it must be unfounded. C.

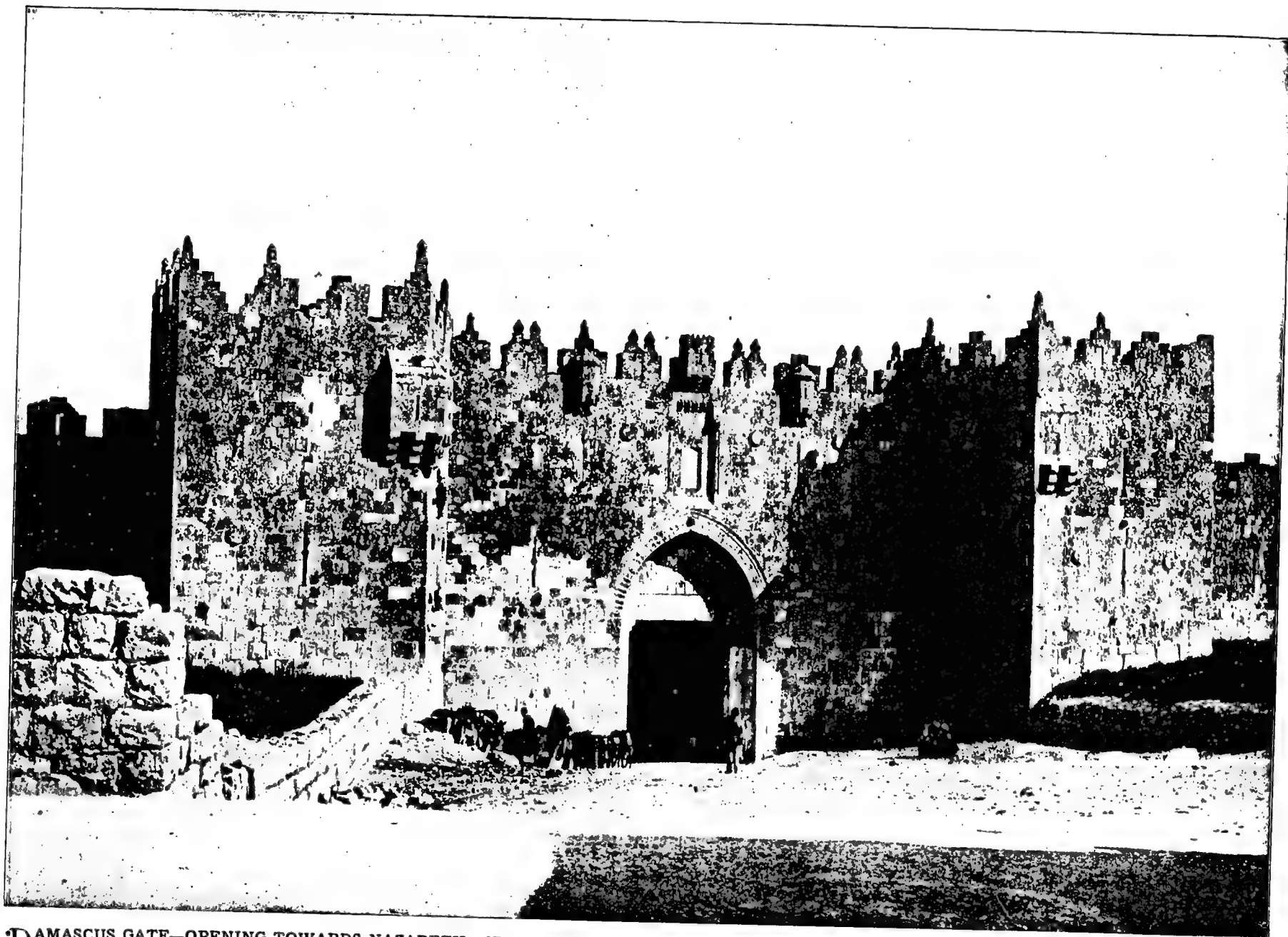
Ver. 169. Let my cry. A cry is the voice of a child in want or pain, or of man or woman in deep and poignant distress. Of the cries of our Lord in his distress we have no special record beyond that contained in Mat. 27. 46, 50. But Paul, by the Spirit, leads us more into the secret history of our Lord's heart, feelings, and sufferings, and declares, in accordance with all that is written of him in the Psalms, that, 'in the days of his flesh,' he 'offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared,' He. 5. 7. C.

REFLECTIONS.—Let this psalm be a touchstone by which I may try my heart and my life. Let me constantly inquire—Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions truly

Ver. 1. In my distress. There can be no question that Ps. cxviii. is delivered in the name of Christ. See ver. 22. On comparing this verse with Ps. 118. 5, the identity of the speaker in the two psalms will scarcely be questioned. Comp. also Ps. lii. C.

Ver. 4. In ver. 3 a question is asked substantially as follows:—'What shall the deceitful tongue give thee—what will it do to thee?' Reference is made to the person who uses his tongue in this manner. What effect will it entail upon him—what punishment will it bring? The reply is given in ver. 4, in language highly figurative. It will entail such punishment as would be inflicted by the sharp arrows of the warrior; it will bring such exquisite pain as would be produced by the glowing coals of juniper, the heat of which is intense. P.

REFLECTIONS.—Inveterate malice against the saint never refuses the basest means of venting itself: and it is the saints' ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting is the ruin of their reproachers at last! It is grievous for the lovers of God to be long



**DAMASCUS GATE—OPENING TOWARDS NAZARETH.** [Psalms, cxvii:2].—  
 "Our feet shall stand within thy gates, O Jerusalem." Damascus gate, or the  
 gate of the column through which passes the north road to Galilee and Damas-  
 cus, is the most ornamental of all the gates which stand in the walls of Jerusalem. It  
 is made picturesque because of its many turrets and battlements. The Damascus  
 gate, according to Bartlet, is a fine piece of Saracenic architecture. Other authorities

claim that it dates back to a more remote antiquity than Bartlet supposes. This  
 gate is not a great ways from the place supposed by many now to be the site of  
 Mount Calvary. The tombs of the kings are about 1100 paces north of Damascus  
 gate. Next to Jaffa gate, the Damascus gate is the one most frequently used of any  
 in the Jerusalem walls.

The great safety of the godly.

## PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.<sup>1</sup>

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.<sup>2</sup>

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

## PSALM CXXII.

David expresseth his joy for the church, and prayeth for the peace thereof.

A song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together;

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.<sup>2</sup>

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

## PSALM CXXIII.

The godly profess their confidence in God, and pray to be delivered from contempt.

A song of degrees.

UNTIL thou lift I up mine eyes, O thou that dwellest in the heavens.

## PSALM CXXV.

The church blesseth God for deliverance.

A.M. cir. 2982.  
B.C. cir. 1021.

### PSALM CXXI.

A Ps. CXX.-CXXIV.

titles.

6 Ps. 87.1; 76.2; 2.6; 3.

49.1; 112.3.

1 Or. Shall I lift

up mine eyes to the

hills? whence should

my help come? Je. 3.

23.

c Ho. 13.9. Ps. 124.8;

3.8; 139.24.8.

d 1 Sa. 2.9. Pr. 3.25.

26. De. 33.1. Ps. 62.27.

24.1. Pe. 1.5. Jude. 1.1.

10.28.29.

e Is. 27.3.1. Ki. 18.27.

Ps. 27.1; 32.7.8; 44.23.

Ge. 28.15. De. 32.10.

f Is. 25.4. 32.2; 4.6.

Ex. 13.21. Ps. 10.8; 109.

31.6.3.3.

2 Long exposure to

the direct rays of an

eastern sun causes

intense suffering, and

often results in death.

The image here is

therefore expressive

as it is beautiful. The

LORD is a shade to his

people. He preserves

them from the great-

est calamities, and

defends them from

all danger.—P.

2 Ps. 91.5.10. Is. 49.

10. Re. 7.16. Ge. 31.40.

2 Ti. 4.18. Is. 27.3.

Joh. 5.19-23. Ps. 94.18.

19. Ke. 7.3.4.2.3. Ju.

17.12.15.

7 De. 28.6; 33.2. Pr. 2.

8.3.6.1. Sa. 2.9.1. Pe. 1.5.

Ps. 1.3.

PSALM CXXII.

B.C. cir. 1021.

A Ps. CXX.-CXXIV.

titles.

6 Ps. 84.1; 121.4; 55.

14.

c Is. 2.2.1. Zec. 8.21-

23. Je. 31.6.5.5.

d Ps. 84.7.8.7.1-3. 2

Ch. 6.9. Re. 22.14.

e 2 Sa. 5.9. Ep. 2.21.

Re. xxi.

f Is. 33.20; 56.7. Ex.

23.17.14.21. De. 12.5.

11; 10.16. Ps. 100.4; 111.

1.

2 Ark. Ex. 16.34.26.

33.34.

3 Heb. do sit.

4 Ch. 19.8. De. 17.8.

9. Mat. 19.28.

5 Ps. 51.18; 137.5.6.35.

27; 69.36; 102.28. Is. 62.

6.7. Je. 51.50.

3 Or. May they

have rest that love

thee. It is a prayer

rather than a pro-

phesy; but in the

prayer there is in-

voiced the idea that

the prayer will cer-

tainly be answered.

Jerusalem was the

representative of the

Church of God. A

prayer for its pros-

perity was a prayer

for the church—it

was equivalent to

"Thy kingdom come."

It is one of the great

duties of man to pro-

mote the kingdom of

God; and in doing so

he is bringing upon

himself the divine

blessing.—P.

2 Is. 2.4.9.7.54.13.66.

12. Ju. 10.33.

7 Ps. 16.3; 119.63.

with Je. 29.7. Phi. 2.4.

7 Ne. 2.10. Ps. 26.8.

51.18; 137.5.6.35.

34.1.2.10. Is. 62.1.6.7.

PSALM CXXIII.

B.C. cir. 1021.

A Ps. CXX.-CXXIV.

titles.

6 Ps. 121.1; 125.1; 119.

3. Is. 60.1. Mat. 14.19.6.

9. Ju. 11.41.7.7.1. Ec. 5.2.

1 The speaker is the

same as in the former

psalm—the LORD

interceding for his

church. Compare

with Ps. CXXI.—C.

c Ps. 31.15. Job. 2.

d Ge. 49.18.32.26. Ps.

119.81.71.14.62.1.5.

Lu. 18.1.7.

e Ps. 137.1.57.1.69.13.

10. 68.3. 89.50.51.79.4.

44.13.14.

2 We have been

wronged—men have

wronged us with con-

tempt, because of

our devotion to thee,

and our attachment

to thy worship.—P.

g 2 Sa. 6.20. Ne. 4.2.

Lu. 10.14. Ps. 119.219.10.

2 Job. 12.5. Pr. 21.24.

PSALM CXXIV.

B.C. cir. 1020.

A Ps. CXX.-CXXIV.

titles.

6 Ex. 15.1. &c.

c Ps. 54.4; 118.6. He.

13.5. Ro. 8.31.

1 This now is

applicable in every

period of the church;

for there never was a

time since the days of

Cain when the sons

of men did not rise up

to destroy the chil-

dren of God. C.

d Ge. 3.15. Ps. 37.32;

2.1.2.3.1.10.18.

e Ps. 22.12.13.16. Pr.

1.12. Je. 51.34. Jonah. 1.

17. Nu. 16.35.

g Job 38.11. Ps. 18.4;

50.1.2. Is. 8.7.8.31.2.50.

10. Je. 16.28. De. 20.26.

11.22.40. 2 Ch. 20.12.

Re. 12.16.

h Ps. 9.2.3; 18.49.50;

48.1.45.6.13.72.72.

1 Sa. 17.34.35. Pr. 30.14.

i Ps. 91.3; 25.15. 17;

110.110. Pr. 6.5. 2 Ti. 2.

2 The snare of

appetite, the snare of

false doctrine, and

the snare of covet-

ousness, which Satan

prepared for our

LORD, Mat. 4.3.6.9.

The world also pre-

pares the snare of

smiles and frowns,

but out of them all

the LORD delivers his

servants.—C.

j Ps. 121.2.20.5.60.

12.89.19. Pr. 18.10. 110.

13.9. 1 Pe. 4.19. 2 Co. 1.

10.

PSALM CXXV.

B.C. cir. 1020.

A Ps. CXX.-CXXIV.

titles.

6 Ps. 25.2; 31.134.22;

62.2.6. Pr. 10.25. Mat.

16.18.1. Pe. 1.5. Is. 45.17.

1 The psalmist does

not mean to assert

the physical impos-

sibility of removing

Mount Zion, for

mighty works have

been accomplished

by human persever-

ance; but the moral

impossibility, be-

cause it is still provi-

dentially guarded by

the deep-rooted con-

viction of its sacred

character.—C.

c Zec. 2.5. Ps. 91.1-9.

De. 33.27. 10.28.29.

Jude. 1. Co. 1.3.

d Pr. 22.8. Is. 10.5.14.

5.6. Ps. 103.9.14. De. 32.

35.30. 1 Co. 10.13. Re. 2.

10.

2 Heb. wickedness.

e Ps. 84.11; 34.9.10;

51.18; 73.1. Ro. 8.28.

2 Co. 4.17. Lu. 2.25.

g Pr. 14.14. Je. 2.19.

He. 10.38. Mat. 24.51;

25.41.42. 2 Th. 1.8.9.

## PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A song of degrees of David.

IF it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

## PSALM CXXV.

The safety of such as trust in God. A prayer for the godly, and against the wicked.

A song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

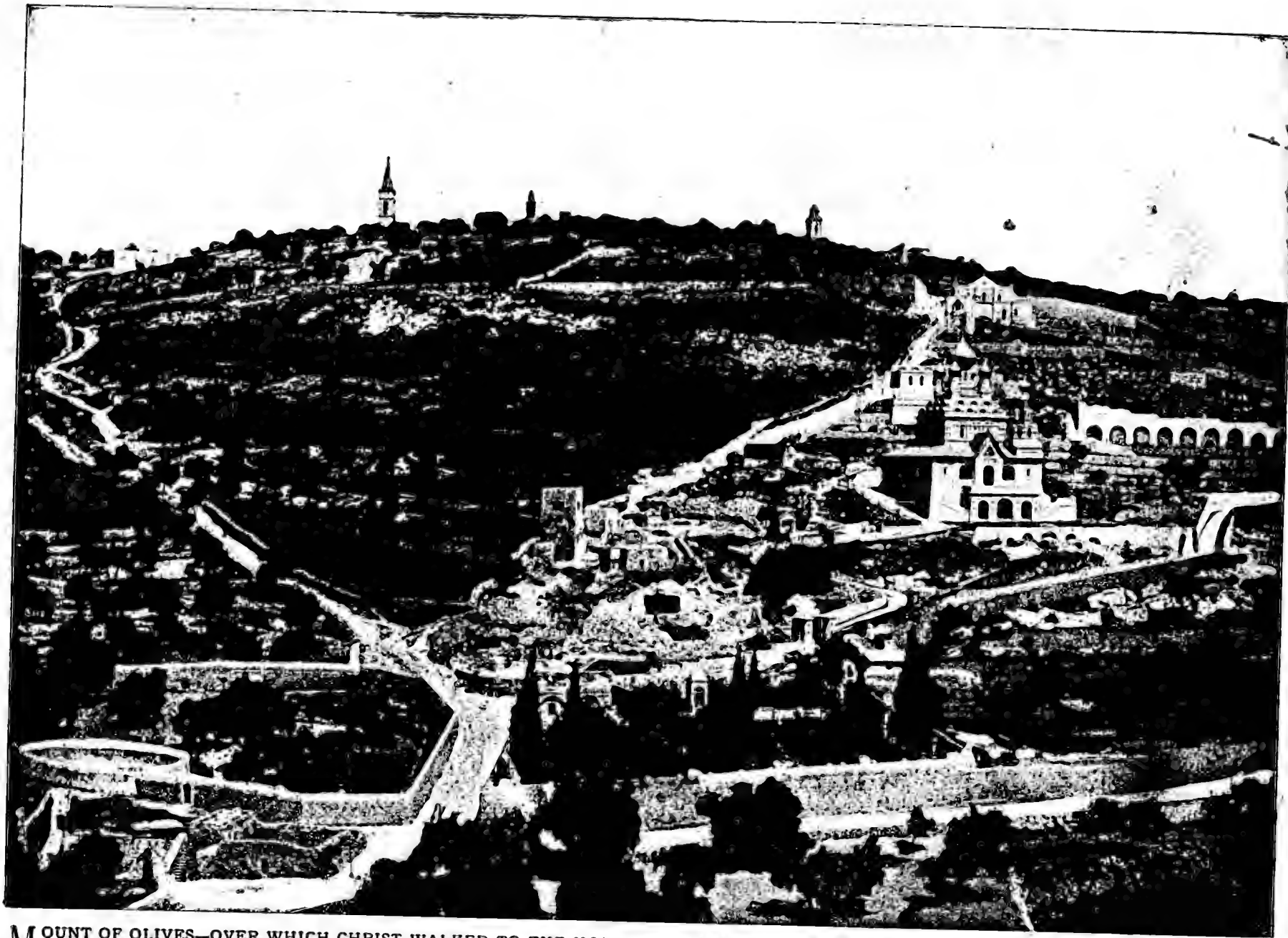
4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their

to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. He is a sure refuge to them who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preser-

earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls faithful to our God. And when we are in appearance nearest to be over-



**M**OUNT OF OLIVES—OVER WHICH CHRIST WALKED TO THE HOME OF MARY AND MARTHA. [Psalms, cxv:2.]—"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." East of the valley of Jehoshaphat rises the Mount of Olives. This is one of the mountains which the Psalmist refers to as standing round about Jerusalem. There are a number of olive trees still found upon the mountain, and upon its west-

ern base is a cluster of ancient ones known throughout the world to indicate the Garden of Gethsemane. The top of this mountain is held by many to be the place where the Savior left the earth, and his footsteps are still shown to those who are willing to believe extraordinary things. According to the Scripture, Christ ascended from Bethany. From the top of the Mount of Olives we have the most commanding view of the city of Jerusalem.



crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

### PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth her own future joyfulness.

a A song of degrees.

WHEN the LORD turned again the captivity of Zion,<sup>1</sup> we<sup>b</sup> were like them that dream.

2 Then<sup>c</sup> was our mouth filled with laughter, and our tongue with singing: then <sup>a</sup>said they among the heathen, The LORD hath done great things for them.<sup>2</sup>

3 The<sup>e</sup> LORD hath done great things for us, *whereof* we are glad.

4 Turn<sup>o</sup> again our captivity, O LORD, as the streams in the <sup>3</sup>south.<sup>4</sup>

5 They<sup>h</sup> that sow in tears shall reap in joy.<sup>5</sup>

6 He<sup>i</sup> that goeth forth and weepeth, bearing precious seed,<sup>6</sup> shall doubtless come again with rejoicing, bringing his sheaves *with him.*

### PSALM CXXVII.

1 The vanity of human endeavours without God's blessing. 3 Children are God's gift.

a A song of degrees for Solomon.<sup>1</sup>

EXCEPT <sup>b</sup>the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is vain* for you to <sup>c</sup>rise up early, to sit up late, to eat <sup>a</sup>the bread of sorrows; *for* <sup>e</sup>so he giveth his beloved sleep.

3 Lo,<sup>o</sup> children *are* an heritage of the LORD; *and* the fruit of the womb *is* his reward.

4 As<sup>h</sup> arrows *are* in the hand of a mighty man; *so are* children of the youth.

5 Happy<sup>i</sup> *is* the man that hath his quiver full of<sup>2</sup> them: they<sup>j</sup> shall not be ashamed, but they shall speak<sup>3</sup> with the enemies in the gate.

### PSALM CXXVIII.

The sundry blessings which follow them that fear God.

a A song of degrees.

BLESSED <sup>b</sup>is every one that feareth the LORD; that walketh in his ways.

2 For<sup>c</sup> thou shalt eat the labour of thine hands: <sup>a</sup>happy shalt thou *be*, and *it shall be* well with thee.

3 Thy<sup>e</sup> wife *shall be* as a fruitful vine by the sides of thine house; <sup>a</sup>thy children like olive plants round about thy table.

## PSALM CXXX.

A.M. cir. 2984.  
B.C. cir. 1070.

A Ps. 128.6. Gal. 6.16.  
Eze. 34.25.37.26. Ho. 2.  
18.15.54.10.13.9.7.

PSALM CXXVI.  
B.C. cir. 535.

a Ps. CXX-XXXIV.

1 Heb. returned the

returning of Zion.

Ezr. 1. Ps. 53.6.85.1.

2 Ac. 12.9. Lu. 24.11.

Ge. 45.20.

c Ps. 14.7.53.6. Job 8.

21. 15. 35.10. Re. 14.31.

19.1.7.18.20.

d Ps. 58.10.64.9. Eze.

36.35.36.37.21.28.

2 Heb. hath mag-

nified to do with

them.

e Ps. 18.50.51.72.18.

Re. 19.18-20.18.20.12.

10.

f Ps. 85.4. Ho. 1.11.

Je. 3.18. 15.41.18.43.19.

32.2.

As the Nile in the

south, which, when

wasted to a narrow

stream, receives fresh

supplies from distant

lands, and again over-

spreads and fertilizes

as it flows.—C.

1 Literally, "Turn

our captivity, O Jeho-

vah, as the torrents in

the Negeb." Ne-

geb was the proper

name for that section

of Palestine which

embraced the south-

ern slopes of the

range of Judea, and

he border land of

the great wilderness

about Beersheba. Its

streams were all win-

ter torrents. They

flowed only whilst the

winter rains were fall-

ing, and in early

summer they became

completely dry, re-

maining so till the

early rains of autumn.

The idea here is—

The stream of exiles

returning to Palestine

is now dry; let it be-

come full like the

streams of the Negeb

at the time of the

winter rains.—P.

1 Ps. 137.1.97.11. Je.

31.5.26. Ho. 6.1.2.

2 Or, singings.

3 Ps. 30.5. Mat. 5.4.

4 Is. 61.3. Je. 50.4.5. Ho.

10.12.1. Co. 15.5.

5 Or, seed basket.

PSALM CXXVII.

B.C. cir. 1015.

a Ps. lxxii. cxx-

xxxiv. titles.

1 Or, of Solomon.

2 Ps. 33.10.17. 121.1.

3 Pr. 10.9. 20.24. 21.31.

4 Ec. 9.11. Co. 3.0.7. Je.

5.10.10.23.

5 Ps. 104.23. Pr. 31.15.

18. Ec. 9.10.11.

d Ge. 3.17.19. Ec. 5.

17.1. Ki. 22.27.

e Ps. 4.8. Eze. 34.25.

De. 32.12.

f Ge. 33.5. 1 Sa. 2.5.

30.2. Jos. 24.3.4. De. 28.

4. Is. 53.10.11.

g Je. 50.9. Ch. 12.2.

h Job 12.1. Ps. 128.3-6.

Is. 49.20.21.

i Heb. hath filled

his quiver with.

j Pr. 27.11. Job 5.4.

k Or, shall subdue,

as Ps. 18.47.

PSALM CXXVIII.

B.C. cir. 1015.

a Ps. cxx-xxxiv.

titles.

b Ps. 112.1. 115.13.

119.1.1-3. Ac. 10.35.

Job 1.1.8.

c Ge. 3.19. Is. 65.21-

73.62.8.

d Is. 3.10. Ps. 11.

Ro. 2.7.10.1. Co. 15.58.

e Eze. 19.10. Pr. 7.5.

16. Ps. 52.8. Je. 11.16.

Ho. 14.6.7.

f Ps. 144.12.

A.M. cir. 2980.  
B.C. cir. 1015.

A Ps. 133.3. 134.3.20.

2.118.26. Is. 2.3.

f Ps. 122.6.7. Is. 33.

20.54.13.

g Ge. 50.23. Job 42.

16. Pr. 17.6. Ps. 125.5.

Gal. 6.16. Is. 66.12.59.

21.

PSALM CXXIX.

B.C. cir. 1045.

a Ps. cxx-xxxiv.

titles.

1 Or, Much, Ex. 1.

Ju. iii. iv. vi. x. xii. 1 Sa.

iv. xii. xxxi. 2 Ch. xii.

iv. xii. xxviii. xxxi.

xxxvi. Ezr. iv. v. La. 1.

3.

c Je. 2.2. Ho. 2.15.11.

1. Eze. 10.1-14.23.3.

d Ja. 16.33. Job 5.19.

Ps. 34.19. Re. 12.7.8.

e Is. 51.23. He. 11.36.

ver. 1.2. Job 4.8. Ho. 10.

13.

f De. 32.35.36. 2 Th.

1.6.7. Ps. 140.5. 124.7.8.

1 The cords of

bondage. He hath

freed us from slavery

—he did so in Egypt,

and often in Pales-

tine when our idola-

tries brought upon us

the curse of Heaven

and the slavery of

man.—P.

2 The roofs of all

eastern houses are

flat, and covered with

clay pressed down

and carefully rolled.

In early spring grass

shoots up upon it

luxuriantly, but as the

season advances, and

the rain ceases, the

sun scorches it, and

it withers more ra-

pidly than it grew.—

P.

3 Ru. 2.4. Ps. 118.26.

3 It is the universal

practice in Palestine

when passing a field

of reapers, to ad-

dress them with a

blessing. The words

usually employed at

the present day are

those in this verse.

The meaning evi-

dently is that such a

blessing could never

be given to those

cutting the withered

grass on the house-

top. It would be a

mockery.—P.

PSALM CXXX.

B.C. cir. 1058 or 1034.

a Ps. cxx. &c. titles.

b La. 3.55. Jonah 2.2.

4. Ps. 42.7. 40.2. 69.1.21.

18. 109.8.6. 15.4.2.

c 2 Ch. 6.40. Ps. 4.5.

117.1.6.7. 18.6.40.1.

d Ps. 143.2. Job 9.3.

Ro. 3.19-24. Na. 1.6.

Mal. 2.2. Re. 6.17.

e Ep. 1.7. Is. 55.7.1.

18. 43.25. 44.22. Ex. 34.

6.7. Da. 9.9. Ro. 8.1. Mi.

7.18.19.

f Tit. 2.11.12. He. 12.

28. Ho. 3.5. 1 Ki. 8.40.

Ps. 2.11. Je. 33.8.9. 9 Ti.

2.19.

g Ps. 27.14. 33.20.40.

1.4.

h Ps. 62.6. 119.147. 62.

1.5. Ge. 49.18. Is. 8.17.

30.18.26.8.9. La. 3.26.

i Or, which watch

unto the morning.

j Ps. 71.5. 42.5. 11.

115.9.11. 31.24. 33.22.

Ro. 8.24. He. 10.35.

k Ex. 74.6.7. Is. 103.

8.86.5.15. 15.55.7. Ro. 5.

20.21. Ep. 1.7.2.7.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The<sup>b</sup> LORD shall bless thee out of Zion: and thou shalt see <sup>a</sup>the good of Jerusalem all the days of thy life.

6 Yea, <sup>a</sup>thou shalt see thy children's children, *and* peace upon Israel.

### PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

a A song of degrees.

MANY <sup>a</sup>time have they afflicted me from my <sup>b</sup>youth, may Israel now say:

2 Many a time have they afflicted me from my youth; yet <sup>a</sup>they have not prevailed against me.

3 The <sup>a</sup>ploughers ploughed upon my back: they made long their furrows.

4 The<sup>o</sup> LORD *is* righteous: he hath cut asunder the cords of the wicked.<sup>1</sup>

5 Let<sup>h</sup> them all be confounded and turned

Israel exhorted to hope in God.

8 And<sup>1</sup> he shall redeem Israel from all his iniquities.

### PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.  
A song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise<sup>1</sup> myself in great matters, or in things too high<sup>2</sup> for me.

2 Surely I have behaved and quieted<sup>3</sup> myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let<sup>4</sup> Israel hope in the LORD from henceforth<sup>4</sup> and for ever.

### PSALM CXXXII.

1 David, in his prayer, commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

A song of degrees.

LORD, remember<sup>1</sup> David, and all his afflictions: 2 How<sup>2</sup> he swore unto the LORD, and vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out<sup>3</sup> a place for the LORD, an habitation<sup>1</sup> for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah:<sup>2</sup> we found it in the fields of the wood.<sup>4</sup>

7 We<sup>1</sup> will go into his tabernacles: we will worship at his footstool.<sup>5</sup>

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let<sup>1</sup> thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For<sup>1</sup> thy servant David's sake turn not away the face of thine anointed.

Ps. 68.1; 78.61; Nu. 10.35; 2 Ch. 6.41, 42.

Ver. 16; Job 39.14; Is. 61.10; 65.14; 1 Ki. 8.66. Ver. 1; 1 Ki. 11.13; 15.2; 2 Sa. 7.22; Ho. 3.5.

Israel into apostasy, as Midian, Nu. 25.2, 3, and afterwards Antiochus, severally attempted—nor have they prevailed to extirpate the nation, as Haman sought, and several Gentile nations have since endeavoured. C.

REFLECTIONS.—In every age the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute them as they will, God will deliver all who accept Christ; and unbelievers shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts.

PSALM CXXX. Ver. 1. On comparing this verse with Ps. 40. 1, 2, &c., there can be no doubt of their parallelism; but that Ps. xl. is spoken in the person of Christ, is settled by the quotation, He. 10. 5, whence it follows that in this psalm the speaker also is Messiah. C.

Ver. 3. If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains? C.

### PSALM CXXXIV.

The blessedness of unity among brethren.

11 The<sup>1</sup> LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body<sup>6</sup> will I set upon thy throne.

12 If<sup>2</sup> thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For<sup>2</sup> the LORD hath chosen Zion; he hath desired it for his habitation.

14 This<sup>3</sup> is my rest for ever: here will I dwell; for I have desired it.

15 I<sup>3</sup> will abundantly<sup>7</sup> bless her provision; I will satisfy her poor with bread:

16 I<sup>4</sup> will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There<sup>5</sup> will I make the horn of David to bud: I have ordained a lamp<sup>8</sup> for mine anointed.

18 His<sup>2</sup> enemies will I clothe with shame: but upon himself shall his crown flourish.

### PSALM CXXXIII.

The blessedness of unity among brethren.

A song of degrees of David.

BEHOLD, how<sup>1</sup> good and how pleasant it is for brethren to dwell together in unity!<sup>1</sup>

2 It is like the precious ointment<sup>2</sup> upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

### PSALM CXXXIV.

An exhortation to God's servants to bless God.

A song of degrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by right stand in the house of the LORD.

A.M. cir. 2946 or 2970.  
B.C. cir. 1058 or 1034.

Mat. 1.21. 1 Jn. 3.5.  
8. Jn. 1.29. Ps. 103.34.  
Col. 1.14. Ro. 6.14.

PSALM CXXXI.  
B.C. cir. 1058.

A Ps. cxx-cxxxiv.  
titles.

De. 17.20; 9.10. Pr.  
6.17; 12.4; 30.13. Job 42.

1 Heb. *war*.  
2 Heb. *wonderful*.  
3 Heb. *my soul*.  
4 Mat. 18.3. 1 Co. 14.

20. d Ps. 130.7; 141.14; 146.

5-10. He. 3.6. 1 Pe. 1.13.

4 Heb. *from now*.

PSALM CXXXII.  
B.C. cir. 1045.

A Ps. cxx-cxxxiv.  
titles.

Ge. 8.1. Ps. 25.7; 89.

3.20.35.

c 1 Ch. xlii. xlv. xlii.

xxvi. with 1 Sa. xvi.

-xxx. 18.33-9-10.

d 2 Sa. 7.1. &c. Ps.

76.11; 50.12; 61.6; 86.

13; 116.14; 119.106.

Je. 30.21.

e Ge. 17.1; 18.14; 49.

24.

g Hag. 1.4. Pr. 6.4.

Ec. 9.10. Mat. 3.15. Jn.

9.4.

h Ac. 7.46. 2 Sa. 6.17.

1 Ch. 22.1.

i Heb. *habitations*.

j Shiloh. Jos. 18.1.

or Bethlechem. Mi. 5.2.

k Kirjath-jearim. 1

Sa. 7.1. 1 Ch. 13.5, 6.

l The meaning of

ver. 5, 6 is very

obscure. Probably it

is as follows:—The

ark of the Lord was

at a distance from

the royal residence.

When brought back

from Philistia it had

been deposited in a

house near Kirjath-

Jearim. Whether it re-

A.M. cir. 2959.  
B.C. cir. 1045.

n Ps. 89.3, 4. 35. Nu.

23. 19. 1 Sa. 15.20.

o 2 Sa. 7.12. 1 Ki. 8.

25. 2 Ch. 6.16. Lu. 1.32.

59. Ac. 2.30.

p Heb. *thy belly*.

q Is. 3.16. De. 6.2. Ps.

19. 11; 115. 14; 102. 28.

Rc. 3.21.

r Ps. 78.68; 69.48. 1.21.

s Co. 6.16.

t Ps. 68.16; 76.2; 87.1.

2.

u Ps. 147. 14; 68. 10.

Ex. 23.25. 20.24.

v Or. *surely*.

w Lu. 1.51.

x ver. 9. 2 Ch. 6.41. Ps.

149. 4. Phil. 3.3, 4. 4. Is.

35. 10. 11. 12. 13. 14.

y 1 Ki. 11. 36. 15. 4.

Lu. 1.66. Je. 23. 5. Is. 11.

1. 2. 3. 8. 13.

z Or. *canalia*. 2 Ch.

21.7.

a Job 22. 25. Ps. 35. 26.

27. Ke. 19. 17-20.

b Ps. 78. 10. 17. Is.

9. 6. 7; 32. 1; 52. 13; 53. 12.

Mat. 28. 13. Lu. 1. 32, 33.

1 Ti. 1. 17; 6. 15. Re. 11.

15. 17. 14.

PSALM CXXXIII.

B.C. cir. 1048 or 1021.

A Ps. cxx-cxxxiv.

titles.

Ge. 13.8. He. 13. 1.

Co. 1.10. Ep. 4.3. 6.1. Pe.

2. 17; 3.8.

1 Heb. *even to-*

*gether*.

c Ex. 30. 25, 30. Ps.

141. 5. Pr. 27.9.

11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired it for his habitation.

14 This is my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision; I will satisfy her poor with bread:

16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

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BEHOLD, bless ye the LORD, all ye servants of the LORD, which by right stand in the house of the LORD.

God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints can never be at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. However meanly the ark of God, or even Jesus Christ himself, reside for a time, its dwelling shall at last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's account: but infinitely happier in this is the family and church of God. In virtue of JEHOVAH's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy; while Jesus himself triumphs in everlasting honours, and unbelievers are reduced to disappointment, misery, and shame.

PSALM CXXXIII. REFLECTIONS.—Scarcely anything more ruinous hath befallen the church of God than

the perfect redemption of all his people from sin and all its consequences.

PSALM CXXXI. Ver. 1. My heart is not haughty. The true description of him who said, 'Come unto me, all ye that labour and are heavy laden,' I learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls,' Mat. 11. 28, 29. C.

REFLECTIONS.—Humility is the ornament of every station. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks show a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

PSALM CXXXII. Ver. 1. (1) Some suppose this psalm was written on occasion of bringing the ark from Baale, 2 Sa. vi. (2) Others, from comp. ver. 8, 9 with 2 Ch. 6.41, 42, suppose it written by Solomon for the dedication of the temple. (3) While A.

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Ver. 3. If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains? C.

PSALM CXXXIV. Ver. 1. (1) Some suppose this psalm was written on occasion of bringing the ark from Baale, 2 Sa. vi. (2) Others, from comp. ver. 8, 9 with 2 Ch. 6.41, 42, suppose it written by Solomon for the dedication of the temple. (3) While A.

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2 Lift<sup>e</sup> up your hands *in* the sanctuary,<sup>a</sup> and bless the LORD.

3 The LORD, that made heaven and earth, bless<sup>d</sup> thee out of Zion.

## PSALM CXXXV.

1 An exhortation to God's servants to praise him for his goodness, 6 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

**P**RAISE ye<sup>a</sup> the LORD. Praise ye the name<sup>1</sup> of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that <sup>b</sup>stand in the house of the LORD, in the courts of the house of our God,

3 Praise<sup>c</sup> the LORD; for the LORD *is* good: sing praises unto his name; <sup>d</sup>for it *is* pleasant.

4 For<sup>e</sup> the LORD hath chosen Jacob<sup>2</sup> unto himself, and Israel<sup>3</sup> for his peculiar treasure.

5 For I know that <sup>f</sup>the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever<sup>4</sup> the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.<sup>4</sup>

7 He<sup>5</sup> causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who<sup>6</sup> smote the first-born of Egypt, both of man and beast.<sup>5</sup>

9 Who<sup>6</sup> sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who<sup>6</sup> smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an <sup>g</sup>heritage, <sup>h</sup>an heritage unto Israel his people.

13 Thy<sup>7</sup> name, O LORD, *endureth* for ever; and thy memorial, O LORD, throughout all generations.<sup>7</sup>

14 For<sup>2</sup> the LORD will judge his people; and he will repent himself concerning his servants.<sup>8</sup>

15 The<sup>8</sup> idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They<sup>9</sup> that make them are like unto them: *so* is every one that trusteth in them.

A.M. cir. 2988.  
B.C. cir. 1016.

c 1 Ti 2.8. Ps. 28. 293.  
4 1 Ki. 8. 29, 30. La. 2.  
19 Or, in holiness, 1  
Ch. 16. 29.  
d Ps. 128. 5; 28. 9; 30.  
11: 67. 1, 6, 7.

## PSALM CXXXV.

B.C. cir. 1016.

a Ps. 145. 1; 34. 1; 133.

11: 13. 1, 2; 14. 1; 149. 1, 2;

ver. 19, 20. Ne. 9. 5.

1 See on Ex. 34. 5.

Ps. 8. 1. —C.

b Ps. 92. 13; 134. 1. 1

Ch. 9. 3; 23. 30. 1 Ki. 8.

11: 14. Ne. 9. 5.

c Ps. 92. 1-4; 107. 1, 8.

15, 21; 119. 68. Mat. 19.

17. Ex. 34. 5, 7.

d Ps. 147. 1; 133. 1.

e Ex. 19. 5, 6. De. 7. 6.

7: 32, 9. 1 Pe. 2. 9. Tit. 2.

14. Ep. 1. 3-6. Ro. 8. 28-39.

f Jacob—the devoted

believer going forth on his pilgrim-

age and exile.—C.

g Israel—the successful

wrestler (Ge. 32. 24)

returning to his Father's house

surrounded by the

'children of promise'

and enriched by the

divine blessings.—C.

h Ps. 95. 3. Job. 12. 7.

Ex. 18. 17. De. 10. 17. 1

Ti. 6. 15. Re. 17. 14.

i Ps. 115. 3; 33. 9, 11.

Da. 4. 35. Am. 4. 13. Ep.

1. 11.

j The object of this

enumeration is to testi-

fy the *universality*

of Jehovah's govern-

ment, contrary to the

local jurisdictions

which the heathens

allotted to their idol

deities.—C.

k Je. 14. 22; 10. 13. Job

28. 25, 26; 38. 24. Is. 55.

10, 11. Zec. 10. 1. Ju. 3. 8.

l Ex. 12. 29. Ps. 78. 51;

136. 10.

m Heb. from man

unto beast.

n Ex. vii. xiv. De. 10.

34. Ne. 9. 25. Ps. 78. 43.

31; 105. 27-30. Je. 38. 29.

21. Ac. 7. 36.

o Nu. 21. 24-35. Ps.

136. 17-22; 144. 2, 3. Ne. 9.

22. De. 2. 30-36; 3. 1-17.

Jos. vi. xx.

p For vindication

of the justice of this

sentence, see notes on

Ex. 17. 14. Le. 18. 28.—

C.

q Jos. 12. 7. Ge. 17. 8.

Ex. 3. 8, 17. Ps. 44. 1-3.

105. 11; 78. 55.

r Ex. 3. 15. Ps. 102. 12;

72. 17. Is. 42. 8.

s Heb. to genera-

tion and generation.

t De. 32. 36. Ps. 7. 7, 8.

12: 5; 94. 14, 15.

u Ps. 115. 4-8. Is. 40.

19, 20; 44. 9-20; 46. 6, 7.

Je. 10. 3-16; 51. 17, 18.

Isab. 2. 18. De. 4. 28.

1 Ki. 18. 26, 27, 29. Da. 5.

23.

v Ps. 115. 8; 97. 7. Is.

44. 9, 18, 20. Je. 10. 8.

w The Lord will be

himself the ruler of

Israel. From the exo-

dus to the captivity

the government of

Israel was a *theo-*

cracy. Jehovah was

their monarch. He

gave them their laws,

led them through the

wilderness, gave

them the victory over

the Canaanites, and

in after-times deli-

vered them into and

out of the power of

their enemies. The

second clause of the

verse means that

when the Israelites

deserve punishment,

when they are par-

tially overthrown and

A.M. cir. 2988.  
B.C. cir. 1016.

enslaved, the Lord  
will mercifully stay  
his judgments, and  
avert imminent dan-  
gers.—P.  
s ver. 1, 2; Ps. 115. 9,  
11: 18. s-4; 34. 1, 2; 148.  
1-14; 49. 2.  
t Ps. 70. 1, 2; 55. 2, 8; 48.  
1, 9; 29. 9. 2 Ch. 6. 6.

## PSALM CXXXVI.

B.C. cir. 1045.

a Ps. 106. 1; 109. 1; 118.

1110. 62. 1 Ch. 16. 34, 41

2 Ch. 7. 3, 6; 20. 21. Ep. 5.

20. Col. 3. 17.

1 The psalm was

manifestly designed

to be sung in the pul-

pit service of the

sanctuary, most prob-

ably on the occa-

sion of one or other

of the great national

festivals. It is so

constructed that the

leader makes his

short statement, en-

bodying up an act of di-

vine power or mercy,

and then the whole

choir bursts forth into

the grand chorus of

praise.—'For his

mercy is for ever.'—P.

b De. 10. 17. Ps. 82. 1;

97. 9. Ex. 18. 11.

c God of gods.—God

above all that the

nations call gods,

Ex. 18. 11.—C.

d Ti. 6. 15. Re. 17. 14;

10. 16. Ps. 83. 18.

e Ps. 72. 18; 92. 5; 86. 8.

f Job. 5. 9.

g Ge. 1. 1. Je. 10. 12. Ps.

104. 24. Pr. 3. 19.

h Ge. 1. 9, &c. Je. 10.

12. Job. 5. 7. Ps. 24. 2;

104. 3-5.

i That is, God

raised the earth

above the seas, as the

mountains rise above

the hills, and the hills

above the valleys—

an arrangement from

which are derived

not merely the pro-

tection of the land

from the overflow of

the waters, but all

the advantages of

springs, rivers, &c.—

C.

k Ge. 1. 14-16. De. 4.

12. Ps. 104. 19. Je. 3. 35.

l Heb. for the rul-

ings by day.

m Ex. 12. 29. Ps. 135. 8.

&c. 78. 51; 105. 36.

n Wherein lay the

mercy of smiting the

first-born of Egypt?

To the Egyptians the

stroke was no doubt

in one point of view

a heavy judgment;

yet even to them it

was in another view

mercy; for it was a

lesson teaching them

repentance. To Is-

rael it was altogether

mercy, for it com-

pelled their tyranni-

cal taskmasters to

liberate them from

bondage.—C.

o Ex. 13. 9, 17; 12. 51;

6: 9. 15. 6. 16. Je. 32. 21.

De. 11. 34. 105. 44. 5-7.

1 Sa. 12. 6, 8. Ne. 9. 10.

11. 15. 51. 9. 10. Ac. 7. 36.

p Ex. 14. 21, 22. Ps.

74. 13; 78. 13; 66. 4, 5. Is.

63. 12. 13. He. 11. 29.

q Ex. 14. 28; 15. 10, 12.

Ne. 9. 11. Ps. 78. 53.

r Heb. *shaked off*.

s Ex. 13. 18; 15. 22.

De. 8. 2, 15. Ne. 9. 12, 19.

Ps. 78. 53. 54; 77. 20. Is.

65. 11; 148. 21.

t De. 7. Ps. 135. 10.

11. Jos. xii. xiii.

u Nu. 21. 21, 23. De. 2.

30-36.

v De. 3. 1-17. Nu. 21.

32.

w See note on De. 3.

11.—C.

19 Bless<sup>a</sup> the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed<sup>b</sup> be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

## PSALM CXXXVI.

An exhortation to give thanks to God for his mercies particularly enumerated.

**O** GIVE "thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.<sup>1</sup>

2 O give thanks unto the <sup>b</sup>God of gods:<sup>2</sup> for his mercy *endureth* for ever.

3 O give thanks unto the <sup>c</sup>LORD of lords: for his mercy *endureth* for ever.

4 To him <sup>d</sup>who alone doeth great wonders: for his mercy *endureth* for ever.

5 To<sup>e</sup> him that by wisdom made the heavens: for his mercy *endureth* for ever.

21 And<sup>r</sup> gave their land<sup>s</sup> for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who<sup>r</sup> remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who<sup>t</sup> giveth food to all flesh: for his mercy *endureth* for ever.

26 O "give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the<sup>a</sup> rivers of Babylon, there we<sup>b</sup> sat down; yea, we wept when "we remembered Zion.<sup>1</sup>

2 We<sup>d</sup> hanged our harps upon the willows in the midst thereof.

3 For<sup>e</sup> there they that carried us away captive required of us a song;<sup>2</sup> and they that wasted us<sup>3</sup> required of us mirth, saying, Sing us *one* of the songs of Zion.

4 How<sup>o</sup> shall we sing the LORD's song in a strange land?<sup>4</sup>

5 If<sup>h</sup> I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; "if I prefer not Jerusalem above my chief joy.<sup>5</sup>

7 Remember,<sup>j</sup> O LORD, "the children of Edom in the day of Jerusalem; who said, *Rase<sup>6</sup> it, rase it, even to the foundation thereon.*

8 O daughter<sup>7</sup> of Babylon, "who art to be destroyed;<sup>8</sup> happy *shall he be* that rewardeth thee as thou hast served us.<sup>9</sup>

9 Happy *shall he be* that taketh and "dasheth thy little ones against the stones.<sup>1</sup>

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A psalm of David.

I WILL praise<sup>a</sup> thee with my whole heart: before<sup>b</sup> the gods will I sing praise unto thee.

2 I<sup>c</sup> will worship toward thy holy temple, and<sup>d</sup> praise thy name for thy loving-kindness and for thy truth: for "thou hast magnified thy word above all thy name.

3 In<sup>o</sup> the day when I cried thou answeredst

A.M. cir. 2050.  
B.C. cir. 1045.

¶ Nu. xxxii. Jos. xii. xxi. Ps. 44. 2. 3. 66. 12. 78. 55. 105. 44. 135. 12. Je. 32. 22. Ne. 9. 22. 24.  
8 See notes on Le. 18. 28 and Ex. 17. 14. —C.  
9 Eze. 16. 3-14. Ps. 106. 43-45. 77. 12-14. 102. 17. 18. 93. 9. De. 32. 36. Tit. 2. 14. Lu. 1. 48. 74.  
10 Ps. 104. 27. 145. 15. 107. 147. 9. 111. 5. Mat. 6. 11. 26. A.C. 14. 10. 17.  
11 ver. 1-3. Ps. 115. 3. 123. 1. Jonah. 9. Re. 11. 13.

PSALM CXXXVII.  
B.C. cir. 587.

1. Da. 8. 1.  
2. Job 2. 12. La. 2. 10. Je. 15. 17.  
3. Ps. 42. 4. Je. 51. 50. Zep. 2. 10.  
1 This is a psalm written by some exile as he sat on the bank of the Euphrates. It is sweet, beautiful, and of deepest pathos. It exhibits a settled and almost gloomy despondency, an undying love for home and fatherland, and a bitter memory of cruelty and injustice. —P.  
2 La. 5. 15. 11. 16. 27. 2. 5. 10. 3. 1. 49.  
3 Ps. 79. 1. 44. 13-16. Je. 9. 11. La. 2. 15. 16.  
4 Heb. *the words of a song*.  
5 Heb. *laid us on heaps*.  
6 Am. 8. 3. La. 5. 15. Mat. 7. 6.  
7 Heb. *land of a stranger*.  
8 La. 6. 10. 11. Je. 51. 50. Ne. 1. 3. 4. Ps. cxlii. 2. Co. 11. 28. 29. Phil. 2. 4. 21. Job 31. 22. 1 Sa. 4. 19. 21. 22.  
9 Ps. 84. 10.  
10 Heb. *the head of my joy*.  
11 1 Sa. 15. 2. Ho. 7. 2.  
12 Ob. 10. 14. Je. 49. 7. Eze. 25. 12. La. 4. 22. Mal. 1. 4.  
13 Heb. *make bare*.  
14 Daughter. — The new city built by Nebuchadnezzar. — C.  
15 Is. xlii. xiv. xlii. xlvii. Je. lii. Re. 18. 6.  
16 Heb. *wasted*.  
17 Heb. *that recompenseth unto thee thy deed which thou didst to us*.  
18 Is. 13. 16. Ho. 10. 14. 13. 16. Re. 2. 23. 1. 10.  
19 Heb. *the rock*.

PS. CXXXVIII.  
B.C. cir. 1048.

Co. 14. 15.  
6 Ps. 119. 46; 82. 1. 6; 107. 32. or 1 Co. 11. 10. He. 1. 14.  
7 1 Ki. 8. 20. Ps. 28. 2; 99. 5. 9. 11. 4. Jonah 2. 4. Hab. 2. 20.  
8 Is. 53. 7. Ps. 115. 1; 86. 5. 12-16. 81. 1.  
9 Is. 42. 21. Mi. 7. 20. Nu. 23. 19. Mat. 5. 18.  
10 Ps. 18. 6; 34. 4-6. Is. 65. 24.  
\* This psalm relates to the omnipresence of God, and contains such reflections as would recur to one meditating on that attribute of Deity. It is the most distinct and full statement of that doctrine which is to be found in the Hebrew Scriptures, and the doctrine is presented in language which has never been surpassed for sublimity and beauty. The leading idea in the psalm seems to be that of

PSALM CXXXIX.

A.M. cir. 2056.  
B.C. cir. 1048.

comfort from the fact that God is everywhere; that he knows all that pertains to us; that we can never be hidden from his view; that he has known us from the beginning; that as he fashioned and formed us—making us what we are—he knows all our necessities and can supply them' (Barnes). —P.  
2 Co. 12. 9; 1. 16. Zec. 10. 12. Phil. 4. 13. Ep. 1. 10.  
3 Ps. 72. 11; 102. 15. Re. 21. 24. Is. 52. 15; 53. 12; 60. 3. 5. 11. 16; 49. 23. Ac. 8. 29.  
1 The word of promise, given and fulfilled; the word of mercy, pitying and pardoning transgressors; the word of salvation, saving a lost world by the gift of an only and beloved Son. The words of Scripture, if only thoughtfully read and considered, could not fail to elicit praise from every heart. —P.  
2 Ex. 15. 11. Is. 6. 3. 11. 9. Mal. 1. 11. Re. 11. 15; 12. 10.  
3 Is. 57. 15; 66. 1. 2. 1. Pe. 5. 5. Ps. 51. 17; 113. 4. 5. Pr. 3. 34. Lu. 18. 14. 14. 11. 1. 51-53.  
4 So that the holy God will not draw near to them; nor suffer them, in their pride, to draw high to him. —C.  
5 Job 13. 15. 19. 25-27. Ps. 23. 4. 42. 8; 76. 10. 17. 132. 6. Mt. 7. 8-10. 12. 32. 30. Is. 41. 10-16. 43. 1. 2. Ho. 1. 7.  
6 Is. 26. 12. Ps. 57. 2. Phil. 1. 6. 1 Th. 5. 24.  
7 He will perfect it in my sacrifice for sin, Heb. 2. 10. 14. and in the salvation of his church, Ep. 5. 25-27. —C.  
8 Ps. 100. 5. 103. 17. 9 Job 10. 8. Ps. 38. 21; 71. 9. 18. 94. 14. 1 Pe. 1. 5. Jude 1.  
PSALM CXXXIX.  
B.C. cir. 1058.  
1 Ps. 17. 3. 1. 12. 13; 12. 3. He. 4. 13. Re. 2. 23. Jn. 21. 17. 2 Th. 1. 19.  
2 2 Ki. 6. 12; 19. 27. La. 3. 63. De. 6. 7. Is. 37. 28.  
3 Ps. 94. 11. Mat. 9. 3. 4 Jn. 2. 24; 25. 17. He. 4. 12.  
1 See note \* in first column.  
2 Or, *winnowest*.  
3 Job 4. 4.  
4 Ps. 1. 6. Re. 2. 2. 19. 5 He. 4. 13. Zep. 1. 12. Je. 17. 10. Is. 65. 24. Mal. 3. 16. Lu. 10. 35-37.  
6 Job 23. 10. De. 33. 27.  
7 Job 42. 3; 11. 7. 8. Ps. 40. 5; 131. 1. Pr. 30. 2, 3.  
8 I cannot, in this state of humiliation in the flesh, overtake it. —C.  
9 Je. 23. 24. Jonah 1. 3. 1 Ki. 8. 27.  
10 7 Am. 9. 2-4. Is. 66. 1.  
11 According to Parkhurst, the original refers, not to the state of the dead, but to the lowest depths. —C.  
12 Pr. 15. 11. Job 26. 6. 8 Rays of light, or rising sun.  
13 Job 26. 6. 34. 21. 22. Is. 29. 15. Je. 23. 24. He. 4. 13.  
14 Da. 2. 22.  
15 Heb. *darkeneth*.  
16 Heb. *as is the darkness so is the light*.

Jesus is seen to be that "Bread that cometh down from heaven," how much more wonderful than the number and necessities of

PSALM CXXXVII. Ver. 1. The chief rivers of the Babylon-were, the united Euphrates and Tigris, which divid-

me, and "strengthenedst me with strength in my soul.

4 All<sup>i</sup> the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.<sup>1</sup>

5 Yea, they shall sing in the ways of the LORD: for "great *is* the glory of the LORD.

6 Though<sup>k</sup> the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.<sup>2</sup>

7 Though I walk in the midst of "trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The<sup>n</sup> LORD will perfect *that which* concerneth me:<sup>3</sup> thy<sup>o</sup> mercy, O LORD, *endureth* for ever: "forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 19 He defeth the wicked. 23 He prayeth for sincerity.

To the chief musician, A psalm of David.

O LORD, thou<sup>a</sup> hast searched me, and known *me*.

2 Thou knowest my "down-sitting, and mine up-rising; "thou understandest my thought afar off.<sup>1</sup>

3 Thou compasses<sup>2</sup> my path, and my lying down, and art "acquainted with all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, "thou knowest it altogether.

5 Thou<sup>o</sup> hast beset me behind and before, and laid thine hand upon me.

6 *Such<sup>h</sup> knowledge is* too wonderful for me; it is high, I cannot *attain<sup>s</sup>* unto it.

7 Whither<sup>l</sup> shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If<sup>j</sup> I ascend up into heaven, thou *art* there: if I make my bed in hell,<sup>4</sup> behold,<sup>k</sup> thou *art* there.

9 *If I take the wings of the morning,<sup>5</sup> and dwell in the uttermost parts of the sea;*

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; "even the night shall be light about me.

12 Yea, the darkness "hideth<sup>6</sup> not from thee; but the night shineth as the day: the darkness and the light *are* both alike<sup>7</sup> to thee.

taught the worth of ordinances by the want of them:

13 For 'thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for 'I am fearfully and wonderfully made: 'marvellous are thy works; and that my soul knoweth right well.<sup>8</sup>

15 My<sup>9</sup> substance<sup>9</sup> was not hid from thee, when I was made in 'secret, and curiously wrought in the lowest parts of the earth.<sup>1</sup>

16 Thine eyes did see my substance, yet being imperfect; and in thy book all<sup>2</sup> my members were written, which in continuance were fashioned,<sup>3</sup> when<sup>4</sup> as yet there was none of them.<sup>4</sup>

17 How<sup>5</sup> precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: 'when I awake, I am still with thee.

19 Surely<sup>6</sup> thou wilt slay the wicked, O God: depart<sup>7</sup> from me therefore, ye bloody men.

20 For<sup>8</sup> they speak against thee wickedly, and thine enemies take thy name in vain.

21 Do<sup>9</sup> not I hate<sup>5</sup> them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 Search<sup>10</sup> me, O God, and know my heart; try me, and know my thoughts;

24 And<sup>11</sup> see if there be any 'wicked way<sup>7</sup> in me, and lead me in 'the way everlasting.

## PSALM CXL.

<sup>1</sup> David prayeth to be delivered from the mischief of his enemies. <sup>2</sup> He prayeth against them. <sup>3</sup> He comforteth himself by confidence in God.

To the chief musician, A psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man;<sup>1</sup>

2 Which<sup>2</sup> imagine mischiefs in their heart: continually are they gathered together for war.

3 They<sup>3</sup> have sharpened their tongues like a

A.M. cir. 2945.  
B.C. cir. 1058.

Pr. 16.1, 9. Job 10.  
11. Zec. 12.1.

Ps. 104.24. Ge. 1.26.  
7 Re. 15.3. Job 9.9.

Ps. 92.4, 5, 11. 294.9.

8 Heb. *gratly*.

9 Job 10.8-10. Ec. 11.

5 Or, *strength* or *body*.

6 The womb, Ep.

4, 9.

1 The language is figurative, and signifies a dark obscure place which man cannot see, and to which he has no access.—P.

2 Heb. *all of them*.

3 Or, *what days they should be fashioned*.

4 Ro. 4.17. He 11.3.

5 While as yet none of them was perfected, as the reference to *imperfection* clearly proves.—C.

6 Ps. 40.5; 35.10; 31.  
103.7. Je. 29.11. Is. 55.  
8, 9. Zec. 9.17.

7 Ps. 16.8; 63.6. Ge. 5.  
24.6. 9.1. Jn. 1.3.

8 Ps. 5.4; 15.23; 50.  
13; 64.7; 94.23; 28.4. Is.  
11.4.

9 Ps. 119.115; 6.8.

10 Job 21.1, 15. Ps. 77.  
8, 9. Is. 37.37; 57.4. Re.  
13.4.

11 2 Ch. 19.2. Ps. 15.4;  
31.6; 119.139, 158. Pr.  
29.27.

12 The word 'hate' must be interpreted in accordance with the analogy of Scripture. It means to disapprove strongly of a certain line of conduct.—P.

13 Ps. 26.1, 2; ver. 1.  
Job 21.6.

14 Ps. 7.3, 4; 17.3; 59.3.

15 Heb. *way of pain or grief*; 1 Ch. 4.10.

16 Any way of sorrow; that is, of vanity, leading to vexation.—C.

17 Ps. 8.8; 143.10; 119.  
1, 32. Jn. 14.6. Col. 2.6.

## PSALM CXL.

a Ps. 43.1; 59.1-3; 71.  
4; 64.1, 2; ver. 4. 2 Th. 3.  
2.

1 Heb. *man of violence*, Hab. 1.2, 3.

2 Ps. 38.12; 21.11; 1.  
21; 20.7. Pr. 12.20; 18.

3 Ps. 52.2, 3; 55.3; 57.4.  
64.3; 58.4. Is. 59.3-8.  
Ro. 3.13; Jude 15.

4 This prayer against an *evil-speaker*, an inculcator of false doctrines and immoral practices, a calumniator, or a raider against law and authority, is usually so visibly fulfilled, that the influence derived from such practices has never,

hatred; and who, so far from shrinking from the eye of omniscience, boldly requests to be both 'searched' and 'tried.' Let any one read and study these characteristics, and say, Is not this the Christ? C.

Ver. 2. *Ajar off*—'of old,' that date described, Pr. 8.22-37: from 'before God's works of old—from everlasting—from the beginning—before the earth was.' C.

Ver. 7. *Spirit*, when contrasted with presence, literally *faces*, means the Holy Spirit, Jn. 14.16, 17, 26. This passage asserts, in the strongest manner, the omnipresence of the Spirit: but whoever is omnipresent must be God. C.

Ver. 12. That darkness to one creature is light to another is beyond question. This consideration may help our infirmity in discerning how much more to the Creator darkness must be as light—for 'God is light, and in him is no darkness at all.' C.

Ver. 13. *Reins*. The kidneys—called the *reins*, from the governing and guiding power which the Hebrews attributed to them in the animal and mental economy—were primary parts of the *inwards*, offered in sacrifice to God. See Le. 3.4, 10, 15. To 'possess the reins,' therefore, signifies to possess the whole internal powers, as a devoted sacrifice to the divine majesty. C.

Ver. 24. *Lead me*, &c. Lead me 'in the old way' in which believers have worshipped thee, in spirit and in truth, since the

A.M. —  
B.C. —

in the mercy of Heaven, been permitted to continue for many successive years.—C.

d Ps. 16.1; 17.8, 9; 35.  
155.1-3; 18.56; 5; 59.1.  
204.4, 5. Mat. 22.15-22.

e Ps. 119.21, 85, 110;  
35.7, 57.5; 141.9; 142.3.  
18.22.1. Sa. 19.11-24.  
Pr. 29.5.

2 See note on Ps. 3.

2 C.

g Ps. 16.23; 149.1; 2.  
142.5-7; 22.1; 130.1, 2.  
La. 1.24, 26.

h Ps. 18.32; 35.50; 28.  
8. Ge. 15.14; 24. De. 33.  
27.29. 1. 12.2.

i This is, Thou hast so guarded me by thy providences from the strokes of the enemy, as if a shield had been held over my head. The psalmist realized to the full the divine protection.—P.

j Job 5.12, 13. Ps. 33.  
10; 12.10; 12.

k Or, *let them not be exalted*, De. 32.27.

l Ps. 7.16, 64.8, 94.23.  
Pr. 12.1, 18.

m Cover them—that is, with shame and confusion of face, Ps. 35.26; 119.29; alluding to some disgraceful role worn by condemned criminals.—C.

n Ps. 11.6; 18.12; 120.  
40; 93.13. Ge. 19.24.  
1. Ps. 55.23. Pr. 28.10.  
17. Re. 21.8.

o In explanation of such prayers, not against enemies, as such, but against impenitent, rebellious sinners, see note on Ps. 5.10; 35.8.—C.

p Heb. *a man of tongue*, ver. 9. Ps. 64.  
7, 8.

q See note \* in first column.

r Or, *an evil-speaker*, a wicked man of violence by established in the earth: let him be hunted to his overthrow, Is. 3.11. Ps. 9.  
16; 34.21; 7.14-16; 59.4.  
5.

s Ps. 109.31; 22.24;  
102.17; 72.4, 12-14; 94.  
14; 15.48.

t Ps. 30.11; 33.1.

u Ps. 23.6; 10.1; 73.  
24. 1 Th. 4.17.

PSALM CXLI.

a Ps. 130.1, 2; 70.1, 4;  
115.1; 118.6, 31; 46.

1 This is a sequel to the preceding psalm, wherein Mess<sup>1</sup>ah interposes his righteous advocacy in behalf of his afflicted but beloved church, 1 Jn. 2.1. C.

2 Heb. *directed*.

3 Re. 5.8; 8.3, 4. Ex.  
30.7, 8. Lu. 1.10.

4 1 Th. 2.5. Ps. 28.2; 29.  
4; 134.2. Ex. 29.39-42.

serpent: adders' poison is under their lips. Selah.

4 Keep<sup>2</sup> me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.

5 The<sup>3</sup> proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.<sup>2</sup>

6 I<sup>4</sup> said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the Lord, 'the strength of my salvation, thou hast covered my head in the day of battle.<sup>3</sup>

8 Grant<sup>5</sup> not, O LORD, the desires of the wicked: further not his wicked device,<sup>4</sup> lest they exalt themselves. Selah.

9 As<sup>6</sup> for the head of those that compass me about, let the mischief of their own lips cover them.<sup>5</sup>

10 Let<sup>7</sup> burning coals fall upon them: let them be cast into the fire; into 'deep pits, that they rise not up again.<sup>6</sup>

11 Let not<sup>8</sup> 'an evil-speaker<sup>8</sup> be established in the earth: evil shall hunt the violent man to overthrow him.<sup>9</sup>

12 I know 'that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the 'righteous shall give thanks unto thy name: the upright shall 'dwell in thy presence.

## PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience free from guilt, 7 and his life safe from the snares of the wicked.

A psalm of David.

LORD, I<sup>1</sup> cry unto thee: make haste unto 'me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth<sup>2</sup> before thee 'as incense; 'and the lifting up of my hands as the evening sacrifice.

enemies my intimates. They who hate God hate his name and image wherever it appears. Let me therefore hate the ways of sinners, while I have true love and pity to their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of my soul.

PSALM CXL. Ver. 1. 'Of whom speaketh the prophet this? of himself, or of some other man?' Ac. 8.34. Let the prayerful inquirer consult Ps. xl., interpreted by He. 10.5; then compare Ps. 2.4, interpreted by Ac. 4.26, with Ps. 59.8, and consider its prayer for deliverance, compared with the similar prayer of this psalm, see also Ps. xlii. lix. lxi. lxxi.—and the parallelism, nay the identity of the descriptions and petitions must point to Messiah in the days of his flesh, as the speaker in this psalm. The chief object of the prayer is deliverance from Judas and his employers, the high-priest and Pharisees, and from Antichrist, that wicked one, 2 Th. 2.8, and his persecuting followers in apostate Babylon. C.

REFLECTIONS.—Behold, as in a glass, how maliciously Jesus Christ was reproached and persecuted.

3 Set<sup>d</sup> a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline<sup>e</sup> not my heart to *any* evil thing, to practise wicked works with men that work iniquity: <sup>a</sup>and let me not eat of their dainties.<sup>3</sup>

5 <sup>a</sup>Let<sup>d</sup> the righteous smite me;<sup>5</sup> *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for <sup>a</sup>yet my prayer also *shall be* in their calamities.

6 When<sup>d</sup> their judges are overthrown in stony places, they shall hear my words; <sup>a</sup>for they are sweet.

7 Our<sup>d</sup> bones are scattered at the grave's mouth,<sup>6</sup> as when one cutteth and cleaveth *wood* upon the earth.

8 But<sup>n</sup> mine eyes *are* unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.<sup>7</sup>

9 Keep me from the <sup>a</sup>snare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let<sup>p</sup> the wicked fall into their own nets, whilst that I withal escape.<sup>8</sup>

## PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

Maschil of David; <sup>a</sup>A prayer when he was <sup>a</sup>in the cave.

I CRIED unto<sup>b</sup> the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I<sup>c</sup> poured out my complaint before him; I showed before him my trouble.

3 When<sup>d</sup> my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked <sup>a</sup>have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld,<sup>2</sup> but<sup>2</sup> *there was* no man that would know me: refuge failed me;<sup>3</sup> no man cared for my soul.<sup>4</sup>

5 I<sup>b</sup> cried<sup>5</sup> unto thee, O LORD: I said, Thou *art* my refuge *and* <sup>a</sup>my portion in the land of the living.

6 Attend unto my cry; for <sup>a</sup>I am brought

A.M. =  
B.C. =

<sup>a</sup> Ps. 16:117, 45, 8, 71.

<sup>b</sup> with 39:1. Ja. 1:20; 3.

<sup>c</sup> Ps. 119, 36. Mat. 6.

13. Ja. 1:13.

<sup>d</sup> Ps. 2:2; 3:10-19; 7.

7-23; 17.

<sup>e</sup> Christ came 'eat-

ing and drinking'

(Mat. 11:19), and

therefore guards him-

self by prayer against

that temptation of

appetite by which Sa-

tan made his first at-

tempt against him

(Mat. 4:3), and by

which the men of the

world still continue

to be occupied and

seduced, Mat. 6:32. C.

<sup>f</sup> Ps. 9:8; 19:25; 127.

27; 61:23; 15:32; 33.

Gal. 1:1. Le. 19:17. Mat.

18.

<sup>g</sup> Or, Let the right-

eous smite me kind-

ly and reprove me,

let not their precious

oil break my head,

&c.

<sup>h</sup> See note <sup>a</sup> below.

<sup>i</sup> Ja. 5:16. Mat. 5:44.

<sup>j</sup> 1 Sa. 31:1, 8, 24; 9:19.

26:17-25; 2 Sa. 1:17-27.

<sup>k</sup> 2 Sa. 23:1.

<sup>l</sup> 1 Sa. 22:18, 19. Re.

11:8. Ecce. 37:21.

<sup>m</sup> Describing the

persecution of the

apostles and martyrs.

See Ro. 8:36. Thus

the bones of Wick-

liffe, the harbinger of

the Reformation,

were dug up and

burned, and refused

even the privilege of

a peaceful grave.—C.

<sup>n</sup> 2 Ch. 20:12. Ps. 123.

1:21; 15.

<sup>o</sup> Heb. *make not*

*my soul bare*, Ps. 102.

17:7; 9:18.

<sup>p</sup> Ps. 13:14. Ps. 140:5.

110:11; 142:3.

<sup>q</sup> Ps. 35:8, 7:16; 91:2.

<sup>r</sup> Ps. 11:5.

<sup>s</sup> Heb. *pass over*.

PSALM CXLII.

B.C. cir. 1058.

1 Or, A psalm of

David, *giving in-*

*struction*, Ps. 32 title.

<sup>a</sup> 1 Sa. 22:1, or 24:3.

<sup>b</sup> Ex. 14:15. Ps. 55:1.

277; 119:1. He. 5:7.

<sup>c</sup> Ps. 62:8; 102 title.

105:1-4; 88:1-18, 15:20.

16:38; 14.

<sup>d</sup> Ps. 143:1, 4; 161:222.

141:102; 41:6; 17:3.

<sup>e</sup> Ps. 140:5; 141:9; 56.

6.

<sup>f</sup> Or, Look on the

right hand and see.

<sup>g</sup> Ps. 59:20; 31:11; 88.

8; 18:2. Ti. 4:16.

<sup>h</sup> Heb. *perished*

*from me*.

<sup>i</sup> Heb. *no man*

*sought after my soul*.

<sup>j</sup> Ps. 31:14; 40:19; 21.

9; 4:2. Ch. 20:12.

<sup>k</sup> Even so our

Lord uttered his loud

and solitary cry up-

on the cross, 'Father,

into thy hands I com-

mit my spirit', Lu. 23:

46.—C.

<sup>l</sup> Ps. 16:5; 73:26; 119:

57; 27:13; 59:13. La. 3:

24.

<sup>m</sup> Ps. 116:6; 130:11; 143:

3; 77:9.

<sup>n</sup> Let the right-

eous (either the

righteous God, or the

righteous man) out-

of kindness correct

and reprove me; but

A.M. cir. 2946.  
B.C. cir. 1058.

let not the oil of the

impious anoint my

head—for my prayer

shall ever be against

their wicked doings,

saying—Let their

judges be cast down

in stony places, that

they may hearken to

my words, for they

are sweet.—C.

<sup>a</sup> Ps. 7:1, 5; 38:19; 31:

15; 119:86; 18:16. 1 Sa.

xxii.—xxiv. Ro. 8:33; 17.

<sup>b</sup> See note <sup>a</sup> below.

<sup>c</sup> Ps. 140:1; 141:9; 142:3.

143:12. 1 Sa. 6:1.

<sup>d</sup> Ps. 34:2; 119:74; 107.

42:2; 77:7.

<sup>e</sup> Ps. 13:6; 119:17; 116.

7; 103:1-5.

PSALM CXLIII.

B.C. cir. 1021.

<sup>a</sup> Ps. 4:115, 1; 130:2;

31:11; 8.

<sup>b</sup> 2 Sa. 7:25. Ps. 74:20;

7:6, 8.

<sup>c</sup> He that prays to

be answered in right-

eousness must be one

that is conscious of

being himself right-

eous, even Jesus

Christ the righteous,<sup>1</sup>

whom the Father

heareth always.—C.

<sup>d</sup> Job 40:4; 14:3; 4 Ps.

130:3. Ecce. 7:20.

<sup>e</sup> Ex. 24:7. Job 4:17;

9:2, 3; 15:14; 25:4. Ro. 3:

20. Gal. 2:16.

<sup>f</sup> Ps. 142:6; 140:1-5; 7.

1:2; 17:9; 31:12; 88:4-

7; 102:3-11.

<sup>g</sup> Ps. 142:3; 61:2; 102:

3; 119:81-83; 55:3.

Mar. 14:33.

<sup>h</sup> Ps. 77:5; 10; 11; 142:6.

1 Sa. 17:48.

<sup>i</sup> Ps. 68:3; 31:28; 2:

1 Ti. 2:8. 1 Ki. 8:38.

<sup>j</sup> Ps. 3:1; 142:1; 84:2.

<sup>k</sup> See note on Ps. 3.

<sup>l</sup> Ps. 13:1-4; 140:13; 17:

27; 9; 88:3; 4. Ca. 5:6. 1s.

57:16.

<sup>m</sup> Or, *for I am be-*

*come like*, &c.

<sup>n</sup> Ps. 30:5; 60:13, 16;

119:49-51; 46:5; 5:3; 30:

73:19.

<sup>o</sup> That is, in the

morning of the re-

surrection—the mo-

ment that truly evi-

denced the love of the

Father to the Son,

and to the church his

body, Ep. 1:29, 20:22.

—C.

<sup>p</sup> Ps. 73:24; 5:8; 25:4;

32:8; 119:5; 34:31, 5.

<sup>q</sup> Ps. 25:1. La. 3:41.

<sup>r</sup> Ps. 7:1; 31:1; 59:1;

140:11; 142:6, 7.

<sup>s</sup> Ps. 131:2; 57:13; 73:

7; Heb. *hide me with*

*thee*.

<sup>t</sup> Mi. 4:2. 1 Jn. 2:27.

<sup>u</sup> Ps. 4:5; 139:24; 34:3;

110:5; 3:15; 18.

<sup>v</sup> Ne. 9:20. 2 Ti. 1:7.

Jn. 14:26; 16:13, 14.

<sup>w</sup> 1s. 26:10.

<sup>x</sup> Hab. 3:2. Ep. 2:1.

Ps. 119:25; 37:40; 50; 80:

19; 8:6.

<sup>y</sup> Ps. 142:7; 6:8; ver.

1.

<sup>z</sup> Ps. 136:15-20; 59:12,

15:55; 23:1; 8.

<sup>aa</sup> In mercy to me and

to society at large.

The influence of one

wicked man is im-

mense. Human na-

ture is upon his side,

because it is corrupt

and prone to evil.

The general tone and

sentiment of society

is on his side.—P.

very low: <sup>a</sup>deliver me from my persecutors; for they are stronger than I.

7 Bring<sup>d</sup> my soul out of prison, that I may praise thy name: <sup>a</sup>the righteous shall compass me about; for thou shalt <sup>a</sup>deal bountifully with me.

## PSALM CXLIII.

1 David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 and for the destruction of his enemies.

A psalm of David.

HEAR my<sup>a</sup> prayer, O LORD; give ear to my supplications: <sup>b</sup>in thy faithfulness answer me, *and* in thy righteousness.<sup>1</sup>

2 And<sup>c</sup> enter not into judgment with thy servant: for <sup>a</sup>in thy sight shall no man living be justified.

3 For<sup>d</sup> the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore<sup>d</sup> is my spirit overwhelmed within me; my heart within me is desolate.

5 I<sup>b</sup> remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I <sup>a</sup>stretch forth my hands unto thee: <sup>a</sup>my soul *thirsteth* after thee, as a thirsty land. <sup>a</sup>Selah.

7 Hear<sup>k</sup> me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be like<sup>3</sup> unto them that go down into the pit.

8 Cause<sup>d</sup> me to hear thy loving-kindness in the morning;<sup>4</sup> for in thee do I trust: <sup>a</sup>cause me to know the way wherein I should walk; <sup>a</sup>for I lift up my soul unto thee.



David prayeth for deliverance.

and destroy all them that afflict my soul: <sup>9</sup>for I am thy servant.

## PSALM CXLIV.

<sup>1</sup> David blesseth God for his mercy both to him and to man. <sup>5</sup> He prayeth that God would powerfully deliver him from his enemies. <sup>9</sup> He promiseth to praise God. <sup>11</sup> He prayeth for the happy state of the kingdom under God's favour.

A psalm of David.<sup>1</sup>

**B**LESSED be the LORD my strength,<sup>2</sup> which teacheth my hands to war,<sup>3</sup> and my fingers to fight.

<sup>2</sup> My<sup>5</sup> goodness,<sup>4</sup> and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

<sup>3</sup> LORD,<sup>6</sup> what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

<sup>4</sup> Man<sup>4</sup> is like to vanity: <sup>5</sup>his days are as a shadow that passeth away.

<sup>5</sup> Bow<sup>9</sup> thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

<sup>6</sup> Cast<sup>1</sup> forth lightning, and scatter them:<sup>5</sup> shoot out thine arrows, and destroy them.<sup>6</sup>

<sup>7</sup> Send<sup>1</sup> thine hand<sup>7</sup> from above; rid me, and deliver me out of great waters, from the hand of <sup>1</sup>strange children;

<sup>8</sup> Whose<sup>1</sup> mouth speaketh vanity; and their right hand is a right hand of falsehood.

<sup>9</sup> I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

<sup>10</sup> It<sup>1</sup> is he that giveth salvation<sup>8</sup> unto kings; who delivereth David<sup>9</sup> his servant from the hurtful sword.

<sup>11</sup> Rid<sup>0</sup> me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

<sup>12</sup> That our sons may be <sup>2</sup>as plants grown up in their youth; that our daughters may be as<sup>4</sup> corner-stones, polished<sup>1</sup> after the similitude of a palace;<sup>2</sup>

<sup>13</sup> That<sup>1</sup> our garners may be full, affording all manner of store;<sup>3</sup> that our sheep may bring forth thousands and ten thousands in our streets;

<sup>14</sup> That our oxen may be strong to labour;<sup>4</sup> that there be no <sup>1</sup>breaking in, nor going out; that there be no complaining in our streets.

## PSALM CXLV.

A.M. cir. 2983.  
B.C. cir. 1021.

7 Ps. 116. 16; 119. 94.

PSALM CXLIV.

B.C. cir. 1048.

1 This psalm is

mainly a compilation

made, probably by

the author himself,

from portions of other

psalms, and arranged

in one complete form

for some special pur-

pose. The principal

portions of it are

found in Ps. 18. 8;

xxxiii. civ. The general

burden is a prayer to

Jehovah for help and

deliverance in pros-  
pect of some impending

danger. It is the

song of a warrior, but

of one who feels that

his courage, his skill,

and his physical

strength must be sus-  
tained by God.—P.

<sup>2</sup> Heb. my rock, Is.

45. 24. De. 32. 30. 31. Ps.

18. 2. 31.

<sup>3</sup> a 2 Sa. 22. 35. Ps. 18.

34.

<sup>4</sup> Heb. to the war,

&c.

<sup>5</sup> 2 Sa. 22. 2. 40. 48. v.

Ps. 91. 2-4; 50. 10. 17. 1.

Ps. 1. 5. Pr. 18. 10. Ep. 6.

16.

<sup>6</sup> Or, My mercy.

<sup>7</sup> Job 7. 17. Ps. 8. 4.

Heb. 2. 9.

<sup>8</sup> Job 14. 2; 4. 10. Ps.

39. 5; 62. 9. Is. 40. 15. 17.

Ja. 4. 14.

<sup>9</sup> Ps. 102. 11; 109. 23.

<sup>10</sup> Ps. 18. 9; 104. 32. Is.

64. 1, 2. Na. 1. 5. 6. Ex. 19.

18. 2. 4. 7.

<sup>11</sup> Ps. 18. 13, 14; 77. 17.

18. Jos. 10. 10, 11. 2 Sa.

22. 14, 15.

<sup>12</sup> Scatter them—

that is, the 'strange

children' who, being

of 'their father the

devil' (Jn. 8. 44), will

rebelliously continue

to war against Jeho-

vah and his Christ, Ps.

2. 1. &c.—C.

<sup>13</sup> Instances of the

direct interference of

Jehovah on behalf of

his people in battle

occurred in the

celebrated victories

of Joshua at Gibeon

and of Barak on the

plain of Jezreel. In

reference to the latter

the poetess wrote:—

'They fought from

heaven; the stars in

their courses fought

against Sisera,' Ju. 5.

20.—P.

<sup>14</sup> Ps. 18. 4, 16; 69. 1, 2.

147. 30. 1. 5. 43. 28. 7. 8.

<sup>15</sup> Heb. hands.

<sup>16</sup> Ps. 54. 3. Mal. 2. 11.

ver. 11.

<sup>17</sup> Ps. 12. 4. 2; 109. 2.

3. Is. 36. 5; 13. 15.

<sup>18</sup> Ps. 108. 1, 2; 33. 2, 3.

92. 30. 1. 5; 150. 3-5.

<sup>19</sup> Ps. 18. 50; 32. 10. 21.

1. 5. Is. 49. 8. 2 Sa. xvii.

xxx. v. viii. x.

<sup>20</sup> Or, victory.

<sup>21</sup> David. That is

'his beloved,' as the

word David signifies,

Mat. 3. 17.—C.

<sup>22</sup> ver. 7. 2 Sa. 8. 6.

<sup>23</sup> Ps. 128. 3. Is. 44. 3-4.

De. 34. 1. Ep. 4. 12, 13.

<sup>24</sup> Pr. 2. 10-27. Job

42. 15. 1. 11. 2. 9. 10. 1. Pe.

3. 3. 4. Tit. 2. 5.

<sup>25</sup> Heb. cut.

<sup>26</sup> See note <sup>2</sup> below.

<sup>27</sup> Ps. 107. 38. De. 7. 13;

28. 4. Pr. 3. 9. 10. Joel 1.

17.

<sup>28</sup> Heb. from kind

to kind.

<sup>29</sup> Heb. able to bear

burdens, or laden

with flesh.

<sup>30</sup> Le. 26. 17. 33. De.

28. 25.

<sup>31</sup> Or, 'Our daugh-

ters as pillars, hewn

(and sculptured) like

A.M. cir. 2986.  
B.C. cir. 1043.

those of a palace.

The idea embodied

in the figure is that

the daughters of Is-

rael might have

grace, symmetry, and

beauty.—P.

<sup>1</sup> Ps. 33. 12; 66. 4; 36. 8;

89. 15. De. 33. 29. Ep. 1.

3.

PSALM CXLV.

B.C. cir. 1048.

<sup>1</sup> Ps. 100. title.

<sup>2</sup> This is one of the

alphabetical psalms,

each verse beginning

with a letter of the

Hebrew alphabet.

It is a song of praise,

most probably writ-

ten, as the title indi-

cates, by David.—P.

<sup>3</sup> Ps. 9. 1; 18. 40; 30. 1-

5; 119. 104; 34. 1. 2. 68. 3. 4;

71. 8. 14-24; 104. 33. 34;

103. 1-5; 149. 1. 2. 15. 26.

28. Re. 15. 3. 4. ver. 5. 21.

<sup>4</sup> See notes on Ex.

34. 5. Ps. 8. 1.—C.

<sup>5</sup> Ps. 48. 1. 96. 4. Re. 5.

12. Job 5. 9; 9. 10; 11. 7.

Ep. 3. 8.

<sup>6</sup> Heb. and of his

greatness there is no

search, Ro. 11. 33.

<sup>7</sup> Ps. 78. 5. 6. 48. 14. 144.

1. 2; 22. 30. 31; 102. 12. 18.

15. 38. 39. ver. 67. 17. 12. 2.

<sup>8</sup> Heb. things or

words, Ps. 72. 18; 40. 5;

22. 23; 386. 12. 13.

<sup>9</sup> Heb. declare it,

Je. 50. 28.

<sup>10</sup> Heb. boil up, Ps.

45. 11; 38. 15. 63. 7.

<sup>11</sup> Ex. 34. 6. 7. Nu. 14.

18. Ps. 86. 5. 15; 103. 8;

111. 4. Mi. 7. 18. 19. Ro. 2.

4. 5. 20. 21. Ep. 2. 4. 7.

<sup>12</sup> Heb. great in

mercy.

<sup>13</sup> Na. 1. 7. Mat. 5. 45.

Ac. 14. 17; 17. 25. 28. Ps.

89. 12.

<sup>14</sup> Yea, even to the

wicked, 'for he mak-

eth his sun to rise on

the evil and on the

good, and sendeth

rain on the just and

on the unjust,' Mat. 5.

45.—C.

<sup>15</sup> In every work of

God, whether in crea-

tion, providence, or

redemption, there is

some wondrous mani-

festation of mercy.

Every department of

the universe shows

that the omnipotent

Creator and Govern-

or has a heart to

love all his creatures,

and to pity and suc-

cor weakness and

helplessness.—P.

<sup>16</sup> Ps. 19. 1-6. 32. 11;

107. 1, 2. Is. 43. 21. Ro. 1.

19. 20. Ja. 3. 9. 1. Pe. 2. 9.

<sup>17</sup> Ch. 29. 11; 131. 6. 8.

26. Re. 5. 9. 131. 17; 17.

2. 4. Ps. viii. xiv. lxxii.

lxxviii. ciii.—cvi. &c.

<sup>18</sup> Ps. 146. 10. Da. 2. 44.

<sup>19</sup> Is. 15. 9. 1. Ti. 1. 17.

2. Pe. 1. 11.

<sup>20</sup> Heb. a kingdom

of all ages.

<sup>21</sup> Mt. 5. 8. 9. Ps. 37. 24;

94. 14. 18; 146. 8; 147. 6.

<sup>22</sup> Ps. 104. 27. 28; 136.

25. Ac. 17. 25. Lu. 14. 2.

<sup>23</sup> Or, look unto thee.

<sup>24</sup> Ps. 104. 21. 28; 147.

9; 111. 5. Ge. 1. 20. 30.

<sup>25</sup> De. 24. 4. Re. 19. 11;

15. 3. 4. Ps. 111. 8.

<sup>26</sup> Or, merciful or

downy.

<sup>27</sup> De. 7. 7. Ja. 4. 8. Jn.

14. 23. Is. 38. 2.

<sup>28</sup> Where two or

three are gathered

together in my name,

there am I in the

midst of them,' Mat.

18. 20; 28. 20. 1 Co. 1. 2.

Jn. 4. 24.—C.

<sup>29</sup> Jn. 4. 24. Ps. 17. 1;

119. 2. Je. 29. 13.

<sup>30</sup> 1 Jn. 5. 14. Ps. 37. 4;

65. 2; 102. 17; 34. 15. Is.

58. 9. 55. 24.

He praiseth God for his goodness.

15 Happy<sup>1</sup> is that people that is in such a case; yea, happy is that people whose God is the LORD.

## PSALM CXLV.

<sup>1</sup> David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy.

David's psalm of praise.<sup>1</sup>

**I** WILL extol thee, my God, O King; and I will bless thy name<sup>2</sup> for ever and ever.

<sup>2</sup> Every day will I bless thee; and I will praise thy name for ever and ever.

<sup>3</sup> Great<sup>0</sup> is the LORD, and greatly to be praised; and his greatness is unsearchable.<sup>3</sup>

<sup>4</sup> One<sup>4</sup> generation shall praise thy works to another, and shall declare thy mighty acts.

<sup>5</sup> I will speak of the glorious honour of thy majesty, and of thy wondrous works.<sup>4</sup>

<sup>6</sup> And men shall speak of the might of thy terrible acts; and I will declare<sup>5</</sup>

20 The<sup>s</sup> LORD preserveth all them that love him: but all the wicked will he destroy.

21 My<sup>t</sup> mouth shall speak the praise of the LORD: and let \*all flesh bless his holy name for ever and ever.<sup>5</sup>

## PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE ye the LORD.<sup>1</sup> Praise<sup>a</sup> the LORD, O my<sup>s</sup> soul.<sup>2</sup>

2 While<sup>b</sup> I live will I praise the LORD: I will sing praises unto my God while I have any being.<sup>3</sup>

3 Put<sup>c</sup> not your trust in princes, nor in the son of man, in whom *there is* no help.<sup>4</sup>

4 His<sup>d</sup> breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy<sup>e</sup> is he that *hath* the God of Jacob<sup>5</sup> for his help, whose hope is in the LORD his God;

6 Which<sup>9</sup> made heaven, and earth, the sea, and all that therein is; *which* keepeth truth for ever;

7 Which<sup>i</sup> executeth judgment for the oppressed; which *giveth* food to the hungry. The<sup>k</sup> LORD looseth the prisoners:

8 The<sup>l</sup> LORD openeth *the eyes of* the blind:<sup>6</sup> the LORD *raiseth them that are* bowed down: the LORD loveth the righteous:

9 The LORD *preserveth* the strangers; he relieveth the fatherless and widow: but the *way of* the wicked he turneth upside down.<sup>7</sup>

10 The<sup>r</sup> LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

## PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the elements, 19 and for his ordinances in the church.

PRAISE ye the LORD: *for it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely.

2 The<sup>b</sup> LORD doth build up Jerusalem: *he* gathereth together the outcasts of Israel.

3 He<sup>d</sup> healeth the broken in heart, and bindeth up their wounds.<sup>1</sup>

4 He<sup>e</sup> telleth the number of the stars; he calleth them all by *their* names.

A.M. cir. 2956.  
B.C. cir. 1048.

† Ex. 20.6. De. 33.3. 1  
Pe. 1.5. Ps. 31.23. Jude  
1. Jn. 10.28.29. Pr. 1.32.  
33.9.23.35.  
† Re. 1.3. ver. 1.2.5.  
Ps. 30.12.71.8.14.24.22.  
22.  
† Ps. 65.2.47.1. 66.1.  
4:100.1.17.1.2.  
† Equivalent on  
earth to the com-  
mand in heaven.  
† Let all the angels of  
God worship him,  
He. 1.6.—C.

PSALM CXLVI.  
1 Heb. *Hallelujah*,  
Ps. 104.35.

† Ps. 103.1. 104.1.35.  
† See note \* 1.2.10.  
† Ps. 103.34.145.1.  
2.5.21. 71.8.14.24. 119.  
104.

† In my eternal  
being.—A. Clarke.  
† Ps. 62.9.118.8.9. 73.  
16.144.10. Pr. 21.31. 31.  
2.21. 1.15.7.

† Or, salvation  
† Ps. 104.30. Ec. 12.7.  
Is. 2.22. Job. 14.10. 17.  
11.

† Je. 17.7.8. 15.45.17.  
24.25. Ps. 144.15. 84.12.  
2.12.

† That is the Word  
that was with God  
and was God. See  
Ge. 1.1.2.4.7.8. 17.1.  
20.32.24.30. Ho. 12.3.  
5.—C.

† Ge. 1.1. Ex. 20.11.  
Je. 32.17. Re. 14.7.  
† Ps. 100.5. 89.2. Mi.  
7.20.

† Ps. 103.6. 12.5. 72.4.  
15.40.25.26.  
† Ps. 145.7.5. 16.136.25.  
† Ps. 68.6. 107.14. Is.  
61.1. Zec. 9.11.

† Mat. 9.30. Jn. 9.6.  
32. Is. 35.1. Pe. 2.9.  
6 Which was fully  
verified to the letter,  
Lu. 4.18.21.—C.

† Ps. 147.6. 145.14.  
Lu. 13.11.13. Mat. 11.5.  
† De. 33.3. Ps. 11.7.  
Jn. 14.21.23.

† Pr. 15.25. De. 10.18.  
19. Ps. 10.14. 18.68.5. Je.  
49.11. Ho. 14.3.

† Job. 5.12. 23.40. 11.  
12. Pr. 4.19. Ps. 83.13.  
17.21.8.12.

† The way of the  
wicked is—lies, im-  
posture, and oppres-  
sion; and all that  
sustain these, the  
LORD will utterly  
overturn.—C.

† Ex. 15.18. 145.13.  
Re. 11.15.17. Is. 9.7.  
Da. 6.26.7.14.

PSALM CXLVII.  
B.C. cir. 1047.  
† Ps. 135.3. 133.1.49.2.

1-4.  
† Ps. 51.18. 102.13.16.  
Da. 9.25. Mat. 16.8.  
† De. 30.14. Is. 11.12.  
5.8. 27.13. Je. 30.18.39.  
Ep. 2.12.19.

† Ps. 51.17. Is. 57.15.  
61.1. Eze. 34.10. Ho. 6.  
1.2.

1 Heb. *griefs*.  
† Is. 40.26. Ge. 15.7.  
Job 25.3.

\* This is a general  
psalm of praise, con-  
taining thoughts such  
as are appropriately  
suggested by a con-  
templation of the  
character of God,  
and his dealings with  
men. The idea is  
that of the blessed-  
ness of trusting in  
God; the security of  
those who do it; the  
superiority of this  
confidence and peace  
over any that is re-  
posed in princes; and  
the evidence that it  
will be safe to trust in  
him, furnished by his

A.M. cir. 2957.  
B.C. cir. 1047.

merciful interposi-  
tions in behalf of  
the oppressed, the  
hungry, the thirsome,  
the blind, the bowed  
down, the righteous,  
the stranger, the  
fatherless, and the  
widow (*darnes*).—P.

† Ps. 48.1. 80.6. 81.45.  
3. Je. 32.17. Is. 40.28.  
Ro. 11.35.

† Heb. of his un-  
derstanding there is  
no number.  
† Ps. 146.8. 145.14.  
149.4. 75.9. Mat. 5.5. 1.  
Pe. 3.4. Lu. 14.11.

† Ps. 73.28.27. 55.16.  
23.140.4. 1.  
† ver. 1.12. Ps. 107.1.  
8.15. Ep. 5.20.

† Heb. *answer*,  
Ex. 15.21. Ps. 68.25.  
† Ki. 18.45. Job. 38.  
26. Ps. 65.9.13. 104.13.  
14.

† Job 38.41. Ps. 104.  
27.28.136.25. Mat. 6.26.  
Ge. 1.30.30.

† Ps. 33.16. 17. 20.8.  
Ho. 1.7. Is. 41.1.3. Pr.  
21.31. Je. 9.23.24.

† Ps. 11.7. 35.27. 749.  
4:33.18. Pr. 11.20. Is. 62.  
4. Mal. 3.10.17. Zep. 3.  
17.

† Ps. 118.2.4. 135.19.  
20.22.23.33.1. Ga. 4.20.  
He. 12.22.

† Ps. 127.1. 128.3. Is.  
44.3.5. 54.13. 59.21.  
† Ps. 115.14.

† Heb. *who maketh  
thy border peace*.  
† Heb. *fat of wheat*,  
Ps. 81.16. De. 32.14. Jn.  
12.24.

† Ps. 107.20.25. 33.9.  
148.8. Ro. 10.18. 2 Th.  
3.1.

† Job 37.6. 38.22.29.  
Is. 55.10.

† Ex. 9.23.25. Jos.  
10.11. Job 37.8. 10. 38.  
22.30.30. Is. 30.30.

† Probably hail is  
here meant. It is a  
kind of ice, and God  
scatters it, as one  
would scatter morsels  
of broken bread, over  
the surface of the  
earth.—P.

† Who can bear the  
force of his *hail*?—  
it is the same word  
which in the previous  
clause is rendered  
‘ice.’ Hail some-  
times falls in tre-  
mendous showers in  
Palestine. It is ge-  
nerally accompanied  
with a strong piercing  
wind, so that it is  
almost impossible to  
resist its fury.—P.

† ver. 15. Job 37.10.  
Ps. 9.9. Ge. 8.22.  
† Ps. 76.17. 78.5. Mal.  
4.4. Ro. 3.29.4. De. 33.  
3.4.4.6.8.

† Heb. *words*.  
† Ro. 3.12. De. 4.32.  
34. Ac. 14.10. Pr. 29.18.  
h.2.12.

PSALM CXLVIII.  
B.C. cir. 1047.

1 Heb. *Hallelujah*,  
Ps. 104.35. 105.45.

† Re. 5.11. 13. Lu. 2.  
13.14. Ps. 149.6.  
† Ps. 103.20.21. 68.17.  
De. 2.1. Da. 7.10. He. 1.  
7.14.

† Angels. Spirits  
employed as God's  
messengers.—C.

† Hosts. Spirits  
employed as his *ar-  
mies*, for judgment  
upon his enemies, or  
defence of his people.  
2 Ki. 19.35. Is. 37.36. Ps.  
34.7. Mat. 26.53. 2 Th.  
1.7. Re. 12.7.7. Job.  
† Ps. 19.1.6. 136.6.9.  
74.16.  
† 1 Ki. 8.27. 2 Co. 12.  
2. Is. 6.1. Ec. 1.7. Job.  
20.9.38.22. 29. Ps. 104.3.

5 Great<sup>f</sup> is our LORD, and of great power: his understanding is infinite.<sup>2</sup>

6 The<sup>h</sup> LORD lifteth up the meek: *he* casteth the wicked down to the ground.

7 Sing<sup>j</sup> unto the LORD with thanksgiving; *sing* praise upon the harp unto our God:

8 Who<sup>k</sup> covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He<sup>n</sup> giveth to the beast his food, *and* to the young ravens which cry.

10 He<sup>o</sup> delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The<sup>p</sup> LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise<sup>a</sup> the LORD, O Jerusalem; praise thy God, O Zion:

13 For<sup>r</sup> he hath strengthened the bars of thy gates; *he* hath blessed thy children within thee.

14 He maketh peace in thy borders;<sup>3</sup> *and* filleth thee with the finest of the wheat.<sup>4</sup>

15 He<sup>t</sup> sendeth forth his commandment upon earth; his word runneth very swiftly.

16 He<sup>u</sup> giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He<sup>v</sup> casteth forth his ice like *morsels*: who can stand before his cold?<sup>6</sup>

18 He<sup>w</sup> sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He<sup>y</sup> showeth his word<sup>7</sup> unto Jacob, his statutes and his judgments unto Israel.

20 He<sup>z</sup> hath not dealt so with any nation: *and as for* his judgments, they have not known them. Praise ye the LORD.

## PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures, to praise God.

PRAISE ye the LORD.<sup>1</sup> Praise<sup>a</sup> ye the LORD from the heavens: praise him in the heights.

2 Praise<sup>b</sup> ye him, all his angels:<sup>2</sup> praise ye him, all his hosts.<sup>3</sup>

3 Praise<sup>c</sup> ye him, sun and moon: praise him, all ye stars of light.

4 Praise<sup>d</sup> him, ye heavens of heavens, and ye waters that *be* above the heavens.

words, let it be carefully noted that sin is no work of God—and that where it reigneth unto final impentence mercy is clean gone, Ps. 77.8. 109.12. He. 10.28. Ja. 2.13. C.

REFLECTIONS.—O the infinite greatness, the unbounded grace, and everlasting preciousness of a God in Christ. Happy are they who spend their time and

REFLECTIONS.—Happy are they whose God is the Lord, and whose praises never end! But the greatest on earth appear as insignificant nothings before God, or even to a gracious heart. Nothing on earth is properly a man's property but his grave. But though in

upon her several members to the delightful work of praise—a work pleasant to the heart of those engaged in it, and comely in the eyes of saints and angels. C.

Ver. 2. The Lord doth build up Jerusalem. All the works ascribed to the Lord, throughout the psalm, are works that he is always doing. Accordingly, after every siege and demolition

5 Let them praise the name of the LORD: for<sup>e</sup> he commanded, and they were created.

6 He<sup>g</sup> hath also stablished them for ever and ever:<sup>4</sup> he hath made a decree which shall not pass.

7 Praise the LORD from the earth, <sup>h</sup>ye dragons, and all deeps:

8 Fire,<sup>4</sup> and hail; snow, and vapours; stormy wind fulfilling his word;

9 Mountains,<sup>j</sup> and all hills; fruitful trees, and all cedars;

10 Beasts,<sup>k</sup> and all cattle, creeping things, and flying fowl;<sup>5</sup>

11 Kings<sup>l</sup> of the earth, and all people; princes, and all judges of the earth;

12 Both<sup>n</sup> young men and maidens; old men and children:

13 Let them praise the name of the LORD: for<sup>e</sup> his name alone is excellent;<sup>6</sup> his glory is above the earth and heaven.

14 He<sup>p</sup> also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people <sup>q</sup>near unto him. Praise ye the LORD.

# PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to his saints.

**P**RAISE ye the LORD.<sup>1</sup> Sing<sup>a</sup> unto the LORD a new song,<sup>2</sup> and his praise in the congregation of saints.<sup>3</sup>

2 Let<sup>b</sup> Israel rejoice in him that <sup>c</sup>made him: let the children of Zion be joyful in their King.<sup>4</sup>

in himself, when his greatness, wisdom, power, and goodness are so manifested in all his works. And when he so observes and provides for all his creatures, how impossible is it that his ransomed children should be overlooked or starved! Much of God is to be seen in all around us—in luminaries, in animals, in crops, in seasons, in human persons or societies; but, above all, in his church and in his word. If these be abused by us, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us.

**PSALM CXLVIII.** Ver. 1. *In the heights.* The highest regions of heaven, where the glory of God is most brightly exhibited, and the mysteries of his government—unspeakable in earthly language—are audibly expounded and proclaimed, 2 Co. 12. 2-4. C. Ver. 7. *Dragons.* This word is generally interpreted 'sea-monsters'—an unmeaning phrase. The word is *generic*, and that it sometimes signifies *wild beasts* seems probable from Mal. 1. 3. That it also is applied to the *whale*, seems certain from its description as one of the *mammalia*, La. 4. 3, and from its property of holding its breath and violently emitting it, Je. 14. 6. C.

A.M. cir. 2957.  
B.C. cir. 1047.

e Ge. 1.1,3,6. Ps. 33.6, 9. He. 11.3.

g Ps. 89. 37; 119. 90, 91. Je. 31. 35; 36. 13, 25. Is. 14. 27, 28. 14. 40.

4 An imperfect philosophy entertained many fears of the stability of the planetary system—a sounder philosophy has demonstrated that the system is calculated to subsist for ever. But this by no means precludes God from changing and remodelling at his will either the heavens or the earth that his wisdom formed and his power has sustained, He. 1. 11, 12.

2 Pe. 3. 7, 12. Re. 21. 5. C.

a Ge. 1. 21. Is. 41. 20. Ps. 104. 25, 26; 107. 23, 24.

i Job 37. 2-6; 38. 22-29. Ec. 9. 25. Ps. 147. 15-18; 111. 6.

j Ps. 114. 4, 6; 29. 5-8. Is. 42. 11; 41. 18, 19; 55. 12.

k Ps. 50. 10, 11. Ge. 1. 20-25.

l Heb. *birds of wing.* i Ps. 72. 10, 11; 22. 27-29; 66. 1, 4. Pr. 8. 15, 16. Ac. 17. 28.

n Ps. 68. 25; 8. 2. Mat. 21. 15, 16. Ze. 9. 17.

o Ps. 8. 1, 9. Is. 12. 4. Phi. 2. 9-11. Ep. 2. 20-23.

p Heb. *exalted.* q Ps. 75. 10; 89. 17; 92. 10; 49. 9. De. 10. 21.

r De. 4. 7. Ep. 2. 13, 17. 19. Jn. 14. 23, 23. Ja. 4. 8. Ex. 19. 5, 6. 1 Pe. 2. 9. Tit. 2. 14.

## PSALM CXLIX.

B.C. cir. 1047.

1 Heb. *Hallelujah.* Ps. 104. 35; 106. 1.

a Ps. 33. 1; 36. 26; 89. 7; xcv. - C. CXXXIV. - CXXXVI. cxlv. - cl.

2 See note on Ps. 96. 1. - C.

3 Them that are sanctified in Christ Jesus, 1 Co. 1. 2. - C.

4 Ps. 100. 3. Is. 54. 5. Mat. 21. 5. 1 Ti. 6. 15.

4 Zion signifies a

A.M. cir. 2957.  
B.C. cir. 1047.

monument, a sepulchre, a turret, dryness; and in any sense the regenerate believer is truly a 'child of Zion.' - C.

d Ps. 33. 2; 81. 2, 3; 68. 25; 150. 3-5. Re. 7. 9; 14. 2.

e Or, *with the pipe.* f Ps. 147. 10, 11; 35. 27. Pr. 11. 20. Is. 62. 3-5. Zep. 3. 17.

g Is. 61. 10. Ps. 132. 16; 91. 15, 16.

h Ps. 33. 1; 118. 15; 145. 10.

i Ps. 42. 8; 63. 6. Job 35. 10.

k Not beds of sleep, but of rest, He. 4. 9. - C.

l Ps. 81. 14. Lu. 2. 14. Re. 5. 9; 10. 12.

m Heb. *throat.* n Heb. 4. 12. Ep. 6. 17. Re. 1. 10.

o Re. 6. 13-17; 19. 14-21; 11. 15-18, with Jos. vi. - C.

p De. 32. 41, 43. Nu. 24. 17. Re. 17. 14, 10.

q As conjoint judges with Christ, 1 Co. 6. 2. - C.

r Ps. 148. 14. Ro. 8. 37; 10. 20. 1 Jn. 5. 4.

## PSALM CL.

B.C. cir. 1045.

1 Heb. *Hallelujah.* Ps. 104. 35; 149. 9.

a Ps. 27. 4; 29. 9; 48. 8; 111. 1; 134. 1, 2, 135. 2.

b Ge. 1. 6, 7. Ps. 136. 5, 9, 10. Ep. 3. 21.

c Literally, 'Praise him in the expanse of his power. The meaning is, in every department of the universe where his power is displayed—in the heavens, in the air, in the earth, God rules in all.' - P.

d Ps. 145. 5, 6; xcv. - C. cxli. - cxlii. CXXXV. CXXXVI.

e Da. 3. 5, &c. Ps. 33. 2; 81. 2; 68. 25; 149. 3; 92. 3; 96. 5; 108. 2.

f Or *cornet.*

g Or *pipe.*

h 1 Ch. 15. 16, &c.

i Ps. 145. 10; 148. 7, 10.

- 12. Re. 5. 13.

3 Let<sup>d</sup> them praise his name in the <sup>e</sup>dance: let them sing praises unto him with the timbrel and harp.

4 For<sup>e</sup> the LORD taketh pleasure in his people: <sup>f</sup>he will beautify the meek with salvation.

5 Let<sup>h</sup> the saints be joyful in glory: let them sing aloud <sup>i</sup>upon their beds.<sup>6</sup>

6 Let<sup>j</sup> the high *praises* of God *be* in their mouth,<sup>7</sup> and a <sup>k</sup>two-edged sword in their hand;

7 To<sup>l</sup> execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To<sup>n</sup> execute upon them the judgment <sup>o</sup>written: <sup>p</sup>this honour have all his saints. Praise ye the LORD.

# PSALM CL.

An exhortation to praise God with all kinds of musical instruments.

**P**RAISE ye the LORD.<sup>1</sup> Praise<sup>a</sup> God in his sanctuary: praise him in <sup>b</sup>the firmament of his power.<sup>2</sup>

2 Praise him <sup>c</sup>for his mighty acts: praise him according to his excellent greatness.

3 Praise<sup>d</sup> him with the sound of the trumpet:<sup>3</sup> praise him with the psaltery and harp.

4 Praise him with the timbrel and <sup>e</sup>dance: praise him with stringed instruments and organs.

5 Praise<sup>f</sup> him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let<sup>g</sup> every thing that hath breath praise the LORD. Praise ye the LORD.

**REFLECTIONS.**—How great and good must God appear to his people, when their minds are so overcharged with their debt of praise! And indeed, had the praises of God but due room on earth, it would much resemble heaven. But none are more deep in the debt of praise than faithful men; sometime afar off, but now brought near to him by the blood of his Son!

**PSALM CXIX.** Ver. 2. *Israel.* They that have obtained a 'new name,' who wrestle with God in prayer, and prevail, by faith, in the name of Jesus, Ge. 22. 24, 28; Ho. 12. 3, 4; Jn. 14. 13. C. Ver. 3. *Dance.* The word translated *dance* signifies a pipe, or some other fustular instrument of music, and not any mode of *marching* or *saltation*. C.

Ver. 6. *Two-edged sword.* The two-edged sword of the Word—the law of fire and the gospel of grace, Ep. 6. 17; He. 4. 12; De. 33. 2; Ac. 20. 24; Tit. 2. 11. C.

**REFLECTIONS.**—Behold here Jesus and his gospel church chiefly in her millennial state. He and his people mutually rejoice in one another:—while they

praise him, he imparts the blessings of salvation to them; and while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of judgment, to oppose his Jewish, heathen, and anti-christian enemies, by their prayers and influence they work together with him.

**PSALM CL.** Ver. 1. The first verse marks the place where the Lord is to be praised—the sanctuary on earth, the firmament above. C.

Ver. 2. The second verse assigns reasons for praise—God's mighty acts, and the multitude of his acts. C.

Ver. 3-6. The remaining portion of the psalm calls first upon instruments of every construction, and finally upon everything that breathes, to praise the Lord. C.

**REFLECTIONS.**—Happy are they who dwell in God's house above—they are always praising him on the highest key! And happy are they who are on the way to it—they have always matter, and often a heart, for praise.

## CONCLUDING REMARKS ON THE BOOK OF PSALMS.

The Hebrew title of the Book of Psalms is 'Praises,' because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sanctifier—con-

wisdom, and strength, and honour, and glory, and blessing; and in ascribing 'blessing, and honour, and glory, and power unto Him that sitteth upon the throne,

bears witness of their heavenly origin—we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture collection. They are at least fifty times quoted by our Lord or his apostles. And besides furnishing to our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the cross, he both prayed and expired.

According to the Masoretic copies and the Syriac version, the Psalms are divided into five books: the first extending from Ps. i.—xl.—the second from Ps. xli.—lxxii.—the third from Ps. lxxiii.—lxxxix.—the fourth from Ps. xc.—cvi.—and the fifth from Ps. cvii.—cl. The first four of these end with 'Amen and Amen;' the last with 'Hallelujah.' This division was very ancient, as it evidently existed before the Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditionary expositions of the contents, are held in high esteem, and considered as endued with a kind of canonical authority. But some of the highest authorities amongst the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity all are agreed; and conjectural meanings are so various that they cease to be of value. These titles have accordingly been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of other times.

That the Psalms are occasionally prophetic of Christ no Christian can overlook or deny. That but few, however, are thus prophetic of him, has been an opinion extensively circulated and received—the number of such *specialty prophetic* psalms being ordinarily confined to Ps. ii. xvi. xxii. xl. xlv. lxxviii. lxxix. lxxxvii. cx. and cxviii. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to Christ remains unsettled. For the real question is, not how many psalms are *prophetic*, but how many are *descriptive* of Christ, and proved to be descriptive of him, because they apply accurately to him, and however

they may be strained by the efforts of 'accommodation,' still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers, that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands admitted that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the psalms written by David himself were prophetic we have David's own authority, which, as Horsley observes, may be allowed to overpower a host of modern expositors. For thus king David at the close of his life describes himself and his sacred songs: 'David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was my tongue,' 2 Sa. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures among those who profess the belief of the Christian religion. (See Horsley on the *Psalms*, vol. i. p. 14.) Nor do we hesitate to express our firm conviction, that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light, a comfort, and a joy to the heart of the believer, unknown while darkness lay upon this blessed portion of the Sacred Volume. C.

## THE BOOK OF PROVERBS,

And the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy method of instruction. These *Proverbs of Solomon* are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends: (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whoredom, rash suretiship, sloth, &c. ch. i.—ix. (2) The Proverbs themselves; published from the beginning, x.—xxiv., or copied out by the direction of Hezekiah, xxv.—xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him, xxx. xxxi. As the Book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

### CHAPTER I.

1 The use of the Proverbs. 7 An exhortation to fear God, and regard the advice of parents. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of the contempt of scornors. 24 She threateneth them.

THE Proverbs<sup>a</sup> of Solomon, the son of David, king of Israel;

2 To<sup>b</sup> know<sup>1</sup> wisdom and instruction; to perceive<sup>2</sup> the words of understanding;

CHAPTER I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neighbour, to enable them to

true wisdom should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instruc-

robbery, or any other wickedness, abhor their counsels and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others whom they reckon rash and inconsiderate, themselves.

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#### CHAP. I.

a ch. 10. 1; 25. 1. Job 27. 1. In 10. 25. 1. Kl. 4. 31. 32. Ec. 12. 9. b ch. 22. 20. 21. 2. 1-9; 4. 5. 7. De. 4. 5. 6. Job 22. 22. 2. Ti. 3. 15-17. 2. Fe. 1. 3. 10. 1. To impart.—Boothroyd. 2 To perceive. Rather, 'to supply.'—C. 3 To receive. Rather, 'to bring'—C.

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#### 4 Heb. equities.

c ch. 9. 4. &c. 1 Co. 2.

10. 2. Ti. 3. 15. Ps. 119. 9.

#### 8. Subtily.

Prudence in conduct,

discernment between

right and wrong, in

all their forms.—C.

#### 6 Or, advisement.

d ch. 9. 9. Ps. 119. 18.

98-100. 2. Fe. 1. 5; 3. 13.

e ch. 12. 30. Job 34.

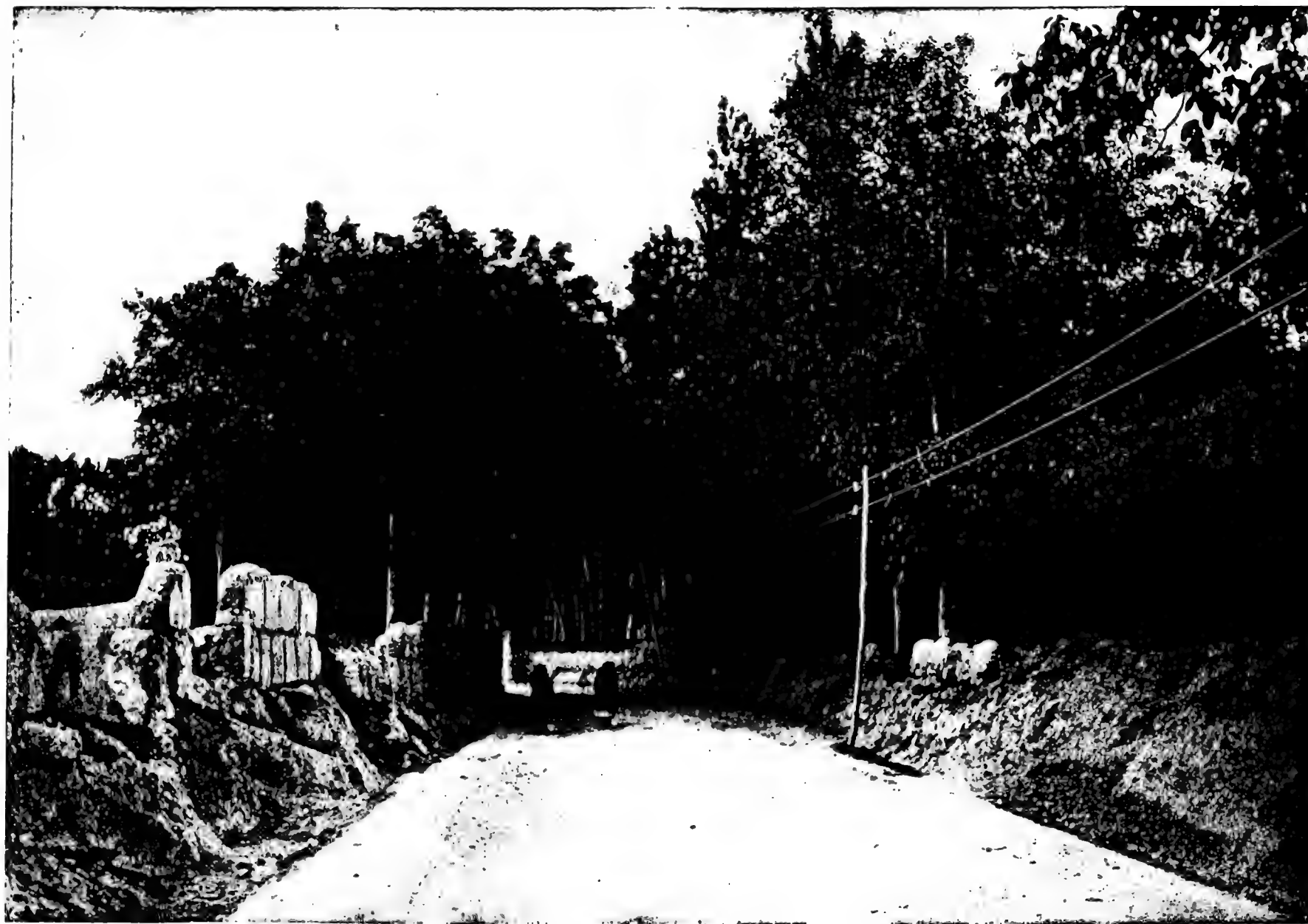
10. 34. Is. 54. 13. Je. 31.

34.

3 To receive<sup>3</sup> the instruction of wisdom, justice, and judgment, and equity;<sup>4</sup>

4 To<sup>c</sup> give subtilty<sup>5</sup> to the simple, to the young man knowledge and discretion.<sup>6</sup>

5 A<sup>d</sup> wise man will hear, and will increase learning; and <sup>a</sup>a man of understanding shall attain unto wise counsels:



**PALMYRA ROAD—LEADING FROM DAMASCUS TO TADMOR, THE CITY SOLOMON BUILT IN THE DESERT.** [PROVERBS, i: 1.]—Solomon inherited from his father David a vast kingdom. His dominion stretched from the river Euphrates to the Mediterranean Sea, south to the river of Egypt, and north to near where the city of Aleppo now stands. Damascus was within his territory, and he built Palmyra, called Tadmor, in his day. This is a city in the wilderness, and that Solomon built it we learn

from I. Kings, ix: 18, and II. Chronicles, viii: 4. Tadmor is between the Euphrates and Hamath, and is situated in an oasis of the desert. The celebrated Queen Zenobia had her capital and home in Palmyra. She built up a mighty kingdom which rivaled and defied the Roman power. She was captured and brought to Rome by the emperor Aurelian, A. D. 273. We give here as illustrating this first chapter of Proverbs, written by Solomon, a picture of a road leading out from Damascus to Tadmor, the city he built

6 To<sup>a</sup> understand a proverb, and the interpretation;<sup>7</sup> the<sup>a</sup> words of the wise, and their dark sayings.

7 ¶ The<sup>a</sup> fear of the LORD is the<sup>a</sup> beginning<sup>a</sup> of knowledge: but fools despise wisdom and instruction.<sup>1</sup>

8 My<sup>a</sup> son, <sup>a</sup>hear the instruction of thy father, and forsake not the law of thy mother:

9 For<sup>a</sup> they shall be an ornament<sup>2</sup> of grace unto thy head, and chains about thy neck.

10 ¶ My son, <sup>a</sup>if sinners entice thee, consent thou not.

11 If they say, <sup>a</sup>Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause;

12 Let<sup>a</sup> us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We<sup>a</sup> shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, <sup>a</sup>walk not thou in the way with them; <sup>a</sup>refrain thy foot from their path:

16 For<sup>a</sup> their feet run to evil, and make haste to shed blood:

17 (Surely<sup>a</sup> in vain the net is spread <sup>a</sup>in the sight of any bird:)<sup>4</sup>

18 And<sup>a</sup> they lay wait for their own blood; they lurk privily for their own lives.<sup>5</sup>

19 So are the ways of every one <sup>a</sup>that is greedy of gain; which taketh away the life of the owners thereof.

20 ¶ Wisdom<sup>6</sup> crieth without; she uttereth her voice in the streets;<sup>7</sup>

<sup>a</sup> Hab. 2.9-12. ch. 23. 4; 28. 20, 22. 1 Ti. 6. 9, 10. Ja. 5. 3, 4. • Heb. *Wisdom*, that is, *excellent wisdom*, i.e. *Christ*, Col. 2. 3. 1 Co. 1. 24. ch. 8. 1, 4; 9. 1, 3. Jn. 7. 37, 38. Mat. 11. 28-30.

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8 Mat. 13. 11, 51. Ac. 8. 30, 31. Ep. 1. 17.  
7 Or, *an eloquent speech*.

6 Ec. 12. 11. 1 Co. 2. 14, 15. 2 Pe. 3. 16. Ps. 49. 47, 52.  
5 Job. 28. 28. Ps. 111. 10. ch. 9. 10, 12. 4.

4 Or, *the principal part*.

3 The beginning.

2 The sum.—Booth.

1 Here begin those brief, pointed, antithetical sentences embodying profound thought and practical sense, which, as it were, cut their way into the mind and heart of the reader.

—P.

7 Ver. 10, 15, ch. 2. 1, 3. 1, 11, 21, &c. Jos. 7. 19. Ga. 4. 19. 1 Jn. 2. 12, 13, 7, 18.

6 ch. 2. 1-4; 13. 1, 4, 7; 5. 1, 2, 5, 20; 1. 1, 5, 2, 25. 2 Ti. 5. 3, 14, 15.

5 ch. 2. 2; 4. 8. 1 Pe. 3. 4, 1. 1 Ti. 2, 9, 10.

4 Heb. *adding*.

3 Ro. 16. 18. Ep. 5. 11. Ge. 39. 8. ch. 13. 20; 9. 6, 22; 24. 25; 14. 15. 5. 6.

2 Je. 5. 26. Ps. 10. 8-10; 54. 3-5; 6. 6; 4. 4, 5.

1 Ps. 56. 2; 124. 3. Je. 51. 34. La. 2. 5, 16. Nu. 16. 30, 32. Mi. 3. 4. Zep. 3. 3.

7 Hab. 2. 9. 1 Ti. 6. 10. Je. 51. 34. Na. 2. 12.

6 Ps. 1. 1. ch. 4. 14, 15; 2. 12-16; 5. 8; 13. 20; 9. 6. Ep. 5. 11.

5 Ps. 119. 101.

4 ch. 4. 16; 18. Ho. 4. 15. 9. 2. Ro. 3. 15. 1. 12.

3 Je. 8. 6, 7. Is. 1. 3. with ch. 7. 21-23; 9. 14, 15. Ja. 1. 14.

2 Heb. *in the eyes of everything that hath a wing*.

1 Man being made wiser than the fowls of heaven, should manifest his superiority by the avoidance of the visible snares of sinners, Job 35. 11.—C.

7 Ps. 9. 16; 7. 15, 16; 55. 23; Es. 7. 10.

6 It will be observed that there is no equivalent in the Hebrew for the words *'own'*. They do not serve to throw light upon the meaning; on the contrary, they change the true sense altogether. Omit them and the sense is clear.—P.

5 Wisdom is personified: represented as a great teacher publicly declaring

and inculcating the highest and noblest truths. The Spirit of God is the great teacher; the Word of God is his grand instrument, by which he makes known to man everything needful to guide him on earth and prepare him for heaven.—P.

4 ch. 9. 4. Ps. 94. 8. Mat. 9. 13; 18. 11; 23. 37. He. 5. 12. Jn. 6. 37. Re. 22. 17. Is. 55. 2, 7. Je. 3. 1, 14, 22.

3 Simple ones. Seduced, deceived ones.—C.

2 Ho. 14. 1. Eze. 33. 11.

1 Is. 44. 3, 4. Joel. 2. 28. Lu. 11. 13. Jn. 7. 37, 39; 63. Eze. 36. 27; 11. 19, 20. Ep. 1. 17, 18.

9 Is. 45. 2; 12. 6; 4. 4. Je. 7. 13; 44. 4, 5. Eze. 8. 8, 12. Mat. 23. 37; 22. 5, 6. Lu. 19. 41; 21. 30. Ps. 107. 41. Ec. 7. 11, 12. Re. 3. 20. ver. 30. 2 ch. 38-45.

8 Lu. 14. 24. Mat. 7. 2. Ps. 2. 4, 5; 37. 13. Ju. 10. 14.

7 ch. 20. 24. Ps. 21. 8. 12; 69. 22-28. Is. xxiv. 5; 7. 11-15; 66. 14, 15, 24. Zec. 14. 21. Jer. 1. 10. Lu. 21. 26. Da. 9. 26, 27. 1 Th. 2. 15, 16.

6 ch. 6. 3. Job 27. 9. Is. 1. 15. Je. 1. 11, 14, 12. Eze. 8. 18. Mi. 3. 4. Zec. 7. 13. Ps. 18. 41. Ja. 4. 3. Jn. 7. 34; 8. 21.

5 ch. 17. 11. Job 21. 14. Ps. 50. 17. Ac. 13. 47. 1 Th. 2. 15, 16. ver. 22.

4 ver. 25. Ps. 81. 11, 12. Lu. 7. 30; 14. 18-20; 9. 18. Ac. 7. 51, 52.

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21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How<sup>a</sup> long, ye simple ones,<sup>a</sup> will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn<sup>a</sup> you at my reproof: behold, I <sup>a</sup>will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because<sup>a</sup> I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at naught all my counsel, and would none of my reproof:

26 I<sup>a</sup> also will laugh at your calamity; I will mock when your fear cometh.

27 When<sup>a</sup> your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 Then<sup>a</sup> shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For<sup>a</sup> that they hated knowledge, and did not choose the fear of the LORD:

30 They<sup>a</sup> would none of my counsel; they despised all my reproof:

31 Therefore<sup>a</sup> shall they eat of the fruit of their own way, and be filled with their own<sup>a</sup> devices.

32 For<sup>a</sup> the turning away<sup>1</sup> of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But<sup>a</sup> whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

<sup>a</sup> ch. 6. 23. <sup>1</sup> Job 4. 8. ch. 14. 14; 22. 8. Je. 2. 19; 6. 19. Is. 3. 11. Ga. 6. 7, 8.

• Ps. 69. 22. Ro. 12. 9. De. 32. 15-25. Ho. 13. 6, 7. Zep. 2. 15. Is. 32. 10, 11; 47. 8. Re. 18. 7, 8.

1 Or, *ease*. <sup>2</sup> Ps. 25. 12, 13; 112. 7. ch. 8. 35-35; 22. 4. Is. 26. 3; 55. 3. Jn. 10. 28, 29. 1 Pe. 1. 5. Jude 1. De. 33. 26-29.

unto you. 24-29. But in the most solemn manner he warns you, that if you persist in despising his gracious calls, instructions, and offers, his righteous judgment shall overtake and ruin you and your nation, in the most unexpected, fearful, complete, and remediless manner;—and that, while your most rueful cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity, shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. While they who hearken to his instructions, and believe on his name, shall, by his watchful providence, be marvellously protected, comforted, and eternally saved.

Ver. 1. The Hebrew word rendered 'proverb,' literally signifies 'likeness' or 'comparison.' It originally involved, therefore, the idea of a simile, but it had given to it at an early period a wider signification. It came to denote 'such short, pointed sayings, as do not involve a comparison directly, but still convey their meaning by the help of a figure. From this stage of its application it passed to sententious maxims generally, many of which, however, still involve a comparison. Such comparisons are either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply.

hear,' Mat. 13. 9. It is the special claim of the Spirit: 'Let him hear what the Spirit saith unto the churches,' Re. xxvii. It is the great principle of the spiritual life: 'Hear; and your soul shall live,' Is. 55. 3. It is the great channel of faith: 'Faith cometh by hearing,' Ro. 10. 17. C.

Ver. 7. *The fear of the Lord*. 'Doth not perfect love cast out fear?' True, but not the fear of God. It casteth out the fear of condemnation, Ro. 8. 1; it triumphs over the fear of death, 1 Co. 15. 57; but it implants and cherishes the fear of reverence for the majesty, the holiness, and the mercy of God. C.

Ver



## CHAPTER II.

<sup>1</sup> The study of wisdom tendeth to promote godliness, 10 and safety from evil company, 20 and to direct men in good and salutary ways.

**M**Y son, 'if thou wilt receive my words, and hide my commandments with thee;

2 So that 'thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, 'if thou criest after knowledge, and liftest up thy voice<sup>1</sup> for understanding;

4 If<sup>a</sup> thou seekest her as silver, and searchest for her as for hid treasures;

5 Then<sup>b</sup> shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For<sup>c</sup> the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up 'sound wisdom for the righteous: *he is* a 'buckler to them that walk uprightly.

8 He 'keepeth the paths of judgment, and preserveth the way of his saints.

9 Then<sup>k</sup> shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.<sup>2</sup>

10 ¶ When<sup>l</sup> wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion<sup>m</sup> shall preserve thee, understanding shall keep thee;

12 To<sup>o</sup> deliver thee from the way of the evil *man*, from the man that speaketh<sup>n</sup> froward things;

13 Who<sup>a</sup> leave the paths of uprightness, to walk in the ways of darkness;

14 Who<sup>r</sup> rejoice to do evil, and delight in the frowardness of the wicked;

## PROVERBS III.

A.M. cir. 3099.  
B.C. cir. 975.

## CHAP. II.

a ch. 1.8; 3. 1; 4. 1, 20, 21; 5. 2, 7; 6. 30, 21; 7. 1-3; Ps. 119. 9, 11, 127, 128.  
b Is. 55. 3. ver. 3. 4. Ro. 12. 11. Ec. 9. 10. Ac. 17. 11. Jn. 5. 39.  
c ch. 8. 17. Ja. 1. 5.  
1 Heb. *greatest thy voice*  
d Mat. 6. 33; 13. 44. ch. 3. 14. 8. 18. 19. Job 28. 12-19. Ps. 119. 72.  
e Ho. 6. 3. Job 28. 28. Mat. 11. 25; 13. 11. Is. 54. 13; 33. 6. Jer. 34. 74.  
f 1 Ki. 3. 9. 12. Ja. 1. 5. 17. Is. 48. 17. Ep. 1. 17-19; 3. 18. 19.  
g 1 Co. 1. 24; 12. 7. 2 Ti. 3. 15.  
h Ge. 15. 1. Ps. 84. 11; 12. 2. ch. 30. 5.  
i Ps. 5. 8; 25. 9; 23. 31. 121. 8. Is. 2. 9. Jude 4. Jn. 10. 28, 29. 1 Pe. 1. 5.  
k Ps. 119. 99. ver. 5; ch. 1. 2-4. Je. 16. 10.  
l This verse is more immediately connected with ver. 5, and follows like the latter, as a result of the diligent search after wisdom. Righteousness is that adherence to strict law and justice which characterizes every act of God's government, and ought to characterize the doings of his people. Judgment embraces those punishments inflicted upon sinners, and those judicial acts done in vindication of the divine character, and in defence and for the promotion of God's kingdom. Equity embraces the whole scheme of redemption and of grace, with the whole sphere of Christian work and duty.—P.  
m Job 32. 12; 32. 12. Ps. 19. 10; 119. 99. Je. 15. 16. Col. 3. 16.  
n ch. 6. 22, 23. Ps. 119. 57, 9, 11, 34. Ep. 5. 15.  
o Ps. 17. 4. 5. Ep. 5. 11, 15. ch. 13. 20, 9. 6.  
p Ac. 20. 1 Co. 15. 32.  
q Ps. 14. 3. ch. 21. 16. Ep. 4. 18. 19. Jn. 3. 20, 21. 35. Ro. 13. 12; 12. 28, &c.  
r ch. 10. 23. Je. 11. 15. Ro. 13. 12; 12. 32.

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B.C. cir. 975.

A.M. cir. 3099.  
B.C. cir. 975.

A.M. cir. 3099.  
B.C. cir. 975.

A.M. cir. 3099.  
B.C. cir. 975.

15 Whose<sup>s</sup> ways are crooked, and they froward in their paths:

16 To<sup>t</sup> deliver thee from the strange woman, even from the stranger *which* flattereth with her words;

17 Which 'forsaketh the 'guide of her youth, and forgetteth 'the covenant of her God:

18 For<sup>y</sup> her house inclineth unto death, and her paths unto the dead:

19 None<sup>z</sup> that go unto her return again, neither take they hold of the paths of life.<sup>3</sup>

20 ¶ That<sup>a</sup> thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For<sup>b</sup> the upright shall dwell in the land, and the perfect shall remain in it.

22 But<sup>c</sup> the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.<sup>4</sup>

## CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charityableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

**M**Y son,<sup>a</sup> forget not my law; but 'let thine heart keep my commandments:

2 For 'length of days,<sup>1</sup> and long life,<sup>2</sup> and peace, shall they add to thee.

3 Let<sup>d</sup> not mercy and truth forsake thee: bind 'them about thy neck; write them upon the table of thine heart:

4 So<sup>e</sup> shalt thou find favour and good understanding<sup>3</sup> in the sight of God and man.<sup>4</sup>

a ch. 16. 7. 1 Co. 13. 2-8. Mi. 6. 8. Mat. 23. 23. Ps. 103. 17; 89. 33; 25. 10. Ex. 13. 9. De. 6. 8. ch. 6. 21; 7. 3. Ps. 119. 9-11. 2 Co. 3. 3.

b 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

c 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

d 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

e 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

f 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

g 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

h 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

i 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

j 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

k 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

l 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

m 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

n 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

o 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

CHAPTER II. Ver. 1-5. And for your excitement and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart the instructions and directions which I now give you; if you earnestly study, and importunately pray for, the enjoyment of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful, and desirable than all the treasures on earth, then you shall, by the influences of the Holy Spirit, happily obtain your desire, and be enabled and directed to know, obey, fear, love, worship, and serve God in a proper and truly acceptable manner. 6-9. For as wisdom and every other blessing is the free gift of God, he in his Word hath revealed, and by his Spirit bestows it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it, true, solid, and substantial wisdom. And while he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity according to the rules of his Word, and preserves them from being drawn aside from it or endangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate

their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few who are once ensnared into their impure embraces are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven.—20-22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers and their followers shall, after a short-lived flourish of prosperity, be furiously driven from this land and earth, and cast into the woe and depths of hell.

Ver. 4. *Pearls* are brought up from the depths of the sea; *gold* is washed from the earth and sands; *silver* is dug from the deep and dark mine; *gems* are extricated from the solid rock; the relics of antiquity are separated from rubbish and ruins—and shall the unsearchable riches of Christ be expected on the surface, as the reward of the indolent, or the discovery of accident? No. The believer searches in study of the Word, in study of the ways of Providence, in study of his own heart, in the depths of sovereign grace and eternal love—and discovers those treasures that lie hid from the wise and prudent, but which God by his Spirit reveals unto babes. C.

Ver. 9. *Understand righteousness*. It should never be for-

we attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound. In their sinful courses such are generally obstinate, active, and crafty. Ensnaring are their enticements, and dangerous and ordinarily ruinous their connections; and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promise of this life and of that which is to come. Even now the saints alone have a blessed portion on earth; and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.

CHAPTER III. Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temporal life be long, happy, and successful.



of the wicked: but he blesseth the habitation of the just.

34 Surely<sup>a</sup> he scorneth the scorers: but he giveth grace unto the lowly.

35 The<sup>b</sup> wise shall inherit glory: but shame shall be the promotion of fools.<sup>9</sup>

# CHAPTER IV.

1 Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

**H**EAR, ye<sup>a</sup> children,<sup>1</sup> the instruction of a father, and attend to know understanding.

2 For I give you<sup>b</sup> good doctrine, forsake ye not my law.

3 For<sup>c</sup> I was my father's son, tender and only beloved in the sight of my mother.<sup>2</sup>

4 He<sup>d</sup> taught me also, and said unto me, Let<sup>e</sup> thine heart retain my words: keep my commandments, and live.

5 ¶ Get<sup>f</sup> wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee; <sup>h</sup>love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt<sup>i</sup> her, and she shall promote thee: she shall bring thee to honour,<sup>3</sup> when thou dost embrace her.

9 She shall give to thine head<sup>k</sup> an ornament of grace: <sup>l</sup>a crown of glory shall she deliver to thee.<sup>5</sup>

10 Hear, O my son, and receive my sayings; and <sup>m</sup>the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.<sup>6</sup>

A.M. cir. 3029.  
B.C. cir. 975.

r Job 8. 6, 7. Ps. 1. 3.  
91. 10. 2 Sa. 6. 11. 7. 16.  
3 ch. 2. 24. Ps. 1. 18. 6.  
Ja. 4. 6. 1 Pe. 5. 5. Lu. 1.  
51.  
f ver. 16. ch. 4. 8. Ps.  
73. 24. 1 Sa. 2. 30. Da. 12.  
2. 15. 15. 13. 15.  
h Heb. exalteth the  
fools.

## CHAP. IV.

a ch. 1. 8. 2. 1. 4. 3. 1.  
21. 5. 1. 2. 6. 20. 23. 7. 1. 4.  
Ep. 6. 1. 4.

i The exhortation  
here turns from  
son and his personal  
duties, to children  
and their public du-  
ties.—C.

g De. 32. 2. 1 Ti. 4. 6.  
Tit. 1. 9. ch. 22. 20. 21.

g ch. 20. 1. 2 Sa. 12.  
23. 7. 1. 1 Ki. 1. 13.

h The Father, God;  
the mother, the  
church. Ga. 4. 26.

i They cannot be any  
others, for no father  
except God could  
truly promise life to  
obedient children.

ver. 4. God alone  
commands the bless-  
ing upon Zion, even  
life for evermore.—C.

d 1 Ch. 28. 9. 21. Ge.  
18. 19. Ep. 6. 4. 2 Ti. 3. 15.  
ch. 22. 6.

e ch. 1. 12. 7. 17. 2. Le.  
18. 4. 5. 15. 55. 5.

f ch. 2. 2. 4. 1. 2. 11. 1.  
13. 18. 20. 2 Th. 2. 15. 2.  
Pe. 3. 18. 1. 1. 5. 39.

g Ps. 119. 97. 100. 2.  
Th. 2. 10.

h Mat. 3. 44. Lu. 10.  
42. Phi. 3. 7. 10. Col. 1.  
18. 2. 3. 9. 11. Re. 2. 18.

i 1 Sa. 2. 30. Da. 1. 19.  
ch. 3. 16. 8. 18. 22. 4. 29.  
23. 1. 1. 4. 8.

j Often to honour  
with men, invariably  
to honour with God  
—even as our Lord

hath said, "If any  
man serve me, him  
will my Father hon-  
our." Jn. 12. 26.—C.

k See ch. 1. 9. 1 Pe. 3.  
4. 1. 1 Ti. 2. 9. 10. 2 Ti. 4. 8.  
Re. 2. 10.

l Or, she shall  
compass thee with a  
crown of glory.

m There is no crown  
of glory amongst  
men: for here all is  
vanity and vexation  
of spirit. This is that  
crown of glory for  
which Paul longed

—the crown of (a  
Saviour's) righteous-  
ness that faileth not  
away, reserved in  
heaven for them that  
love him." 1 Ti. 4. 8.—C.

n Ver. 4. 3. 21. 7. 2. 1. 4.  
13. De. 6. 23. 24. 7. Ps. 21.  
49. 1. 16.

o I have led thee

A.M. cir. 3029.  
B.C. cir. 975.

in the knowledge of  
Messiah, even Jesus  
Christ, the wisdom of  
God.—C.

r 2 Sa. 22. 37. ch. 3.  
23. Job 18. 7. Ps. 18. 19.  
30. 91. 11. 12. 121. 3. 7. 6.  
119. 34. 105.

s ch. 3. 18. 21. 23. 1.  
Th. 5. 21. Re. 3. 12. 2. 13.  
2 Pe. 1. 17. Jude. 3.

t Ps. 1. 1. ch. 1. 10. 15.  
9. 0. 1. 2.

u A path is private,  
a way is public: fol-  
low neither.—C.

v Take  
no part with wicked  
men, either in their  
public professions,  
and actions, or in  
their private doings  
and cabals.—C.

w ch. 5. 8. Ps. 1. 1. 1 Th.  
5. 2. 2 Pe. 5. 11.

x Ps. 30. 4. ch. 1. 16. 11.  
23. 15. 57. 20. Ro. 3. 15.  
16. 2. 2. 14.

y ch. 20. 17. Ps. 53. 4.  
Mi. 2. 23. 3. 2. 3. 3.

z Ps. 84. 7. 2 Sa. 28. 4. 5.  
Job 11. 17. 17. 9. Mat. 5.  
14. 16. Phi. 2. 15. 2 Pe. 1.  
19. 1. 18.

aa Je. 13. 16. Is. 50. 9.  
42. 25. Job 5. 14. 18. 5. 6.  
12. 15. Ps. 5. Ep. 4. 18.  
10. Jn. 12. 35.

ab The stumbling-  
block of all wicked  
men, since the days  
of Cain, has been  
Jesus: and none of  
the wicked have  
known him. When  
they saw him there  
was no comeliness  
that they should  
desire him: he was  
despised, and they  
esteemed him not.

ac And they will stum-  
ble in darkness, and  
in broken ways, till  
they take Jesus for  
their truth, their way,  
and their light.—C.

ad ch. 1. 8. 2. 3. 4. 3. 1. 3.  
21. 5. 1. 2. 6. 20. 23. 7. 1. 3.  
15. 55. 3. Ps. 34. 11.

ae ver. 4. 10. 13. ch. 3. 8.  
De. 32. 4. Jn. 6. 63.

af Heb. medicine.  
g Mar. 13. 33. 37. 14.  
38. ch. 2. 19.

ah Heb. above all  
keeping.

ai Mat. 12. 35. 15. 19.

aj Words, actions,  
growth, joy, sorrow,  
sleep, restoration,  
and descent by kind,  
are the chief issues of  
life natural, and the  
simplicest emblems of  
life intellectual and  
spiritual.—C.

ak 2 E. 4. 20. Col. 3. 2.  
1 Co. 15. 33. Ja. 1. 26.

al Heb. forward-  
ness of mouth, and  
perverseness of lips.

am Job 31. 1. Ps. 119. 37.  
Mat. 6. 22.

an Hag. 1. 5. Ep. 5. 15.  
He. 12. 13. Ps. 119. 59.

12 When<sup>a</sup> thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take<sup>b</sup> fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter<sup>c</sup> not into the path of the wicked, and go not in the way of evil men.<sup>7</sup>

15 Avoid<sup>d</sup> it, pass not by it, turn from it, and pass away.

16 For<sup>e</sup> they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For<sup>f</sup> they eat the bread of wickedness, and drink the wine of violence.

18 But<sup>g</sup> the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The<sup>h</sup> way of the wicked is as darkness: they know not at what they stumble.<sup>8</sup>

20 ¶ My son, <sup>i</sup>attend to my words; incline thine ear unto my sayings:

21 Let them not depart from thine eyes; keep them in the midst of thine heart:

22 For<sup>j</sup> they are life unto those that find them, and health<sup>k</sup> to all their flesh.

23 ¶ Keep<sup>l</sup> thy heart with all diligence;<sup>1</sup> for out of it are the issues of life.<sup>2</sup>

24 Put<sup>m</sup> away from thee a froward mouth, and perverse lips<sup>n</sup> put far from thee.

25 Let<sup>o</sup> thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder<sup>p</sup> the path of thy feet, and let all thy ways be established.<sup>4</sup>

27 Turn<sup>q</sup> not to the right hand nor to the left; remove thy foot from evil.

Or, all thy ways shall be ordered aright, 15. 7. 9. 2 Ch. 20. 20. d De. 5. 32; 28. 14; 12. 32 Jos. 1. 7. Ec. 7. 16, 17. 15. 30. 21.

that secret acquittal which he reports to their consciences, in the midst of all the public calumnies they may be condemned to underlie. C.

Ver. 34. Giveth grace unto the lowly. It does not signify that God gives grace to men who have become lowly, previous to grace, or without grace, by a mere effort of unrenowned nature, but that he first gives lowliness, which is a grace of the Spirit, and then, where he has already sown the seed, continues to water and give the increase. C.

REFLECTIONS.—Real religion has a glorious and blessed tendency to render men happy in themselves, and blessings to all around them. And those who neglect and despise it are in general mean-spirited, foolish, and self-ruining wretches, dishonourers of God, and plagues to mankind. But great is the shame that the professors of religion so little conform their lives to the excellent rules thereof, that they so little exemplify them in their behaviour and conduct. And comely would the church of God appear if that regard to God's law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, humility, and prudence towards men, required in his Word, were duly exercised.

cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour both in time and eternity.\* 10-13. As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, despatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends. 14-19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and with the greatest speed and earnestness flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villanous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire any other provision.

nal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his Word. And, by shunning extremes on every hand, labour to avoid everything offensive or injurious either to God or men.

Ver. 18. Even the private path of the just (the believer justified by faith, Ro. iii.) is as the shining light. It shineth more and more before God, in faith and love; more and more before men, in diligence and zeal; more and more before the church, in knowledge and edification; more and more before God, in humility and holiness. C.



4 Give<sup>b</sup> not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.<sup>4</sup>

6 ¶ Go<sup>c</sup> to the ant, thou sluggard;<sup>5</sup> consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth<sup>a</sup> her meat in the summer, and gathereth her food in the harvest.

9 How<sup>e</sup> long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet<sup>a</sup> a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth,<sup>6</sup> and thy want as an armed man.

12 ¶ A<sup>b</sup> naughty person, a wicked man, walketh with a froward mouth.

13 He<sup>d</sup> winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;<sup>7</sup>

14 Frowardness<sup>i</sup> is in his heart, <sup>b</sup>he deviseth mischief continually, he soweth<sup>8</sup> discord:

15 Therefore<sup>i</sup> shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate; yea, seven are an abomination unto him:<sup>9</sup>

17 A<sup>a</sup> proud <sup>1</sup>look, <sup>a</sup>a lying tongue, and hands that shed innocent blood,

18 An<sup>p</sup> heart that deviseth wicked imaginations, <sup>4</sup>feet that be swift in running to mischief,

19 A<sup>r</sup> false witness that speaketh lies, and him<sup>s</sup> that soweth discord among brethren.

20 ¶ My<sup>t</sup> son, keep thy father's commandment, and forsake not the law of thy mother:<sup>2</sup>

21 Bind them continually upon thine heart, and tie them about thy neck.

A.M. cir. 3029.  
B.C. cir. 975.

δ Ps. 132.4. Ec. 9.10.

4 Struggle as an entangled roe or bird to get free.

c Job 12.7. Mat. 6.26.

5 Some ants make no provision for the winter; others however do, so that the statement is a literal fact, and not, as some have ignorantly intimated, a mere fanciful illustration.—C.

d ch. 30.25. 1 Ti. 6.19.

e 1 Co. 15. 34. Ep. 5. 14. Ro. 13. 11. Ps. 94.8. 1 Pe. 4.3. ch. 1.22.

f ch. 24.33. 34.110.4.5. 19.15.13.4.20.4.23.21. 2 Th. 3.10.

g One who, walking slowly, is long on the way, but arrives at last.—C.

h Mat. 25.26. Ps. 36.3. 3.7.73.8.9. with 1 Ti. 5.13.

i Job 15.12. Ps. 35.19. ch. 10.10.15.58.9.

j Having described a *sluggard*, a *naughty person* is next introduced. His mouth is froward, never modest; his eyes wink at sin, but never discover or reprove it; his feet in walking or running speak his impudence, self-conceit, or malice; and his fingers, the instruments, and emblems of all his works, teach not his imaginary accomplices, but all who will observe and learn the secrets of his inward heart, and the wicked devices in which it is engaged.—C.

k Je. 17. 9. Ro. 8. 7. Mat. 15.9.

l Is. 57. 20. Mi. 2. 1. Ps. 36.4. ch. 4.10; 16. 14, 18.

m Heb. *casteth forth*, ver. 10. Ro. 16. 17.

n ch. 1.27. 14.35; ver. 11. Ps. 73. 18–20; 50.22. Je. 19. 11. Is. 30.13. 2 Ch. 36.16. 1 Th. 5.3.

o Heb. *of his soul* n Ps. 18. 27; 138. 6; 101.5. ch. 8.13; 20.11.

p Heb. *haughty eyes*.

q Ps. 120.3.4.15.6. Re. 22.15. Ho. 4.1.2. Is. 59. 13–15. 15. 2 Ki. 24.34.

r Mi. 2.1. Ge. 6.5. Ps. 32.4. ch. 4. 10; 10.4. 18; 24.8. Je. 4.14.

s Ro. 3.15. ch. 1. 16. 18. 17.

t The law of God, thy regenerating Father; of his church, thy spiritual mother. Gal. 4.26. The passage from its unlimited nature, cannot be understood of earthly parents.—C.

u De. 11.18–21. ch. 3. 23; 24.21. Ps. 17.4; 119. 9.11. 97.43.3. 7. Ps. 19.7; 8; 119.105. 2 Pe. 1.19.

v Or, *candle*.

w ch. 3.2.8.18.4.4.13. Le. 19.17. Ps. 141.5. y ch. 2.16; 3.27; 22.26,27.

x Or, *of the strange tongue*.

y See note on ch. 2. 17.—C.

z Mat. 5.28, with Ca. 4.0.

a 1 Sa. 2.36. ch. 28.21; 29.3.5.10. Lu. 15.13–16.

b Heb. *a man's woman*.

c Ec. 13.18. ch. 5.10. 11. Ge. 39.14. &c.

d Having broken her vow both to God and man, she can no more be trusted, and having thus disregarded her own character and salvation, she must in the same way be destructive to her guilty associate.—C.

e This verse may be rendered as follows:—“For the wages (or price) of a harlot is (only) a piece of bread, yet the adulteress hunts after precious life,” i.e. while a foolish man hires a harlot for a piece of bread, the harlot so hired destroys his immortal soul.—C.

f Job 31.12. ch. 23.27. 28. Ro. 4.27. Mat. 5.28. Ec. 7.7.26.

g Ge. 10.3; 29.21.23. Ru. 2.9. 1 Co. 7. 1. He. 13.4. Re. 21.8; 22.15.

h Shall not be innocent of threefold sin—himself violating the law of God—and joining with another in violating both the law of God and the responsibility of a solemn vow.—C.

i Despire. Overlook, as exempt from moral responsibility or punishment.—C.

j Ps. 70.12, with Ec. 22.4. Lu. 19.8. Job 20.18.

k Heb. *heart*, ch. 7. 79.4.16.

l The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen nations conform—these the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right should be a matter of serious inquiry to Christian moralists and legislators.—C.

A.M. cir. 3029.  
B.C. cir. 975.

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22 When<sup>a</sup> thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23 For<sup>b</sup> the commandment is a lamp;<sup>3</sup> and the law is light; and reproofs of instruction are <sup>a</sup>the way of life:

24 To <sup>b</sup>keep thee from the evil woman, from the flattery <sup>a</sup>of the tongue of a strange <sup>5</sup>woman.

25 ¶ Lust<sup>c</sup> not after her beauty in thine heart; neither let her take thee with her eyelids:

26 For by means of a whorish woman a man is brought to a <sup>a</sup>piece of bread; and the adulteress<sup>6</sup> will <sup>b</sup>hunt for the precious life.<sup>7</sup>

27 Can a man take <sup>a</sup>fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So <sup>d</sup>he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.<sup>8</sup>

30 Men do not despise<sup>9</sup> a thief, if he steal to satisfy his soul when he is hungry:

31 But <sup>e</sup>if he be found, he shall restore sevenfold; <sup>e</sup>he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh <sup>1</sup>understanding; <sup>h</sup>he that doeth it destroyeth his own soul.<sup>2</sup>

33 A<sup>b</sup> wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For<sup>i</sup> jealousy is the rage of a man: therefore he will not spare in the <sup>1</sup>day of vengeance.

35 He will not regard any ransom;<sup>3</sup> neither will he rest content, though thou givest many gifts.

f He. 13.4. Job 31.12. Le. 20.10. 1 Co. 6.9. 10. Ga. 5.19. 21. Re. 21.8; 22.15. A ver. 34; ch. 5.9–11. Ju. 16.9. 1 Ki. 11.4.5; 15.5. Ps. 51.8. j Is. 34.8. 63.4. Ca. 8.6.

k Heb. *He will not accept the face of any ransom*.

enslaved yourself by such obligations, endeavour, as quickly as possible, by every humble and persuasive method you can think of; nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the creditor to acquit you of your bond.—6–11. Meanwhile, never indulge yourself in sloth, and want of provident care; but learn, from those puny insects the *ants*, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family: and remember that, if that inclination to idleness and sloth, so common to mankind, be indulged by you, whether in greater or smaller degrees, unexpected and at last extreme poverty shall irresistibly come upon you.—12–15. Remember too, that it is the property of persons vile and wicked to accustom themselves to profane, blasphemous, proud, passionate, lewd, or reproachful discourse, or by signs made with their eyes, feet, or fingers to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred

law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his Word are excellent means of preserving from ruin, and leading to true happiness; and are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness and plagues of mankind. 25–29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such: never let their wanton and enticing looks engage you to the most distant desire after their dangerous embraces; for if once they insnare you, they will never quit their hold till they have reduced you to extreme beggary, or to a miserable and ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, particularly if either party be married. 30–33. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment; and if it be found that he has stolen more, it is only required, that he should

by implication, altogether forbid the aid of suretyship to friends? This cannot be; for in many instances such suretyship is indispensable. Does it, then, covertly condemn merely such *rash* and inconsiderate engagements as arise from an undue facility of temper, rather than from a deliberate calculation of duty? Such covert insinuation of a principle is inconsistent with the plainness of Scripture. With great deference, the following slight and well warranted change in the translation is suggested:—“My son, if thou be surety to thy friend,” see Ge. 24. 54. This makes the object of the passage to be a warning against any neglect of a friend's interest (for which we have become accountable), from any undue presumptuous draft upon his friendship—a most necessary warning; for in practice there are many who will neglect their own interests, and the interests of their best friends, for the *éclat* that may result from their attention and liberality to strangers. C.

REFLECTIONS.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought

A.M. cir. 3029.  
B.C. cir. 975.

2 Heb. *in his hand*.  
3 Or, *the new moon*.  
q ch. 5. 3; 4. 16; 16. 24;  
22. 27, 28; ver. 5. Ec. 7.

26  
 \* Ps. 12.2.  
 † Heb. *suddenly*,  
 Ac. 14.13.  
 ‡ Job 13.27. Je. 20.2.

5 'As a hart bound-  
eth into the toils'  
(Boothroyd). But this  
translation requires

change on the original. The evident meaning is, that as a fool pursues his course to punishment

course to punishment blindly, and without thought, because he is a fool, so the victim of seduction (temporal or spiritual) fol-

follows his tempter, not merely because he is weak in moral principle, but void of a sound intellect. C

h. 5. 9, 11; 6. 26.  
 \* ch. 1. 8; 2. 1, 2; 3. 1; 4.  
 20; 5. 1; 6. 20, 21; see  
 er 1-4.

v ch. 4. 14, 15; 5. 8; 6. 5; 23. 31, 33. Mat. 5. 28.  
x Ju. 16. 19-30. Ne. 3. 26. 1 Ki. 11. 1, 2.  
y ch. 2. 18. 19; 5. 5; 6. 5.

CHAP. VIII.  
 α Christ, who is the

24. Col. 2. 3, in the most public and earnest manner publisheth the gospel to

1 Wisdom is here personified. She is presented as a

at and universal teacher. In all places, all times, under all circumstances, her lessons are within the reach of the thought.

and attentive.  
The eternal Son is  
the grand revealer of  
divine wisdom. He  
is the universal

various instruments and agencies by the light of nature, by the inner

...by the inner  
conscience, by the  
dispensations of pro-  
vidence, and by the  
plain and clear dictates  
of revelation. If men

ignorant, the fault  
their own; it is be-  
cause they wilfully  
at their eyes and  
on their ears.—B

Ps. 49. 1, 2. Mar. 16.  
Is. 55. 1, 3. Mat. 5. 1;  
9. 13. Re. 22. 17.  
Is. 55. 1-3. ch. 1. 22;  
2. 1-3; 3. 1; 5. 1. Je 6.

1 Co. 1. 27; 6. 9-11.  
ch. 22. 20. Ps. 19. 7-  
Col. 1. 26, 27. 1 Co. 2  
2 Co. 2. 1. 1 Ti. 3. 16.

Re. 3. 14. Ro. 15. 8.  
3. 14; 17. 17. 1 Ti. 1.  
h. 19. 7-10; 30. 5.  
Heb. *the abomi-*  
*ation of my lips.*

Ps. 12, 6.  
Heb. *wreathed*.  
Mi. 2, 7. Ps. 19, 7-9;  
30; 36, 9. Is. 2, 3, 5.  
J. 13, 11. 1 Co. 2, 10.

p. 1. 17, 18.  
ch. 23. 23.  
2 Ti. 3. 15-17. Mat.  
6. Ps. 119. 72, 111,  
162. a

21 With<sup>a</sup> her much fair speech she caused  
him to yield, with the "flattering of her lips she  
forced him

23 Till<sup>t</sup> a dart strike through his liver; as a

24 ¶ Hearken<sup>u</sup> unto me now therefore, O ye children, and attend to the words of my mouth:

26 For she hath cast down many wounded;  
yea, many <sup>2</sup>strong men have been slain by her.

CHAPTER VIII.

1 Wisdom is here  
personified. She is  
presented as a

**D**OTH not "wisdom cry? and understanding  
put forth her voice?"<sup>1</sup>

3 She crieth at the gates, at the entry of the  
city, at the coming in at the doors:

4 Unto<sup>b</sup> you, O men, I call; and my voice *is*  
to the sons of man.

6 ¶ Hear, for I will <sup>6</sup> speak of excellent things;  
and the opening of my lips *shall be* right things.  
7 For<sup>7</sup> my mouth shall speak truth, and

7 For my mouth shall speak truth; and  
wickedness is an abomination to my lips.<sup>2</sup>  
8 All the words of my mouth are in right

8 All the words of my mouth *are* in righteousness; *there is* nothing <sup>h</sup>froward<sup>3</sup> or perverse in them.

9 They<sup>i</sup> are all plain to him that understand-  
th, and right to them that find knowledge.

10 ¶ Receive<sup>d</sup> my instruction, and <sup>not</sup> silver:

11 For wisdom is better than rubies: and

manner | pelled him to follow her, as willingly, and no less

stupidly, than an ox goeth to the slaughter, or a madman to the stocks,—never thinking of anything but pleasure, till the enraged husband sheath his sword in

ready to slay, and the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin!—24-27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard,



all the things that may be desired are not to be compared to it.

12 ¶ I<sup>a</sup> wisdom dwell with prudence,<sup>4</sup> and find out knowledge of witty inventions.

13 The<sup>a</sup> fear of the LORD *is* to hate evil: pride,<sup>9</sup> and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel<sup>2</sup> *is* mine, and sound wisdom: I *am* understanding; <sup>5</sup> I have strength.

15 ¶ By<sup>a</sup> me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I<sup>a</sup> love them that love me; and <sup>a</sup>those that seek me early shall find me.

18 Riches<sup>a</sup> and honour *are* with me; *yea*, durable riches and righteousness.

19 My<sup>a</sup> fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I<sup>a</sup> lead<sup>6</sup> in the way of righteousness, in the midst of the paths of judgment;

21 That I may cause those that love me <sup>a</sup>to inherit substance; and I will fill their treasures.

22 ¶ The<sup>a</sup> LORD possessed me in the beginning of his way, before his works of old.<sup>7</sup>

23 I<sup>b</sup> was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

A.M. cir. 3029.  
B.C. cir. 975.

¶ Col. 2. 3. Ps. 40. 5.  
92. 130. 17. 15. 55. 8; 26.  
26. Ro. 11. 33.

4 Or, *subtlety*.

5 Or, *ch. 16. 6. Job 28. 28.*

ch. 1. 7. Ps. 97. 10; 101. 3;  
111. 10; 119. 104. 128. Ro.  
12. 9. 1 Th. 5. 22. 2 Tl. 2.  
79.

9 ch. 6. 12. 17-19. Ps.  
5. 4-6; 138. 6. Job 40. 11.  
12. Hab. 1. 13.

9 Col. 2. 3. Ps. 147. 5.  
15. 9. 6; 11. 2; 40. 29. 1 Co.  
1. 24. 1 Jn. 4. 9.

7 Ec. 7. 19.

8 That 'knowledge

is power' is the com-

mon language of the

world. And if it be

understood of the

'knowledge of God in

Christ,' it is true; for

therein is strength

whereby the weakest

can overcome the

world, the flesh, and

the devil. See Re. 2.

7. 17. &c.

7 Mat. 28. 18; 2. 21.

Da. 2. 21; 17. 14. Ep. 1. 20-

22. 1 Pe. 3. 22. Ro. 13. 1.

11 Sa. 2. 39. Ps. 91. 14.

15. Jn. 14. 21. 23. Ec. 12.

1. Je. 2. 2. Mar. 10. 14. Ja.

1. 5.

15. 15. 19.

7 Mat. 6. 33. ch. 2. 16.

Jn. 6. 27. Lu. 10. 42. Ja. 2.

15.

5 ch. 3. 14. 15. 18. Job

28. 15-19. Phil. 3. 8. 9.

with Mat. 16. 26. Ca. 2.

3. Jn. 12. 24.

9 Is. 55. 4; 49. 10. Jn.

10. 3. Ps. 23. 3. Re. 7. 17.

6 Or, *wait*.

7 Je. 3. 19. Is. 45. 17.

Ro. 8. 17. Re. 21. 7. Ps.

16. 11; 17. 15; 73. 26. 2 Co.

4. 17. 18. Jn. 4. 14. 1 Pe. 1.

4.

2 Ps. 2. 7. Jn. 1. 1. 14.

Re. 3. 14.

7 From divine wis-

dom viewed abstract-

ly the writer now

turns to him who is

the grand revealer of

wisdom—the *eternal*

Son. His nature, his

character, and his

attributes as a per-

son are set forth;

and this is done for

the purpose of induc-

ing men to hearken

to and honour him. —P.

8 Mi. 6. 2. Ps. 89. 19.

20; 12. 6. Is. 49. 1-8. Je. 30.

21.

A.M. cir. 3029.  
B.C. cir. 975.

¶ Is. 53. 8. Ps. 90. 2; 102.

25. He. 1. 10. 15. 9. 6. Mi.

5. 2.

8 Or, *open places*.

9 Or, *the chief part*.

d Mat. 25. 34.

2 Ps. 33. 6. Col. 1. 26.

He. 1. 2. Jn. 1. 3.

1 Or, *a circle*, Is. 40.

3 Job 26. 8. 28. 25. 26;

38. 29.

A Ge. 1. 9. 10. Job 38.

4. 5. 10. 11. Ps. 104. 5. Je.

5. 22.

1 Job 26. 7. Ps. 24. 2.

7 Jn. 1. 1. 14. 18. Mat.

3. 17. Col. 1. 13. Is. 42. 1.

2 Ps. 40. 7. 8. 147. 11.

He. 10. 5. Is. 4. 26. 2. 4. 5.

1 Ps. 16. 3. De. 32. 3.

Jn. 3. 1. 1 Jn. 4. 19. 1 Ti.

3. 4. 2. 14.

2 Ps. 34. 11; 45. 10.

3 Ps. 1. 1-3; 119. 1. 2;

128. 1. Lu. 11. 28.

9 Is. 55. 1. 3; 46. 12. 13.

Re. 22. 17. Ro. 10. 17.

He. 2. 319. 26. 29.

9 Mat. 7. 24. Lu. 11.

28.

7 Lu. 1. 6. 10. 39. ch. 1.

21; 8. 3. Ps. 84. 1. 2. 10.

2 All wisdom, di-

vine as well as hu-

man, must be sought

after. It is not so

much a gift as an ac-

quirement. To ob-

tain it our faculties

must be exercised;

our time must be di-

ligently employed;

every aid and instru-

mentality must be

faithfully made use

of. It is quite true

that by mere human

study man cannot at-

tain to divine wis-

dom; but it is also

true that God en-

ables us to acquire

that wisdom, not by

any direct revelation,

but by quickening

our natural faculties

so that we can see

clearly and under-

stand fully. —P.

9 Phi. 3. 8. 9. Ro. 8. 1.

30-39. Col. 3. 3. Ep. 1. 6.

7 Jn. 13. 16. 17. 6. 51-57. 1

Jn. 5. 11. 12.

8 Heb. *bring forth*.

9 He. 2. 3. 10. 27. 29.

Jn. 3. 18. 36. Ro. 6. 23.

25 Before<sup>a</sup> the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields,<sup>8</sup> nor the highest part<sup>9</sup> of the dust of the world.

27 When he <sup>a</sup>prepared the heavens, I *was* there; <sup>a</sup>when he set a compass<sup>1</sup> upon the face of the depth;

28 When he <sup>a</sup>established the clouds above; when he strengthened the fountains of the deep;

29 When<sup>b</sup> he gave to the sea his decree, that the waters should not pass his commandment; when he <sup>a</sup>appointed the foundations of the earth:

30 Then<sup>1</sup> I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the <sup>a</sup>habitable part of his earth; and <sup>a</sup>my delights *were* with the sons of men.

32 ¶ Now therefore <sup>a</sup>hearken unto me, O ye children: for <sup>a</sup>blessed *are they that* keep my ways.

33 Hear<sup>9</sup> instruction, and be wise, and refuse it not.

34 Blessed<sup>a</sup> *is* the man that heareth me, <sup>a</sup>watching daily at my gates, waiting at the posts of my doors.<sup>2</sup>

35 For<sup>a</sup> whoso findeth me findeth life, and shall obtain<sup>3</sup> favour of the LORD.

36 But<sup>a</sup> he that sinneth against me wrongeth his own soul: all they that hate me love death.

the grace of God into licentiousness is a constant inclination in man, and a constant temptation of Satan. Let believers watch and pray that they follow neither. C.

Ver. 18. It is thus that by the misapplication of words, the world, the flesh, and the devil continue to seduce and destroy. Love is an attribute, a name for God himself; yet, under this name, the seducer covers her own perjury, her victim's lewdness, and the disregard and enmity of both to God. C.

REFLECTIONS.—It is necessary to love, search, and meditate on God's law day and night; and to make it the constant food of our heart and standard of our life. Then should we find therein the most sanctifying virtue. Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them if not overcome. The devil quickly finds business for idle and unseasonable saunterers, especially if young. And when women are once addicted to flaunting, loose, and gaudy apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent these women become who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan and his abominable agents or lusts are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicit-

precious, and infinitely useful oracles of his Word: 12-31. And in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise God, the source of all wisdom and prudence; the infinitely Holy One, who detests everything proud, polluted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects;—the infinite lover and rich rewarder of all that seek him, particularly in youth;—the inexhaustible portion and unerring guide of all those who receive him by faith;—the eternal and only begotten Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of all things in heaven and earth;—and who, from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre, whereon he should appear, save, and hold intimate fellowship with the sons and daughters of Adam. 32-36. On account of all which excellencies and kindness he, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only mean of true and everlasting happiness;—and warns you, that if you refuse and hate him, you will infallibly and eternally ruin yourselves.

Ver. 1. He that would understand this, and similar passages, may consult Is. 11. 2, 3, where he will find the seven gifts of the Spirit enumerated as the endowments of Christ. And as every attribute of God is but a name for his being—so the forth-putting of every separate attribute is but an account of the actings of his being in that special view. Accordingly, 'wisdom and understanding' are here both used as titles of Christ—*wisdom*, to indi-

cation for coming events. It is an attribute of God, Ep. 1. 8; and, rightly understood, a precious grace of the Spirit in man, Is. 52. 13.—*Witty*. This word is here used in the sense of *ingenious, skilful*. To the Spirit of God all human ingenuity is to be attributed, Ex. 31. 2, 3, the administration of whose gifts are all in the hands of Christ, the *eternal Wisdom*. C.

Ver. 18. Were further proof required that the Wisdom here speaking is Christ, it would here be furnished: none but he is righteous, Ro. 3. 10; 1 Jn. 2. 1; none but he has righteousness, Ro. 3. 22. C.

REFLECTIONS.—How public, earnest, and extensive are the calls of the gospel! Infinitely excellent is that Jesus Christ and his salvation therein exhibited and offered, and that religion which is therein prescribed. And happy, in the blessings of time and eternity, are those persons, families, and nations in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing, that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, his delights upon, the children of men? Surely then he deserves our strictest attention, our earliest and strongest affection. And just and righteous is the sorest punishment which can be inflicted upon those self-ruiners who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and High-priest of my profession, this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy.

## CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

**WISDOM** hath builded her house, she hath hewn out her seven pillars;<sup>1</sup>

2 She hath killed her beasts;<sup>2</sup> she hath mingled her wine; she hath also furnished her table;

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple,<sup>3</sup> let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.<sup>4</sup>

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 The fear of the LORD is the beginning of wisdom; and the knowledge of the Holy is understanding:

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for

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## CHAP. IX.

a ch. 1.20.8.1.1 Co. 1.  
24.30. Col. 2.3.9.  
b Ep. 2.20.22. Mat.  
16.18. 17.13.15. He. 3.3.  
4.1 Pe. 2.5.  
c Ga. 2.9. Ep. 4.11-13.  
Re. 3.12. Ca. 3.10.  
1 Wisdom is here  
exhibited as building  
a firm, beautiful, and  
perfect temple, where  
all her votaries may  
dwell in princely mag-  
nificence and secu-  
rity. It is a refuge  
from the world's vani-  
ties, an asylum from  
its persecutions, and  
a school for the ac-  
quisition of divine  
truth. Wisdom is Je-  
sus Christ our great  
King; the temple is  
his true church: the  
seven pillars are the  
emblems of perfec-  
tion and stability; the  
food and the wine re-  
present Christian or-  
dinances and teach-  
ing.—P.  
d Mat. 22.3-10. Tit.  
2.14. Jn. 6.54-56.  
e Heb. her killing.  
15. 53. 5.10.55.1.55.6.  
f Ro. 10.15. Mat. 22.  
3. Lu. 14.16.11.49.2 Co.  
5.20.  
g Jn. 3.7. Mat. 9.13.  
ch. 8.2. Lu. 5.20.  
h A ch. 22.8.5 ver. 16.  
15. 55. 1-7. Re. 22.17.3.  
17.18. Mat. 9.13.  
i See note on ch. 8.  
5.—C.  
j Is. 55.1-3. 25.6. Jn.  
6.27.54-57. Ca. 5.1.  
k See note below.  
l ch. 14.7. Ps. 45.10.6.  
8. 119. 115. Ep. 5.11.2.  
Co. 6.17.  
m Ga. 18.8.9.2 Ch. 24.  
20.21.25.15.10.1 K. 1.18.  
27.  
n Mat. 7.6. 15.14. ch.  
23.31.7. Am. 5.10.  
o Le. 10.17. Ps. 141.5.  
1 Sa. 25.13.  
p Ho. 6.3. ch. 1.2-7.24.  
18. Mat. 13.11.12. 2 Pe.  
1.18. Job 17.9.  
q Job 28.28. Ps. 111.  
10. ch. 1.7. 30.3. 1 Jn. 5.  
20. Jn. 17.3.  
r ch. 10.27.2. 3. 8.16.  
18.22. De. 6.2. Ps. 94.16.  
Jn. 6.40.  
s ch. 16.26. Job 22.2.  
3.21-30.35.6.7. Ez. 18.  
20.  
\* It is evident from

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## CHAP. X.

Ca. 8.2 that the He-  
brews were accus-  
tomed to mingle wine  
with spices to render  
it more palatable and  
more wholesome.  
Here wine is the em-  
blem of the restora-  
tive power of the  
gospel promises, com-  
mingled with the pre-  
servative powers of  
gospel holiness.—C.  
1 Because receiving  
all, while able to give  
nothing in return.—C.  
2 Is. 28.22. He. 10.26-  
29.  
3 ch. 2.16. 5.3. 7.5.11;  
8.5.9.4. Ps. 78.6.  
4 ch. 7.10-12. Ge. 38.  
14. Je. 3.2.  
5 ch. 7.13-15. Re. 2.  
20.  
6 See ver. 4.  
7 ch. 20.17. Ro. 7.8.  
8 Heb. of secretaries  
9 Ps. 50.15. 1.3. ch.  
29.7. Ho. 2.8.  
10 ch. 2.18.19.5.56.26;  
7.7.  
11 Dead in sin; but  
not quickened with  
Christ. See Ep. 2.1.  
2.—C.

## CHAP. X.

a ch. 15.20; 17.22.25;  
19.13. 23.15. 16.24.25;  
29.5. Phil. 1.18.  
b ch. 11.4. Ps. 49.6-9.  
Lu. 12.19-21. Ro. 5.21.  
Da. 4.37. Phi. 3.9.  
1 Riches acquired  
by covetousness, chi-  
canery, and oppres-  
sion.—C.  
2 Job 5.20. Ps. 37.35;  
13.19. 34.9.10. with Job  
XVIII.33.  
3 Or, the wicked for  
their wickedness.  
4 ch. 11.24.12.24. 19.  
25. 13.4. 21.5. ver. 22.  
with 1 Co. 15.58. Mat.  
7.7. ch. 3.14.18.19.  
5 This statement is  
intended as a warn-  
ing, not against ab-  
solute idleness, for  
that is so shameful  
that few will fall into  
it; but against slack-  
ness, inattention, pro-  
crastination, dilatori-  
ness, and that  
whether in things  
temporal or spiritual.  
6 ch. 6.8. 17.21. 19.26;  
24.33.34.

thyself:<sup>5</sup> but thou scornest, thou alone shalt bear it.

13 ¶ A foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret is pleasant.

18 ¶ But he knoweth not that the dead are there; and that her guests are in the depths of hell.<sup>7</sup>

## CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues and their contrary vices.

**THE** Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.<sup>3</sup>

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.<sup>3</sup>

5 He that gathereth in summer is a wise

for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fullness and blessings? 6-12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world and in that which is to come; and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to or scornful rejection of his instructions.—13-18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings, than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

Ver. 7. Blot. The shame of disappointed hopes, the blot of

willing is he that we should perish! Gloriously formed, and well supported and established, are his promise and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fullness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or glory, and yet live in intimacy with wicked men. There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidence of genuine friendship. None are too wise to learn, nor too good to amend. And they who rage at rebuke prove the weakness of their own understanding, as well as the want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries, to keep or draw us from Jesus Christ! And too many, through ignorance or inattention to the danger, comply therewith. But however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

CHAPTER X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse: but Jesus' glorious

spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity; and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practise laws from God or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He who under pretence of kindness betrays his neighbour, and by signs mocks him or tempts others to injure him, is a common grievance, and shall at last become miserable; but a noisy and perpetual talker ruins himself by his words, and de-

ch.11.30. Is.3.10. Jn.6.27. Mat.7.17.18.15.19. #2Pe.1.5-11. ch.3.2,8.21,22;4.415.12.17.15.10.9.7.8.  
\* ch.1.25,30. v ch.26.23-26. Ps.12.2155.2152.3:50.20:5.9. \* Ec.5.2.3. ch.17.27.28. Ja.3.2.1.19.

P. or, causeth to err.	1 Heb. <i>froward-</i> <i>nesses.</i>
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acceptable: "but the mouth of the wicked *speaketh* frowardness.<sup>1</sup>

of it. 31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his tongue to abuse, cozen, or raise dissension, or to blaspheme God and spread error, shall, in the end, have it silenced in hell. 32. The righteous know, and accustom themselves to speak things truly useful and edifying; but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

Ver. 1. This is the commencement of the second great division of the book. It is different in structure from the first division. The latter is made up of parables and proverbs of considerable length; while the former consists wholly of brief, pointed sentences, each of which consists generally of two antithetical members, embodying one idea. Most of them are figurative, being based on some comparison, both in language and in idea. It is probable that, though all these proverbial sayings were at one time or another uttered by Solomon, yet most of them were of much older date. His diligent study had made him familiar with the wisdom of the ancients, and his powerful memory retained it. In the end he either wrote the proverbs out himself under divine guidance, or he employed others to do so. Most of these proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse is, as a rule, complete in itself, and embodies a perfectly intelligible sentiment. There is in each a truth clearly and sharply enunciated, and a lesson which is almost forced upon the hearer. *P.*

Ver. 6. For the original meaning of *blessing*, see note on Ge. i. 22, 28. And such blessings, spiritual, 'the just,' the justified

## CHAPTER XI.

**A** FALSE<sup>a</sup> balance<sup>1</sup> is abomination to the LORD: but a just weight<sup>2</sup> is his delight.

2 When<sup>b</sup> pride cometh, then cometh shame: but with the lowly is wisdom.

3 The<sup>c</sup> integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches<sup>d</sup> profit not in the day of wrath: but righteousness delivereth from death.

5 The<sup>e</sup> righteousness of the perfect shall direct<sup>3</sup> his way:<sup>4</sup> but the wicked shall fall by his own wickedness.

6 The<sup>f</sup> righteousness of the upright<sup>5</sup> shall deliver them: but <sup>b</sup>transgressors shall be taken in *their own* naughtiness.

7 When<sup>4</sup> a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth.

8 The<sup>g</sup> righteous is delivered out of trouble, and the wicked cometh in his stead.

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## CHAP. XI.

a Le. 19. 35. 36. De. 25. 13-16. ch. 11. 11; 20. 10, 23.

1 Heb. balances of deceit.

2 Heb. a perfect stone.

3 ch. 15. 33; 16. 18; 18. 12. Da. 4. 30, 31.

4 ch. 13. 6; 10. 9. Ps. 25. 21. ver. 5.

5 ch. 10. 7; 6. 34. 35. Eccl. 7. 19. Zep. 1. 18. 1. Tit. 6-10. 4. 8. Ge. 7. 1.

6 Is. 3. 10. 11. Ro. 2. 7. 10. ch. 12. 21, 28.

7 Heb. rectify.

8 A description of Jesus, the only perfect and righteous one.—C.

9 Ps. 19. 11. Is. 3. 10. 1 Co. 15. 58. 1 Th. 4. 8.

10 The righteousness of the upright is the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that do believe. Ro. 3. 22.

11 ch. 5. 22. ver. 3, 5, 19. 27, 31. Is. 3. 11. Eccl. 10. 8, 9.

12 ch. 10. 28; 14. 32. Job 8. 13; 11. 20; 27. 8. Lu. 12. 14-20.

13 ch. 22. 18. Is. 43. 3-4. Es. 7. 9. 10. Da. 6. 23, 24.

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1 Ki. 22. 21. Job 8. 13. Ac. 20. 31.

12 Pe. 3. 17, 18. Is. 53. 11.

13 Es. 8. 15. ver. 11. ch. 28. 12. 29. Ps. 58. 10. 11. Re. 19. 1-7; 18. 20, 21. Ju. v.

14 ch. 14. 34; 29. 8. Job 22. 30. Ja. 3. 6. 7. 58. 20. 1.

15 Job 12. 5. ch. 10. 19. Ju. 9. 28. Ne. 4. 2. ver. 13.

16 Heb. destitute of heart.

17 Le. 19. 16. ch. 20. 19; 26. 20. 1 Th. 5. 13. 1 Pe. 4. 8.

18 Heb. He that walketh being a tale-bearer.

19 1 Ki. xij. ch. 15. 22; 24. 6; 12. 15. Ju. 10. 30. Ps. 119. 24. Is. 9. 6; 28. 29.

20 ch. 6. 1-5; 17. 15; 20. 16. Eccl. 10.

21 Heb. shall be sore broken.

22 Heb. those that strike hands.

23 He that speaks of what he does not understand, and he that asserts what he does not know to be true, must be a fool; and he that guarantees a stranger, with whose principles, habits, history, character, and connections he is unacquainted, must sooner or later pay a heavy penalty for his thoughtless credulity.

24 —C.

25 ch. 31. 10-30. De. 8. 18.

9 An<sup>a</sup> hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When<sup>a</sup> it goeth well with the righteous, the city rejoiceth; and when the wicked perish, *there is* shouting.

11 By<sup>a</sup> the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He<sup>b</sup> that is void of wisdom<sup>6</sup> despiseth his neighbour: but a man of understanding holdeth his peace.

13 A<sup>c</sup> tale-bearer<sup>7</sup> revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where<sup>c</sup> no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He<sup>c</sup> that is surety for a stranger shall smart *for it*,<sup>8</sup> and he that hateth suretyship<sup>9</sup> is sure.<sup>1</sup>

16 A<sup>d</sup> gracious woman retaineth honour; and strong *men* retain riches.

fort revive and feed the souls of perishing thousands with the bread that endureth unto eternal life. C.

Ver. 22. No sorrow in remembering how it was got, no sorrow in estimating how much has been lost, no sorrow in contemplating how much is endangered, no sorrow in anticipating how lavishly it may be spent, and no sorrow in watching and protecting 1. "om the covetous, the deceitful, or the violent. C.

Ver. 29. The way of the Lord is Jesus manifested in prophecy, in types, in flesh, or by the Spirit; and he is strength to the faith, patience, and zeal of the upright—the men who stand upright, because they stand in a Redeemer's righteousness. C.

CHAPTER XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the governor of the world: but strict equity in the whole of our commerce one with another is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; both God and men take pleasure to mortify and expose the proud; but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God. 3. When men sincerely practise what God has revealed to them, they may expect his Spirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, and studying a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish by their riches, their power, or their friends, perishes together with them, while they themselves launch forth to eternal misery. 8. The righteous are frequently

wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and maxims, corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment. 13. They who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals, not only what has been intrusted to him, but everything else that could tend to his neighbour's prejudice. 14. Where prudent counsel is wanting, nations and private affairs go to wreck: but where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used to insure success. 15. He who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired. 17. He who is kind and bountiful to others, secures to himself a gracious reward from God: but he who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation; but they who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity. 19. As holiness and virtue promote true happiness here and hereafter, so the more eagerly a man pursues an evil course, the more is he bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindness, equity, and candour, are of all men the most odious to him: but they who, being renewed by his

filthy lusts and whorish pleasures. 23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others; but wicked men wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves. 24, 25. They who, from a right principle, are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance. 26. He who, in a time of scarcity, hoards up corn to raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries and sells it at a moderate price. 27. He who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in, riches as his surest support and defence, shall find them a broken reed to pierce him through with many sorrows, and shall fall to decay as a withered leaf: but the righteous, who are united to Christ by faith, and walk in all holy and just conversation, shall receive, out of his fulness, abundant supplies of quickening and fructifying grace, and shall thrive and prosper in their concerns. 29. He who by his passion, prodigality, covetousness, and ambition troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and poverty; and the fool, who knows not how to manage, and who lives without thought, shall be reduced to want, and forced to serve, if not sell himself to, a wiser neighbour. 30. A good man's graces, prayers, instructions, and examples are a mean of quickening, comfort, and prosperity to others around: and he that by instruction, prayer, or the like, draws men from Satan to the knowledge, faith, and obedience of Christ, shows forth true and heavenly wisdom. 31. If God will not pass his own favourites without proper correction for

17 The<sup>a</sup> merciful man doeth good to his own soul: but *he that is cruel troubleth his own flesh.*

18 The<sup>a</sup> wicked worketh a deceitful work: but to him that soweth righteousness<sup>a</sup> shall be a sure reward.

19 As<sup>a</sup> righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They<sup>a</sup> that are of a froward heart are abomination to the LORD: but *such as are upright in their way are his delight.*

21 *Though*<sup>a</sup> hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without<sup>a</sup> discretion.

23 The<sup>a</sup> desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There<sup>b</sup> is that scattereth, and yet increaseth; and *there is that withholdeth more than is meet, but it tendeth to poverty.*

25 The<sup>c</sup> liberal soul<sup>a</sup> shall be made fat; and he that watereth shall be watered also himself.<sup>b</sup>

<sup>a</sup> Ps. 119. 52, 74, with 10. 1-12; 16. 17, 17. Ro. 2. 7-10. He. 10. 27. <sup>b</sup> Ps. 112. 9, ver. 18, 25. Ec. 11. 1, 6, 2 Co. 9. 6. Phil. 4. 17. De. 15. 10. <sup>c</sup> Is. 32. 8, 2 Co. 9. 8, 10. Job 29. 13. Ps. 41. 1-3. Mat. 5. 7, 25-34, 35.

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B.C. cir. 975.

W. Ec. 5. 18. Mat. 5. 7; 25. 34-40. Ps. 55. 43; 102. 34; 140. 11.

7. Ps. 36. 1-4. Ga. 6. 7-9. He. 12. 13. 1a. 2, 8.

3. 13. 18. 4. 8. 10. 1. 11. 4. 8.

2. Who soweth the seed of the Word, which reveals and commends the righteousness of God, which is by faith of Jesus Christ.—C.

2. ver. 4; ch. 8. 35. 36. Is. 3. 10, 11. Ro. 3. 7-10; 6. 23; 8. 13. 1. 11. 6. 10-10.

3. ch. 6. 14. 8. 13. Ps. 18. 25, 26; 51. 6; 11. 7; 84. 11; 119. 1, 15, 16.

2. Is. 27. 4. ch. 16. 5. Ex. 20. 5. Ge. 9. 9. Ps. 9. 16-18; 37. 25, 26; 102. 28. Ac. 2. 38.

3. Heb. departeth from, ch. 9. 13, 17, 10.

4. Heb. The soul of blessing.

5. These are noble sentiments; and they prove that those grand virtues which are usually supposed to be the results of the milder and more perfect religion of Jesus, were thoroughly understood and inculcated by the sages of the Old Testament. We often hear of Christian charity, and Christian benevolence, and Christian love, as if these had never been known previous to the advent of our Lord. They are as old as creation. They lie at the foundation of Bible truth. There is no difference between the moral code

of the Old Testament and that developed in the New.—F.

2. Job 29. 13.

3. At reasonable rates. Am. 8. 6.

6. He that refuses to sell food, till it rises, through scarcity, beyond the average of a just remunerating price, such as he would be willing to obtain for other merchandise.—C.

2. Ne. iii. Es. 2. 22; iv. vi. viii. 8. Mat. 7. 7, 11.

3. Ps. 113. 10, 15, 15; 102. 5; 6. Es. iii. viii. ix. Re. 13. 10.

1. Mar. 10. 2. 1 Ti. 6. 9, 17. Job 31. 24. Ps. 62. 10.

3. Ps. 1. 39; 2. 12-14. Je. 17. 8.

4. Ge. 34. 30. Hab. 2. 9. Ec. 5. 10. ch. 15. 27.

7. Ps. 149. 9; 149. 14. Da. 7. 27.

8. ch. 3. 18; 13. 1, 2; 15. 4, ver. 4.

9. Mat. 4. 19. Da. 12. 3. Ja. 3. 20. Co. 10. 15.

7. Heb. taketh.

8. Je. 22. 29. 1 Pe. 4. 17. 18. 2. Th. 1. 6-9. Ps. xxvii. cxli. Lc. xxvii. De. xxviii.

A.M. cir. 3000.  
B.C. cir. 975.

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3. Ps. 113. 10, 15, 15; 102. 5; 6. Es. iii. viii. ix. Re. 13. 10.

1. Mar. 10. 2. 1 Ti. 6. 9, 17. Job 31. 24. Ps. 62. 10.

3. Ps. 1. 39; 2. 12-14. Je. 17. 8.

4. Ge. 34. 30. Hab. 2. 9. Ec. 5. 10. ch. 15. 27.

7. Ps. 149. 9; 149. 14. Da. 7. 27.

8. ch. 3. 18; 13. 1, 2; 15. 4, ver. 4.

9. Mat. 4. 19. Da. 12. 3. Ja. 3. 20. Co. 10. 15.

7. Heb. taketh.

8. Je. 22. 29. 1 Pe. 4. 17. 18. 2. Th. 1. 6-9. Ps. xxvii. cxli. Lc. xxvii. De. xxviii.

CHAPTER XII.

1. Ps. 119. 18. 27. 34. 80. 135. 8, ch. 5. 11; 19. 7. 8. Am. 5. 10.

1. He that hateth correction abideth ignorant.—Rothschild.

2. ch. 8. 35; 36. 1. 18. 1.

3. Ec. 8. 8. ch. 10. 3, 25; 11. 21; 14. 2, 3, 6. ver. 7. Ps. 5. 5; 125. 1, 2. Je. 17. 8.

26 He that withholdeth corn, the people shall curse him: but *“blessing shall be upon the head of him that selleth it.”*<sup>6</sup>

27 He<sup>a</sup> that diligently seeketh good procureth favour: *“but he that seeketh mischief, it shall come unto him.”*

28 He<sup>a</sup> that trusteth in his riches shall fall: but *“the righteous shall flourish as a branch.”*

29 He<sup>b</sup> that troubleth his own house shall inherit the wind: *“and the fool shall be servant to the wise of heart.”*

30 The<sup>a</sup> fruit of the righteous is a tree of life; and he that *“winneth”* souls is wise.

31 Behold,<sup>a</sup> the righteous shall be recompensed in the earth: much more the wicked and the sinner.

## CHAPTER XII.

WHOSO loveth<sup>a</sup> instruction loveth knowledge: but he that hateth reproof is brutish.<sup>1</sup>

2 A<sup>b</sup> good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A<sup>c</sup> man shall not be established by wicked-

opinions there was safety—whereas counsellors, in the scriptural sense, are those who, being filled with the Spirit of God, which is a Spirit of counsel, Is. 11. 2, are ‘wise to win souls,’ and to lead men to Christ, the only refuge of sinners. C.

Ver. 21. This verse is generally interpreted of the confederacies of wicked men, ratified by hand joining in hand, as a manner of swearing. The interpretation of the judicious Brown Paterson, ‘from hand to hand,’ from one generation to another, seems greatly preferable, as in strict conformity with the following clause. C.

Ver. 22. Personal beauty is one of the gifts of God, and, like all his other gifts, may be employed for his glory and the good of the creature upon whom it is bestowed. But to this end it must be guided by discretion—a judgment formed in the light of divine truth on the origin and fading nature of the gift, and the accountability of the possessor for its use or abuse. Without this discretion, it is but like a costly ornament bestowed upon the swine, which degrades it by its unclean propensities—and ‘returns, even from being washed, to its wallowing in the mire.’ C.

Ver. 29. He that troubleth his own house, &c. This proverb is mainly directed to those who can govern their tongue and temper in public, but who lay aside this restraint, and forget ‘the law of kindness’ in their own houses. They shall inherit the wind—calms uncertain, and the storms destructive. C.

CHAPTER XII. Ver. 1. He who loves reproofs, advices, and instructions, will become wise and intelligent; but he who declines, hates, and is enraged at rebukes for his faults, is under the power of his brutish passions; and there is little hope that he will ever know or act like a man. 2. The man who, being united to Christ, is clothed with his righteousness, and sanctified by his grace, and deals kindly and bountifully with others, shall be more and more favoured and blessed of God; but he whose thoughts are bent on wickedness shall be condemned to suffer the just punishment of his iniquity. 3. No man, however subtle or powerful, shall be able to establish his own or his family’s greatness by wicked methods: but the righteous, being rooted and grounded in the rock Christ, though shaken by manifold storms of trouble, shall remain unmovable in a flourishing state. 4. A pious, prudent, active, chaste, and affectionate wife is a singular ornament and honour to her husband: but one that is graceless, lazy, foolish, prodigal, peevish, boisterous, and wanton, shames him when abroad, and torments him at home; and, like an incurable disease, vexes his heart, hastens

the persons, properties, and families of the just. 8. Not earthly science, honour, or riches, but spiritual wisdom, and a prudent management of his affairs, by far and honest means, will render a man highly and lastingly honoured, and commended of God and of all good men. But he who indulges his obstinate corruptions, hates and opposes his duty, and labours by wicked means to accomplish his ends, shall bring himself into present and everlasting contempt. 9. Far happier is he who, making no pompous show in the world, lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things; but idleness and bad company mark a man foolish, and lead him into desperate, impoverishing, and ruinous courses. 12. Wicked men desire, approve, and practise deceitful arts for ruining others, and wish to be secure in so doing; but the piety and justice from which righteous men’s actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled. 14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works. 15. Fools are so self-conceited, that they consult nobody, but hold right whatever they think or do

by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates of their neighbours, and make discords and divisions among them: but good men, by their prudent speeches, will labour to heal men’s reputations, compose their disputes, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches establishes a man’s credit, and what he says can never be disproved; but a liar, though he may be at first believed, is soon after found out and confuted; and he is moreover apt to contradict himself, and blast his reputation for ever. 20. They who plot mischief shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they who by their counsels labour to promote the piety, peace, and happiness of others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous, but what tends to their spiritual and eternal advantage; but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God; but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by Providence to use it for the benefit of others, and even then makes no boasting ostentation of it; but a fool, through thoughtlessness, rashness, or ambition to be esteemed wise, proclaims his own weakness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God powerfully applied, revive and make it glad. 26. In his state of union with Christ, justification and adoption, in his inward graces, and his exercise of them,

ness: but the root of the righteous shall not be moved.<sup>2</sup>

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.<sup>4</sup>

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

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2 The unmovable root is Jesus the righteous, Ps. 16. 8. Re. 5. 5.—C.

4 Sa. 25. 43. 1 Co. 11. 7. ch. 13. 23. 14. 1; 27. 15; 19. 13.

7 ch. 11. 18. 23. Ps. 10. 7. 10. ch. 1. 11. 18. 14. 3. Es. 7. 3. 4.

8 Ps. 37. 35-37. Mat. 7. 24-28. ch. 11. 21. 11. 1. Ps. 15. 4. ch. 18. 3. 1 Sa. 25. 17. Lu. 6. 48. 40.

3 Heb. perverse of heart. J ch. 13. 7; 25. 14. Lu. 14. 11.

4 Rather—'he that is despised, and is servant to himself': that is, he who is despised by the vain, but who yet, by his labour, provides for his own wants, is a better man in the sight of God than a man for the community that he serves, and a happier man in his own feelings, than 'he that honoureth himself,' and despises labour, and who, by his indolence and extravagance, falls into inextricable debts, and, in the end of his career, 'lacketh bread.'—C.

4 Ge. 33. 14. De. 25. 4. 1 Sa. 11. 2. Ju. 1. 7. Nu. 22. 28.

5 Or, bowels. J Ps. 128. 2. Ge. 3. 19. ch. 28. 19; 14. 4; 13. 23. Ep. 4. 30.

7 Jn. 2. 8. ch. 1. 107. 7; 13. 20. 9. 1 Co. 15. 33. 10. Hab. 1. 15. Ps. 10. 7.

8 Or, the fortress. J The cunning plans whereby the wicked insinuate and overreach the ignorant and inexperienced, and become suddenly rich without the appearance of labour.—C.

8 Ps. 1. 3. J. 17. 7. 8. 8 See note \* below.

9 Da. 6. 24. ch. 18. 7. Ps. 64. 8; 10. 9 Heb. The snare of the wicked is in the transgression of lips.

12 ch. 13. 2; 11. 31; 18. 10. 13. 10. 11. J ch. 3. 7. 9. 10. 14. Lu. 18. 11. ver. 1. Ro. 12. 16; 11. 20. 25. Re. 3. 18.

1 Heb. in that day, ch. 11. 1. Ki. 19. 1. 2. Ec. 7. 9. Am. 5. 13. Ja. 1. 19.

The resources of the wicked are but a broken branch—it is fruit once plucked, it yields no more: their characters once discovered, they are unable to overreach

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again. But the root of the righteous, even faith in Jesus, yields fruit in its season—godliness with contentment, the only true and abiding gain.—C.

4 ch. 14. 5. 25. 1 Sa. 22. 14. 4. 5. Ps. 52. 2-4. 7 Ps. 57. 4; 59. 7; 64. 3; 140. 3. 9. 11. Re. 13. 11.

8 ch. 30. 20. 21. 32; 14. 31. 5. Da. 1. 33. J 20. 1. 5. 6.

2 Ps. 52. 5; 120. 3. 4. 2 Falsehood may succeed, and often does succeed, for a little; but it is at last detected, and its momentary triumph is over and for ever; and then the liar hath his portion where the worm dieth not, and the fire is not quenched. Re. 22. 15.—C.

4 Je. 17. 9. Ps. 9. 16. 12. 2. 10. Mat. 5. 9. He. 12. 14. 1. Pe. 3. 8-13. Ro. 12. 18.

6 Ro. 16. 18. 2. 7-10. 15. 3. 10. 11. 2. Th. 1. 5-10. Ps. 51. 9. 10.

4 Ps. 5. 6. 7. ch. 6. 16. 17. 12. 20. Re. 22. 14. 15.

6 ch. 13. 10. 15. 2. 10. 14. 19; 11. 12. 13. Ec. 10. 3. 12-14.

8 Either he modestly conceals his own knowledge and is silent that he may listen to others, or he conceals the unnecessary divulgence of anything that might injure his neighbour.—C.

g ch. 10. 4; 22. 29; 13. 4; ver. 27.

4 Or, deceitful. h ch. 15. 13. He. 2. 15. i ch. 15. 3. Is. 50. 4; 40. 1. 2; 51. 3. 12. Je. 29. 10. 11. Mat. 17. Ps. 10. 3. 1 Co. 15. 10. 2 Co. 5. 17.

9 Or, abundant. A ver. 13. 14. 13. 14. Ps. 81. 12. 13. 56. 4. i ch. 13. 4; 23. 21.

n ch. 15. 16. 17; 16. 8; 17. 1. Ps. 16. 16. o ch. 8. 35. 9. 11. Ro. 5. 21; 8. 1. 28-30. Is. 1. 19. 1. Pe. 3. 13. 2 Co. 4. 17. 18.

CHAP. XIII.

a ch. 9. 7; 12. 15; 11. 12. 1 Ki. 2. 3. 1 Sa. 25. 21. 25. Mat. 7. 6.

b Is. 26. 15. c ch. 12. 14; 18. 20; 11. 31. 4. 10; 10. 6. Mat. 12. 3; 15. 10. 11. Re. 18. 6.

d Ps. 75. 6. Je. 25. 27-31. 1 See note on ch. 12. 14.—C.

e Ja. 3. 2. &c. ch. 21. 23. 18. 20. 27. ver. 2. Mat. 12. 36. 37.

f ch. 10. 4; 21. 25. Nu. 23. 10. 11. 4. 7. 8. 2. Ti. 4. 7. 8. 1 Co. 15. 58.

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

## CHAPTER XIII.

A WISE son heareth his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.<sup>1</sup>

3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and

prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

Ver. 14. *The fruit of his mouth.* A word of instruction, reproof, comfort, or kindness is sure to be, sooner or later, in some form repaid—and though never acknowledged by the world, will not be forgotten of God. In another sense also the proverb is fulfilled: the man who establishes a character for truth and intelligence, is sure to find his remuneration in character and employment, ver. 17. 19. C.

Ver. 21. *No evil.* No real, permanent evil. Troubles, pains, and even distresses, he may feel, but there is nothing really evil that is not superseded by the enjoyment of eternal blessedness. C.

Ver. 26. *More excellent.* 'More successful' (A. Williams). But as there is none righteous but Jesus, Ro. 3. 10, 22, the words either describe him who is 'fairer than the sons of men,' or the man who is made righteous by faith in Jesus, and whose excellency lies in the imputation of righteousness, and the renewal of his nature by the power of his Spirit. C.

CHAPTER XIII. Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions, advices, and corrections; but there is no hope of him who laughs and scoffs when he is admonished.

who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and hereafter. 5. A righteous man not only carefully avoids, but hates, all manner of falsehood in heart, word, and deed; but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcass; and so contemptible that he dare not show his face for shame. 6. They who have Jesus' sacrificial life in them, and his grace accepted by them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, steadfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles; but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing: while others, by their garb or their speeches

willed, opposition: but they who piously consult their God and their Bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted: but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, satisfactory, and reviving. 13. He who despises God's word, or the advices of his faithful friends, shall quickly be ruined: but he who reverently submits himself to and obeys God's commandments shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's Word, refresh, comfort, and enliven the soul, and preserve from those pernicious principles and destructive practices by which many are insnared. 15. A prudent, pious, and regular behaviour is most profitable.



*hath* nothing: but the soul of the diligent shall be made fat.

5 A<sup>1</sup> righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness<sup>1</sup> keepeth *him* that is upright in the way: but wickedness overthroweth the sinner.<sup>2</sup>

7 There<sup>1</sup> is that maketh himself rich, yet *hath* nothing:<sup>3</sup> *there*<sup>1</sup> is that maketh himself poor, yet *hath* great riches.

8 The<sup>1</sup> ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The<sup>1</sup> light of the righteous rejoiceth: but the lamp<sup>5</sup> of the wicked shall be put out.

10 Only<sup>1</sup> by pride cometh contention: but with the well-advised is wisdom.

11 Wealth<sup>1</sup> gotten by vanity shall be diminished: but he that gathereth by labour<sup>6</sup> shall increase.

12 Hope<sup>1</sup> deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.<sup>7</sup>

13 Whoso<sup>1</sup> despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.<sup>8</sup>

14 The<sup>1</sup> law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good<sup>1</sup> understanding giveth favour: but the way of transgressors *is* hard.

16 Every<sup>1</sup> prudent *man* dealeth with knowledge: but a fool<sup>1</sup> layeth open *his* folly.

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4 Ps. 119. 103. Ro. 12.

9 Col. 3. 9.

1 Re. 2. 2. 2. 15. Da.

11. 2. 15. 65. 13. 15. ch. 3.

35.

7 ch. 11. 3. 5. 6. 2. 8. 11.

18. 10. 11. 12. 2. 18. 11.

2 Heb. xii.

4 ver. 11. ch. 12. 0. Ho.

12. 8. Re. 3. 17. 1 Jn. 1. 8.

Mat. 5. 2. Co. 6. 10.

3 He has no enjoyment.—C.

1 Ec. 11. 2.

1 Jc. 4. 1. 8. Job 2. 4.

0 Jc. 39. 10. Ps. 7. 2. 4.

0 Ps. 97. 11. 112. 4.

Es. 8. 16.

4 Or, 'maketh joyful,' as the light of the sun makes the world rejoice; or 'increaseth,' which meaning the word conveys metaphorically. The light of the righteous is their good works, their charity, their noble example, their sound instruction, which they are ever anxious to give.—P.

7 Job 18. 5, 6; 21. 17.

Ec. 5. 16.

8 Or, candle.

7 3 Jn. 9. 10. Ja. 4. 1. 2.

Ki. 14. 10. ch. 10. 8; 11.

14. 12. 15. 14. 6.

5 ch. 10. 21. 20. 21. Je.

17. 11. 2. Ki. 4. 4. 5.

1 Jc. 12. 2.

6 Heb. with the hand.

10 Ps. 119. 81. 1 Sa. 27. 1.

0 ver. 10. ch. 3. 18. Jn.

10. 21. 22. Ps. 40. 1.

7 But when the thing hoped for cometh, it is a tree of life. Probably referring to the tree of life in Eden. It sustains and comforts the drooping heart.—P.

2 ch. 19. 16. 15. 66. 2. 2.

Ch. 36. 16. Lu. 16. 31.

Mat. 13. 16. Ps. 19. 11.

0 Ps. 115. 13.

8 Or, *be in peace*.

22 Jn. 17. 3. 14. 6. 12. 5. 1.

Jn. 5. 20. 21. 2 Sa. 22. 6. 7.

0 ch. 3. 4. Ps. 112. 5.

0 Ro. 3. 10-18. Am. 2.

13. Ps. 95. 8. 11. 15. 59. 13.

0 ch. 12. 23. 15. 2. Ps.

112. 5. 1 Sa. 25. 25. 2 Sa.

16. 22.

0 Heb. spreadeth.

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0 ch. 10. 26. 25. 13. 1.

Ki. 12. 18. 2 Co. 5. 20.

Job 33. 23. 24.

1 ch. 9. 7. 12. 1. 19. 16.

15. 5. 31. ver. 13. 2 Ch.

xxiv. xxv. 1 Sa. 2. 30.

1 Few things are more difficult than the receiving of reproof in a proper spirit. Reproof always has the tendency to rouse natural pride, and consequently to give offense. Especially is this the case when it is administered rudely. It requires a wise man to give reproof, and a still wiser man to receive it.—P.

7 ver. 12. Ca. 3. 3. 4. 2.

Ti. 4. 7. 8.

0 Jc. 17. 9. Ro. 8. 7. 8.

Ti. 3. 3. ch. 29. 2.

1 Ps. 119. 5. Mal. 3.

16. Col. 3. 16. He. 10. 24.

7 ch. 9. 6. Ge. 13. 12. 14.

12. 1 Ki. 22. 4. 3a. 1 Co.

15. 3.

2 Heb. shall be broken.

0 Ge. 4. 7. Ps. 32. 10.

142. 11. Ac. 28. 4. Ro. 2. 7.

10. 1 Ti. 4. 8.

0 De. 6. 2. 3. Ps. 128. 2.

6 Job 27. 10. 17. Ec. 2.

26. ch. 28. 2.

0 ch. 12. 11. 28. 19. 10.

12. 11. 3. 5. 0.

3 0h, how much of the poverty of the poor arises from their own want of management. They have little or no economy and no foresight. When they get anything, they spend it, and a feast and a famine make the chief varieties of their life (Clarke).

—P.

0 ch. 23. 13. 19. 18. 22.

6. 15. 29. 15. 17.

0 Ps. 34. 10. 37. 3. ch.

10. 15. 6. 1. 24. 34. De.

28. 48. 32. 24.

0 2 Th. 3. 10.

CHAP. XIV.

0 ch. 24. 3. Ru. 4. 11. 1.

Ki. 21. 21. ch. 12. 4. 2.

0 Ps. 25. 21. 1 Sa. 2. 30.

Job 12. 4. Mat. 12. 33. 35.

0 Ro. 2. 4.

17 A<sup>1</sup> wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty<sup>1</sup> and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.<sup>1</sup>

19 The<sup>1</sup> desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He<sup>1</sup> that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.<sup>2</sup>

21 Evil<sup>1</sup> pursueth sinners: but to the righteous good shall be repaid.

22 A<sup>1</sup> good *man* leaveth an inheritance to his children's children; and the wealth of the sinner *is* laid up for the just.

23 Much<sup>1</sup> food *is in* the tillage of the poor: but there *is that is* destroyed for want of judgment.<sup>3</sup>

24 He<sup>1</sup> that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The<sup>1</sup> righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

## CHAPTER XIV.

EVERY wise<sup>1</sup> woman buildeth her house: but the foolish plucketh it down with her hands.

2 He<sup>1</sup> that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 22. By gaining his estate in a just and upright manner, and by doing good with it while he lives, and by earnest instruction of and fervent prayers for his family, a good man takes the surest course to fix his estate upon them for many generations: but the sinner leaves a curse entailed upon his wealth: and, by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family, and even grow rich; while others, who are rich, are reduced to poverty, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. That fond affection which restrains parents from duly correcting their children when they do amiss, is a real and ruinous hatred, a sinful withholding from them a mean, appointed by God, for their amendment and happiness: but parents who truly love their children will study, by early and Christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings; God gives him a competency, a heart to use it, and contentment in it: but wicked men, insatiable in their desires, and extravagant in the abuse of their plenty, shall be indigent in the midst of abundance, or reduced to the distresses of poverty.

Ver. 3. As a little helm governs the largest ship, so does the tongue govern the man; and as he that governs the helm guides the ship, he that can govern the tongue can command the man.

one might be happy, if he valued the peace of his station: the other is really so, for he enjoys the peace of God. C.

Ver. 14. The law—the word and doctrine of the wise—which teaches to depart from the ways of sin and death, is a fountain of spiritual comfort and peace, springing up to life eternal, Jn. 4. 14. C.

Ver. 15. A man of 'good understanding' will do a *favour* when in his power; but the way of *transgressors is hard*; that is, unkind, offensive, violent. C.

Ver. 19. He that would *accomplish* good, must often pass 'through bad report,' and labour after his object with much self-denial—but Providence will repay him in the end with the *sweet* satisfaction of good attained, as well as intended. But fools will never sacrifice present indulgence for future hopes: self-denial, repentance, and godliness are their 'abomination'—'their god is their belly—their end is destruction,' Phi. 3. 19. C.

Ver. 24. Let parents beware of misunderstanding this precept. 'The rod' does not signify merely the 'rod' of punishment, but also the 'rod' of a dignified authority; of a habitual, temperate, and chastened restraint. C.

CHAPTER XIV. Ver. 1. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth: but a wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. By a universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart: but by an obstinate rebellion against his laws, and eager study to gratify their sinful lusts and passions, they discover their profane contempt of his Majesty. 3. The insolent, calumniating, and contemptuous speeches of proud men are very injurious and wounding to others, and often at last prove a scourge to themselves.

8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity, and danger of sin, wicked men harden themselves in it, please themselves with their own and other men's sins, sport themselves in the commission or recollection thereof, and so provoke God to wrath against them; but they who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man. 10. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience; neither can they share with him in his inward joys, particularly those of a spiritual nature. 11. The stately houses, wealthy and honoured families of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious. 12. There is need strictly and impartially to try courses and customs: for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with and issue in inward vexation and anguish: and the diverting of inward convictions and important duties by carnal mirth will quickly issue in the weepings and wailings of eternal despair. 14. He who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sin; but a good man, who steadfastly cleaves to the Lord, shall be

3 In<sup>c</sup> the mouth of the foolish *is* a rod of pride: but the lips of the wise *'shall preserve them.*

4 Where no oxen *are*, the crib *is* clean: *'but much increase is* by the strength of the ox.

5 A<sup>b</sup> faithful witness will not lie: but a false witness will utter lies.

6 A<sup>i</sup> scorner seeketh wisdom, and *findeth it* not: *'but knowledge is* easy unto him that understandeth.

7 Go<sup>b</sup> from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The<sup>i</sup> wisdom of the prudent *is* to understand his way: *'but the folly of fools is* deceit.

9 Fools<sup>o</sup> make a mock<sup>1</sup> at *'sin*: *'but among the righteous there is* favour.

10 The<sup>a</sup> heart knoweth his own bitterness;<sup>3</sup> and a stranger doth not intermeddle with his joy.

11 The<sup>r</sup> house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There<sup>e</sup> is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even<sup>t</sup> in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The<sup>u</sup> backslider in heart shall be filled with his own ways; *'and a good man shall be satisfied* from himself.

15 The<sup>s</sup> simple believeth every word: but the prudent *man* looketh well to his going.

16 A<sup>y</sup> wise *man* feareth, and departeth from evil: but the fool *'rageth*, and is confident.

17 He<sup>a</sup> that *is* soon angry dealeth foolishly; and<sup>b</sup> a man of wicked devices *is* hated.

<sup>y</sup> ch. 16.6; 22.3. Ge. 39.7-12.1 Th. 5.22. Ps. 119.120. Job 31.14.23. <sup>z</sup> Mat. 14.34. ch. 7.22. <sup>a</sup> Ja. 1.19. ver. 29. ch. 29.22. <sup>b</sup> Ec. 1.11. vii.

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<sup>d</sup> Ps. 31.18; 73.9. Job 5.21. ch. 10.13; 26.3. Ec. 7.10.

<sup>e</sup> ch. 12.6. Es. 7.3.4. Da. 11.33; 12.3. Re. 11.5.6.

<sup>f</sup> ch. 13.23; 12.11.1. Co. 9.9-11; 5.10.58.

<sup>g</sup> Ex. 20.16; 23.1. ch. 6.10; 12.17; 19.5.

<sup>h</sup> ch. 18.1; 24.7. Jn. 7.34.

<sup>i</sup> ch. 8.9; 17.14. Mat. 11.29. Ps. 119.18. 98-100.

<sup>j</sup> ch. 9.6; 13.20. 1 Co. 5.1. Ep. 5.7.11. Je. 28.11.

<sup>k</sup> Ti. 3.15-17. Je. 6.16. Ps. 119.5.7.

<sup>l</sup> Lu. 12.19. 20.2. Ti. 3.13. 1 Co. 7.19.

<sup>m</sup> ch. 26.19. 20.10.23.

<sup>n</sup> Fools do not acknowledge, but always attempt to excuse and palliate, their sins.—C.

<sup>o</sup> This is very common in the world. Open sins—shameful sins are often made topics of merriment and joking. Nothing could be more unseemly, and nothing could be more injurious in its influence. Sin as a violation of God's law, as an offence against the majesty of Heaven, as a blot upon the immortal soul of man, which was made in the divine image, ought ever to be regarded with feelings of holy horror and profound regret. But besides, joking and merriment make us familiar with that which forms their subject; the moral sense is thus dulled and weakened, and the way opened up to personal indulgence.—P.

<sup>p</sup> ch. 3.4; 8.35; 12.2; 13.15.

<sup>q</sup> 1 Ki. 19.4. Jn. 12.27; 16.20. 22; 14.26. 27. Re. 2.17. 1 Co. 2.11.

<sup>r</sup> Heb. *the bitterness of his soul.*

<sup>s</sup> Job 8.9. 10.15. Mat. 7.26. 27. ch. 12.7. Is. 44.3.4. 2 Sa. 23.3.4.

<sup>t</sup> ch. 16.25; 12.15. Ro. 6.21. 23.15. 11. Mat. 7.13.

<sup>u</sup> Ec. 11.7. 2-6; 11.9. Lu. 16.25. ch. 5.4. Ja. 5.5. Re. 18.7. Da. 9.

<sup>v</sup> Je. 2.19. 18. Ps. 81.12. Mat. 27.5. Is. 3.11. ch. 1.31.

<sup>w</sup> 2 Ki. 20.3. ch. 12.14. 2 Co. 1.12. Ga. 6.6. 9.

<sup>x</sup> Ep. 4.14; 5.15. 1 Jn. 4.1. Ac. 17.11. Am. 5.13. ch. 4.26.

<sup>y</sup> ch. 16.6; 22.3. Ge. 39.7-12.1 Th. 5.22. Ps. 119.120. Job 31.14.23. <sup>z</sup> Mat. 14.34. ch. 7.22. <sup>a</sup> Ja. 1.19. ver. 29. ch. 29.22. <sup>b</sup> Ec. 1.11. vii.

<sup>c</sup> 1 Pe. 1.18. Je. 44.17. Job 11.12. Ps. 49.13.

<sup>d</sup> 3 Jn. 12. ch. 4.7-9. Phi. 3.8. Jn. 17.3.

<sup>e</sup> Ps. 45.14. Mal. 4.3. Is. 60.14; 49.23; 14.2. Da. 7.27. Mt. 7.9. 10.17.

<sup>f</sup> ch. 19.6.7. Mi. 7.5. Job 38.33. xxx.

<sup>g</sup> Heb. *many are the lovers of the rich.*

<sup>h</sup> 1 Jn. 3.17. Ps. 119.51. 41. 1-3. Mat. 23.4. 8.6. 1.

<sup>i</sup> ch. 19.17; 11.24-26. Da. 4.27. ver. 31. He. 6.10.

<sup>j</sup> ch. 6.18; 12.2; 1.31; ver. 17.

<sup>k</sup> Mi. 7.20. Ps. 23.6. 61.7. Ge. 24.27; 32.10.

<sup>l</sup> ch. 6.25. 4.8. Ec. 5.3; 10.3. 1 Ti. 5.13.

<sup>m</sup> Sound judgment, gracious spirit, and active exertion, form, when united, an invaluable character. When separated, judgment and labour produce good; but mere talking wastes time, loses opportunity, and ends in want.—C.

<sup>n</sup> ver. 18, 19; ch. 3.9. Ec. 7.11. 12.

<sup>o</sup> Lu. 12.16-21; 16.19. 25.

<sup>p</sup> Wisdom produces riches, temporal or spiritual. Temporal riches, a crown of respect on earth; spiritual riches, of glory in heaven. But all the plans and actings of foolishness terminate in the production of some new folly.—C.

<sup>q</sup> See ver. 5. Ex. 20.26.

<sup>r</sup> Ec. 7.18. Mal. 3.16. 17. Ps. 128.1-6; 34.10. 2. Ti. 1.12. Ge. 17.7. Je. 15.11. 19.11.

<sup>s</sup> Is. 33.6. ch. 13.14; 10.11; 2.10-20; 7.5-27. Jn. 4.14. ver. 10.

<sup>t</sup> 1 Ki. 24.21. 15.60. 4-8. 2 Ki. 10.32; 13.7. Re. 17.15. 16.

<sup>u</sup> Nu. 12.3. ver. 17. Ja. 3.17. 18. ch. 16.32; 15.18.

<sup>v</sup> Heb. *short of spirit.* ver. 17.

<sup>w</sup> Ps. 119.80. 2 Co. 1.12.

<sup>x</sup> ch. 12.4. Job 5.2. Ps. 122.20.

<sup>y</sup> ch. 22.217. 5.19. 17. Mat. 25.40. 45.1. Jn. 3.17. ver. 21.

<sup>z</sup> As if he had made something unworthy of kindness—a reproach either to his wisdom or benevolence; or to both.—C.

<sup>a</sup> Christ the righteous, and the better, though made righteous through him.—C.

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<sup>c</sup> 1 Pe. 1.18. Je. 44.17. Job 11.12. Ps. 49.13.

<sup>d</sup> 3 Jn. 12. ch. 4.7-9. Phi. 3.8. Jn. 17.3.

<sup>e</sup> Ps. 45.14. Mal. 4.3. Is. 60.14; 49.23; 14.2. Da. 7.27. Mt. 7.9. 10.17.

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<sup>q</sup> See ver. 5. Ex. 20.26.

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<sup>s</sup> Is. 33.6. ch. 13.14; 10.11; 2.10-20; 7.5-27. Jn. 4.14. ver. 10.

<sup>t</sup> 1 Ki. 24.21. 15.60. 4-8. 2 Ki. 10.32; 13.7. Re. 17.15. 16.

<sup>u</sup> Nu. 12.3. ver. 17. Ja. 3.17. 18. ch. 16.32; 15.18.

<sup>v</sup> Heb. *short of spirit.* ver. 17.

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<sup>z</sup> As if he had made something unworthy of kindness—a reproach either to his wisdom or benevolence; or to both.—C.

<sup>a</sup> Christ the righteous, and the better, though made righteous through him.—C.

18 The<sup>e</sup> simple inherit folly: but the prudent *are* *'crowned* with knowledge.

19 The<sup>e</sup> evil bow before the good; and the wicked at the gates of the righteous.

20 The<sup>o</sup> poor *is* hated even of his own neighbour: but the rich *hath* many friends.<sup>4</sup>

21 He<sup>b</sup> that despiseth his neighbour sinneth: but he that *hath* mercy on the poor, happy *is* he.

22 Do<sup>i</sup> they not err that devise evil? *'but mercy and truth shall be* to them that devise good.

23 In all labour there is profit: *'but the talk of the lips tendeth* only to penury.<sup>5</sup>

24 The<sup>i</sup> crown of the wise *is* their riches: *'but the foolishness of fools is* folly.<sup>6</sup>

25 A<sup>o</sup> true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In<sup>p</sup> the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The<sup>a</sup> fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In<sup>r</sup> the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 He<sup>s</sup> that *is* slow to wrath *is* of great understanding: but *he that is* hasty<sup>7</sup> of spirit exalteth folly.

30 A<sup>t</sup> sound heart *is* the life of the flesh: but envy the *'rottenness* of the bones.

31 He<sup>u</sup> that oppresseth the poor reproacheth his Maker:<sup>8</sup> but he that honoureth him *hath* mercy on the poor.

32 The<sup>e</sup> wicked *is* driven away in his wickedness: *'but the righteous hath* hope in his *'death.*

33 Wisdom<sup>\*</sup> resteth in the heart of him that

<sup>x</sup> Da. 4.31. Job 27.20. 21.18. Jn. 8.21. 24. <sup>y</sup> Ps. 23.4. Job 13.15; 19.25-27. 2 Co. 5.1. Phi. 1.21. 23. Ps. 37.37. <sup>z</sup> ch. 12.23; 13.16; 15.2. 28.29. 11.18. 2.7. Ec. 5.3; 3.10.3.

his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day, the debasement of the wicked, and exaltation of the righteous, shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great friendship, will forsake and disregard him: but if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who overlooks and contemns his poor neighbour provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end, and

the innocent. 26. They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. A holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are ensnared to their own destruction. 28. Kings ought to cherish their subjects; for on their number, wealth, and power, their own honour depends; and if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and contented: but envy, and such like fretful passions, torment men's spirits, waste their bodies, and hasten them towards hell. 31. He who oppresses the poor, reproacheth his Maker, and he that honoureth him, hath mercy on the poor. 32. The wicked is driven away in his wickedness: but the righteous hath hope in his death. 33. Wisdom resteth in the heart of him that

knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful minister of state cannot but be dear to a wise king: and one who by his ill management disgraces his government, and brings all things into confusion, cannot but be the object of his wrath.

Ver. 1. The wise woman, by her prudence and management, godly example, and instruction, raises her family either in riches or character, or both; while the foolish, by her vanity, extravagance, and neglect, brings ruin upon herself, her husband, and her children. This truth applies to churches as well as to families. C.

Ver. 6. Those that would not *strive*, Lu. 13. 24, 25, and the 'foolish virgins' who neglected, Mat. 25. 8-11, all sought to enter and were refused. The first, because they did not *strive*; and when forced to come near, they still stood *without*, and

hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness<sup>a</sup> exalteth a nation: but sin is a reproach to any people.<sup>1</sup>

35 The<sup>b</sup> king's favour is toward a wise servant: but his wrath is against him that causeth shame.

## CHAPTER XV.

**A** SOFT<sup>a</sup> answer turneth away wrath: but grievous words<sup>1</sup> stir up anger.

2 The<sup>b</sup> tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The<sup>c</sup> eyes of the LORD are in every place, beholding the evil and the good.

4 A<sup>d</sup> wholesome tongue<sup>2</sup> is a tree of life:<sup>3</sup> but perverseness therein is a breach in the spirit.

5 A<sup>e</sup> fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In<sup>f</sup> the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The<sup>g</sup> lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 The<sup>h</sup> sacrifice of the wicked is an abomi-

A.M. cir. 3029.  
B.C. cir. 975.a Je.22.15. Le.xviii.  
De. xviii. xxx. Eze.  
xviii. xlii. xliii.  
1 Heb. to nations.  
b Mat. 24.45. ch. 16.  
12, 13; 20.8, 26. Lu. 12.42-48.

## CHAP. XV.

a ch.25.15. Ju.8.1-3;  
xii. 1 Sa. xxv. 2 Sa. 19.  
43. 1 Ki. xii.

1 Literally, 'words of grief or pain' i.e. which cause pain. Sharp, hasty, insulting words.—P.

b Ps. 39.145. 1. 1s. 50.

c ver. 28; ch. 12. 23; 13.

d Heb. belcheth or bubbleth, Ps. 45. 1; 145.

e Job 34.21. ch. 5. 21.

f ch. 16. 9. Ps. 33. 13, 14.

g Ti. 6. 3. ch. 3. 18; 12.

h ch. 10. 1; 12. 1; 13. 1.

i ver. 10; 12. 3; 15. 2.

j Ps. 112. 3; 137. 16. Job.

20. 22, 23. De. 28. 17, 18.

k ver. 9. 4; ch. 10. 21.

l Ca. 11; 9. Ec. 5. 3; 10.

m ch. 28. 9; 27. 15. 1.

n Job. 8. 6; 3. 10. 6. 20; 7.

o Am. 5. 22. Jn. 4. 24.

p A healing tongue, that labours to bind up the wounds that malevolence or sorrow has inflicted, and to unite the divisions caused by misconception and prejudice. It is truly a tree of life, whose leaves are for the healing of the nations. It is the tongue of Jesus, preaching

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A.M. cir. 3029.  
B.C. cir. 975.

peace on earth and good-will toward men; and the tongue of his servants, guided by his Spirit, and following his example.—C.

f Ca. 5. 14. ver. 29. Ps. 102. 17; 9. 12. Lu. 18. 11-14.

g Ho. 4. 1. Ro. 3. 10-19. Je. 44. 4. Hab. 1. 17.

h Is. 20. 7. Ps. 140. 8.

i Ti. 6. 11. He. 6. 12-18.

j Co. 15. 28. ch. 21. 21.

k ch. 1. 1; 13. 1, 16, 5.

l 11, 12; 10. 17.

m Or, instruction, ver. 35.

n Job 26. 6. He. 4. 11.

o Ps. 130. 8; 7. 9; 44. 21. 2.

p Ch. 6. 30. Je. 17. 10. Jn. 2.

q 24. 25; 21. 17. Ac. 1. 24.

r Re. 2. 23.

s The state of the dead—Hades, and the state of the condemned, are alike seen by and known to God. None of his creatures is ever beyond the reach of his omniscient eye, or beyond the power of his omnipotent arm.—P.

t ver. 5. 10. Am. 5. 10.

u Ti. 4. 3. ch. 9. 7. 8. 15. 30.

v 9-11. Job 21. 14.

w ch. 13. 22; 12. 25. 2.

x Co. 1. 12. He. 2. 15.

y Ps. 119. 18. Ac. 17.

z Phi. 3. 7-11. 2 Pe. 3.

aa 18. 1; 2. 2.

bb ch. 12. 23. Is. 30. 10.

cc Ec. 5. 3; 10. 14. ver. 2.

dd Ge. 47. 9. Ps. 90. 7. 9.

ee ch. 17. 22. Ro. 5. 1-11.

ff Co. 1. 12; 12. 14.

gg Rather—the eyes of the wicked are ever ready anticipating evil; but the good enjoy constant repose.—C.

hh Ps. 37. 16. ch. 16. 8.

ii Ec. 4. 6. 1 Ti. 6. 6.

jj ch. 17. 1. Ps. 133. 1-3.

kk Jn. 14. 21, 23.

nation to the LORD: but the prayer of the upright is his delight.

9 The<sup>a</sup> way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 Correction<sup>a</sup> is grievous unto him that forsaketh the way; and he that hateth reproof shall die.

11 Hell<sup>a</sup> and destruction are before the<sup>b</sup> LORD; how much more then the hearts of the children of men?

12 A<sup>c</sup> scorner loveth not one that reproveth him; neither will he go unto the wise.

13 A<sup>d</sup> merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The<sup>e</sup> heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All<sup>f</sup> the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

16 Better<sup>g</sup> is little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better<sup>h</sup> is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

inally weaken or contradict the general rule. It is now verified in every righteous judgment by an upright judge upon earth: it will finally be completed by the Judge of the quick and the dead. C.

Ver. 30. A sound heart. A sound heart is a heart restored to spiritual health by Jesus, the only physician of the soul, Mat. 9. 12; and its principal symptoms are faith, hope, and love—a conscience void of offence, because sprinkled from dead works, which contributes as much to relieve bodily suffering, and promote bodily health, as to remove spiritual trouble and promote peace and enjoyment. C.

Ver. 33. Wisdom will neither cast its pearls before swine, nor give that which is holy to the dogs,—and must therefore often rest and wait for opportunities. But the vanity that is in the heart of fools is always seeking occasions for display, and cares nothing about others if it only can glorify itself. C.

CHAPTER XV. Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools, by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. 3. The infinite knowledge and observance of God extends everywhere, and to every person or action, thought, or disposition, whether good or bad. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated; but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the temper and manners, of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly; but he who willingly receives rebukes, and carefully observes them, shows himself wise, and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man is really very rich; as, however little of this world's wealth he may

united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the LORD; and this renders their religious services corrupt and hated: but he loves such as, having Jesus' sacrificial life in their souls, do, in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. 10. Such as dislike faithful reproof, for their apostasy from the ways of the LORD, shall be severely punished; and at last, if they continue haters of admonition and advice, shall certainly be lost. 11. The state of the dead and lost, and every other thing unknown to us, are perfectly known to God. How exact then must be his knowledge and observance of the dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; and even avoid the company of wise, religious, or virtuous persons, lest they should meet with their reproofs or advices. 13. When the conscience is graciously purged and quieted, and the mind comforted, it issues in outward health and cheerfulness: but grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around. 14. Such as are truly wise, and inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under their afflictions are grievous and miserable: but they who have their conscience graciously quieted, their heart joyful in God, and content with their lot, have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of

plain, notwithstanding a few trifling hindrances. 20. Nothing so much rejoices the hearts of pious parents as to see their children grow up in the nurture and admonition of the LORD: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, instructions, advices, or reproofs, and so making them contemptible. 21. They who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked things: but such as are truly knowing and wise study for their own pleasure and comfort, as well as for the honour of God, to conduct their thoughts, words, and actions in a regular, sincere, and holy manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where, by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in everything they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows who have no helper in their rights, against every insolent or covetous invader. 26. The LORD abhors the thoughts, inclinations, purposes, and contrivances of wicked men: but the hearts of the godly being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs are pleasant to him and his people. 27. They who hasten to be rich, and

18 A<sup>a</sup> wrathful man stirreth up strife: but *he that is slow to anger appeaseth strife.*

19 The<sup>b</sup> way of the slothful *man* is as an hedge of thorns: but *the way of the righteous is made plain.*<sup>7</sup>

20 A<sup>a</sup> wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly<sup>a</sup> is joy to *him that is destitute of wisdom:*<sup>8</sup> but<sup>a</sup> a man of understanding walketh uprightly.

22 Without<sup>a</sup> counsel purposes are disappointed: but in the multitude of counsellors they are established.<sup>9</sup>

23 A<sup>a</sup> man hath joy by the answer of his mouth; and a word *spoken* in due season,<sup>1</sup> how good *is it!*<sup>2</sup>

24 The<sup>j</sup> way of life *is* above to the wise, that he may depart from hell beneath.<sup>3</sup>

25 The<sup>k</sup> LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The<sup>l</sup> thoughts of the wicked *are* an abomination to the LORD: *but the words of the pure are pleasant words.*<sup>4</sup>

27 He<sup>o</sup> that is greedy of gain troubleth his own house: *but he that hateth gifts<sup>5</sup> shall live.*

<sup>a</sup> ver. 7, 23. Ps. 45: 1, 66: 16; 37: 30, 31; 19: 14. Mal. 3: 16.

<sup>b</sup> ch. 1: 19; 11: 29; 20: 21. Is. 5: 8. Hab. 2: 10. Jer. 17: 11.

<sup>c</sup> Ex. 23: 8. De. 16: 19. Is. 33: 15, 16. Ps. 15: 5.

A.M. cir. 3029.  
B.C. cir. 975.

<sup>a</sup> ch. 26: 21; 19: 11.

Mat. 5: 9. Ju. 12: 1-6. 8: 1-3. ver. 1.

<sup>b</sup> ch. 22: 5; 13: 26; 13: 20: 4.

<sup>c</sup> Ps. 27: 11. Is. 35: 8.

<sup>d</sup> Heb. *is raised up as a canopy.* Is. 35: 8.

<sup>e</sup> ch. 10: 129-312: 15.

<sup>f</sup> ch. 10: 17; 14: 9; 26: 16; 16: 10.

<sup>g</sup> Heb. *void of heart.*

<sup>h</sup> Co. 1: 12. Ac. 24: 10. Ep. 5: 15.

<sup>i</sup> ch. 11: 14. Ec. 4: 9.

<sup>j</sup> Ju. 19: 30. Lu. 14: 28-32.

<sup>k</sup> See note on ch. 11: 14.—C.

<sup>l</sup> ch. 24: 25; 11: Col. 3: 6. Ep. 4: 29. 1 Pe. 3: 17.

<sup>m</sup> Heb. *in his session.* Is. 50: 4.

<sup>n</sup> A single word of instruction, of warn-

ing, of reproof, of comfort, has often been the immediate and instrumental means of conversion; and a mere look of Christ checked Peter in the highway to destruction, and sent him out in penitence to 'weep bitterly.'—C.

<sup>o</sup> Ju. 14: 6. Mat. 6: 21.

Phi. 3: 20. Co. 4: 18. Col. 3: 1, 2.

<sup>p</sup> The wise man—the man, who, by the Word and Spirit, is made 'wise unto sal-

vation,' has set his affections on 'things above,' and his 'life is hid with Christ in God.' Col. 3: 1-5.—C.

<sup>q</sup> ch. 12: 14. 11. Ps. 5: 5; 8: 6; 146: 9; 138: 6.

De. 10: 17, 18. Jer. 49: 11.

<sup>r</sup> Ge. 6: 5, 6. ch. 6: 16, 18.

<sup>s</sup> Heb. *words of pleasantness.*

<sup>t</sup> The word here is taken in the sense of 'corrupting bribes' given to pervert justice.—C.

A.M. cir. 3029.  
B.C. cir. 975.

<sup>g</sup> ch. 16: 23. 1 Pe. 3: 15.

ver. 2, 14, 23.

<sup>h</sup> ver. 2. Ps. 36: 3; 5: 9; 52: 2-4.

<sup>i</sup> Ps. 34: 16. Ep. 2: 12.

<sup>j</sup> Not far from him in place, for in him we live and move; but far from hearing his covetous desires or malicious and blasphemous imprecations; and far from helping him when destruction smites him in his impotence.—C.

<sup>k</sup> Ps. 145: 18; 14: 15; 101: 15; 102: 17. Ro. 8: 26, 27.

<sup>l</sup> Ec. 11: 7. Ps. 4: 5, 7.

<sup>m</sup> ch. 22: 1. Ec. 7: 1, or Lu. 2: 10, 11. Ps. 89: 15.

Je. 15: 16. ch. 3: 8; 12: 25, 10: 22.

<sup>n</sup> ver. 5. Ec. 12: 11. ch. 13: 20; 1: 5; 9: 9. Ja. 15: 3, 4.

<sup>o</sup> See ver. 5.

<sup>p</sup> Or, *correction,* ver. 10, 12.

<sup>q</sup> Or, *obeyeth.*

<sup>r</sup> Heb. *possesseth an heart.* ch. 17: 16.

<sup>s</sup> Job 28: 28. Ps. 111: 10. ch. 1: 7, 9. 10: 26, 23.

<sup>t</sup> Ja. 4: 10. ch. 18: 12.

Ro. 3: 14. 1 Sa. 25: 41. Lu. 14: 11.

CHAP. XVI.

<sup>a</sup> ver. 9; ch. 19: 21; 20: 24; 21: 3. Je. 10: 23; 19: 12; 13: Mat. 10: 19, 20.

<sup>b</sup> Or, *disposings.*

<sup>c</sup> ver. 25; ch. 14: 12; 21: 23; 12: 18; 11: 11.

<sup>d</sup> 1 Sa. 16: 7. Je. 17: 10. Da. 5: 27.

<sup>e</sup> Ps. 37: 5; 55: 22. Mat. 6: 25; 34: 14; 22: 1 Pe. 5: 7. Phi. 4: 6.

<sup>f</sup> Or, *Roll.*

<sup>g</sup> Ro. 11: 36; 1: 19, 20. Is. 43: 21. Re. 11: 1.

<sup>h</sup> Job 21: 30. Ro. 9: 22.

<sup>i</sup> ch. 17: 8; 13: 11, 21. De. 25: 25. Th. 2: 4.

<sup>j</sup> Heb. *Acid eructant.* Is. 3: 11. Eze. 18: 4.

Ro. 2: 8, 9.

<sup>k</sup> See note on ch. 11: 21.—C.

28 The<sup>a</sup> heart of the righteous studieth to answer: but *the mouth of the wicked poureth out evil things.*

29 The<sup>b</sup> LORD *is* far from the wicked:<sup>6</sup> but *he* heareth the prayer of the righteous.

30 The<sup>c</sup> light of the eyes rejoiceth the heart; *and* a good report maketh the bones fat.

31 The<sup>d</sup> ear that heareth the reproof of life abideth among the wise.

32 He<sup>e</sup> that refuseth instruction<sup>7</sup> despiseth his own soul: but he that heareth<sup>8</sup> reproof getteth understanding.<sup>9</sup>

33 The<sup>f</sup> fear of the LORD *is* the instruction of wisdom; *and* before honour *is* humility.

## CHAPTER XVI.

THE *preparations*<sup>1</sup> of the heart in man, and the answer of the tongue, *is* from the LORD.

2 All<sup>b</sup> the ways of a man *are* clean in his own eyes: *but* the LORD weigheth the spirits.

3 *Commit*<sup>2</sup> thy works unto the LORD, and thy thoughts shall be established.

4 The<sup>c</sup> LORD hath made all *things* for himself; *yea*, even the wicked for the day of evil.

5 Every<sup>d</sup> one *that is* proud in heart *is* an abomination to the LORD: *though* hand join in hand, he shall not be *unpunished.*<sup>4</sup>

warfare. 30. It is a remarkable pleasure to behold the manifold works of God: and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or even a good report of ourselves or neighbours, affords inward satisfaction and comfort. 31. They who with pleasure listen to and improve wholesome instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or condemn proper instructions or reproofs undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, wilfully ruin it: but he who delights to be taught and admonished, increases in solid, soul-comforting, and saving knowledge, wisdom, and prudence. 33. A holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it; and humility and patient submission in a low condition is the best preparation for honour and preferment.

Ver. 6. *In the house of the righteous is much treasure.* That is, (1) Christ the righteous, who has hid in him 'all the treasures of wisdom and knowledge;' (2) the righteous, through faith in Christ, having all the treasures of divine wisdom, faith, hope, charity, communicated by his Word and Spirit; (3) of temporal treasures, the righteous always possesses contentment, which is inseparable from godliness, and is 'great gain,' while he possesses that industry of hand which arises from freedom of spirit, and is the fruitful parent of all earthly prosperity. C.

Ver. 8. *The prayer of the upright is his delight.* 'The upright' are those who are not ashamed to look up with 'boldness to the throne of grace for grace to help them,' and their prayer a 'delight to the Lord,' because it renounces all the righteousness of the creature, and altogether relies upon the 'righteousness of God which is by faith of Jesus Christ.' C.

Ver. 27. *He that is greedy of gain troubleth his own house.* By needless and distracting cares and toils, by transfusing the spirit of covetousness into his children, and by all the retributive consequences of that chicanery and oppression which covetous-

tion of his glorious perfections; yea, even the wicked to be instruments of his righteous will, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud on account of their gifts, honours, or wealth, God sees them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, or his God reconciled in Christ, inclines even those who were his foes to become his friends. 8. A small estate honestly gotten and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success: but the Lord determines the event, and orders every motion and step taken towards it. 10. The edicts, commands, and decisions of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereby. 11. The Lord requires that, even in our private dealings, everything, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their

everything that is evil, and to follow that which is good: and by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of bringing it on men. 19. It is better, in imitation of Christ and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth along with the proud. 20. They who understand business thoroughly, and manage it prudently and discreetly, bid fair to have good success; but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They whose heart is well furnished with experimental knowledge of God's Word, take the proper method to obtain a high reputation for wisdom and prudence; and if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain; and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labours in worldly employments, procures his own preservation in life: whereas he who labours in plaining

6 By<sup>1</sup> mercy and truth iniquity is purged,<sup>5</sup> and by the fear of the LORD *men* depart from evil.

7 When<sup>1</sup> a man's ways please the LORD, he maketh even his enemies to beat peace with him.

8 Better<sup>1</sup> is a little with righteousness, than great revenues without right.

9 A<sup>1</sup> man's heart deviseth his way: but the LORD directeth his steps.

10 A<sup>1</sup> divine sentence<sup>6</sup> is in the lips of the king; his mouth transgresseth not in judgment.

11 A<sup>1</sup> just weight and balance are the LORD's: all the weights<sup>7</sup> of the bag are his work.

12 It<sup>1</sup> is an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous<sup>1</sup> lips are the delight of kings;<sup>8</sup> and they love him that speaketh right.

14 The<sup>1</sup> wrath of a king is as messengers of death: but a wise man will pacify it.

15 In<sup>1</sup> the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16 How<sup>1</sup> much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The<sup>1</sup> highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

18 Pride<sup>1</sup> goeth before destruction; and an haughty spirit before a fall.

19 Better<sup>1</sup> it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter<sup>1</sup> wisely shall find good; and whoso trusteth in the LORD, happy is he.

<sup>1</sup> Ps. 138. 6. ver. 32. Lu. 14. 11. Ja. 4. 6. 1 Pe. 5. 6. 1 Or, He that understandeth a matter, Ps. 112. 5. Ep. 5. 15. ch. 3. 35; 8. 35. Mat. 10. 16. <sup>2</sup> Ps. 21. 32; 148. 125. 1. Is. 30. 18. Je. 17. 7, 8.

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3 The<sup>e</sup> fining-pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A<sup>e</sup> wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.<sup>4</sup>

5 Whoso<sup>e</sup> mocketh the poor reproacheth his Maker;<sup>5</sup> and he that is glad at calamities shall not be unpunished.<sup>6</sup>

6 Children's<sup>e</sup> children are the crown of old men; and the glory of children are their fathers.<sup>7</sup>

7 Excellent<sup>e</sup> speech<sup>8</sup> becometh not a fool; much less do lying lips<sup>9</sup> a prince.

8 A<sup>e</sup> gift is as a precious stone<sup>1</sup> in the eyes of him that hath it; whithersoever it turneth, it prospereth.<sup>2</sup>

9 He<sup>e</sup> that covereth a transgression seeketh<sup>3</sup> love: but he that repeateth a matter separateth very friends.

10 A<sup>e</sup> reproof entereth more into a wise man than an hundred stripes into a fool.<sup>4</sup>

11 An<sup>e</sup> evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

12 Let<sup>e</sup> a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso<sup>e</sup> rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.

15 He<sup>e</sup> that justifieth the wicked, and he that condemneth the just, even they both are abominable to the LORD.

16 Wherefore<sup>e</sup> is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

17 A<sup>e</sup> friend loveth at all times; and a brother is born for adversity.

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c ch. 27. 21. Ps. 26. 2.

17. 3. 139. 23. 24. Je. 17.

10. Mal. 3. 3. Pe. 1. 7. 15.

48. 10.

d 1 Sa. 22. 7. 11. 1 Ki.

22. 6. 27. ch. 29. 12.

4 The envious, the

deceitful, and all

those who are in-

clined to injure

others are ever eager

to hear an evil tale.

It is their disposition,

their nature. The

second clause might

be rendered, 'the de-

ceitful man giveth

ear to an evil tongue.'

f.

e ch. 14. 31. Ja. 2. 75.

16. 1. Jn. 3. 17. Ob. 11. 16.

Je. 17. 16. Job 31. 29. Re.

11. 19. 13.

5 See note on ch. 14.

31. —C.

6 Heb. held inno-

cent.

7 Ps. 127. 3. 5. 128. 3. 6.

Job 42. 16. Ge. 50. 23.

8 That is, when

found in the way of

righteousness, as in

ch. 16. 31. —C.

9 ch. 26. 7. 16. 10. 13.

29. 12.

8 Heb. a tip of ex-

cellency.

9 Heb. a tip of ly-

ing.

10 ch. 18. 16. 19. 6. 21.

14. Ge. xxxiii. 1 Sa.

xxv. 2 Sa. 16. 1-4.

11 Heb. a stone of

grace.

2 A present doth

wonderfully please

and affect him that

loveth to receive. It

affecteth anything

for obtaining where-

of it was given: for

whether it be given to

get an office or to

find pardon for an

offence, or to ap-

pease wrath, or to

win favour, it hath

a prosperous success.

(Mistaken) —P.

f ch. 10. 12. 19. 11. 1

Pe. 4. 8.

12 Or. Procrastinate.

13 See ch. 16. 28. 19.

14 Ps. 141. 5. ch. 9. 8. 9.

12. 12. 15. 31. 32.

15 Or. A reproof

avails more a wise

man than to strike a

fool a hundred times.

n 2 Sa. xviii. xx. Nu.

xvi.

16 Ho. 13. 8. ch. 28. 15. 2

Ki. 2. 24.

17 Ps. 55. 12-15. 35. 12.

109. 4-26. Ro. 12. 17. 1

Th. 5. 1. Pe. 3.

18 Je. 12. 14. Ro. 12.

18. ch. 13. 10. 16. 32. 20. 3.

25. 8. 9. 1 Th. 4. 11.

19 Ec. 2. 7. ch. 24. 24.

15. 5. 23. 24. Ec. 13. 10.

16. 1. Ki. 21. 13.

19. 55. 1-7. Ps. 81. 8.

11. Ho. 11. 27. Ac. 13.

46. 47. 2 Co. 6. 1. He. 2. 3.

f ch. 18. 24. 1 Sa. xviii.

xx. xxiii. 2 Sa. lix. Ru.

1. 16. Ec. 4. 14.

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m ch. 6. 1-5. 11. 15. 20.

16. 22. 26. 27.

6 Heb. heart.

7 Before the face

of his friend; that is,

without consulting

him as a dispassion-

ate observer, and

weighing his opinion

and advice. —C.

8 Ps. 36. 1-4. ch. 10.

12. 13. 10. Ja. 4. 13. 5. 16.

9 ch. 11. 2. 16. 18. 18.

12. 1 Sa. 25. 30-38. Da. 4.

30. 2.

9 He that, for the

sake of vain show,

enlarges his estab-

lishment beyond his

station and means. —

C.

9 Ps. 18. 26. ch. 3. 32. 8.

13. 16. 28. 22. 5. 18. 6. 7.

Ja. 3. 6.

8 Heb. The fra-

ward of heart.

9 ch. 10. 1. 15. 20. 19.

13. ver. 25. Ge. 26. 35. 42.

38.

a ch. 15. 13. 15. 12. 25.

Ec. 9. 7-9. Ps. 22. 15. 2.

Co. 2. 7.

9 Or. to a medicine.

6 ch. 18. 14.

c ch. 21. 14. 18. 16. 1

Sa. 8. 3. Ec. 23. 2. 8. 2 Ki.

5. 21.

1 In the East money

and valuables are

always carried in the

bosom in a pocket in-

side the robe, which

is supported by the

girdle. The mean-

ing is that the man

who has a bad cause

endeavours stealthily

to give a bribe in

order to pervert

judgment. —P.

c ch. 14. 6. 15. 14. Ec.

2. 14. 8. 1.

e ch. 23. 5. Ps. 119. 37.

g ch. 10. 1. 15. 20. 19.

13. ver. 25. 2 Sa. xiii.

xviii.

1 Ki. i. ch. 18. 5. 10.

19. ver. 11. 15. Ja. 1. 19. 3.

2.

f Am. 5. 13. Ps. 39. 1. 9.

2 Or. a cool spirit.

f Job 13. 5. with Ec.

10. 3. ch. 15. 21. 14. 6.

8. 18. 6. 7.

4 Or.

CHAP. XVIII.

a Jude 19, or Nu. 6.

2.

1 Or. He that sep-

arateth himself seek-

eth according to his

desire, and intermed-

dleth in every busi-

ness.

6 ch. 15. 5. 17. 16. 26.

11. 1 Co. 8. 1. Mat. 8. 34.

2 The fool seeks

not knowledge from

any love of it, but

from the vain desire

to display his own ac-

complishments. —C.

Ps. xxxv. lix. lixiv.

cd. cxlii. cxliii. 36. 1.

4.

d ch. 20. 5. 10. 11. 16.

22. 13. 14. Mat. 12. 34. 27.

18 A<sup>e</sup> man void of understanding<sup>5</sup> striketh hands, and becometh surety in the presence of his friend.<sup>6</sup>

19 He<sup>e</sup> loveth transgression that loveth strife; and he that exalteth his gate<sup>7</sup> seeketh destruction.

20 He<sup>e</sup> that hath a froward heart<sup>8</sup> findeth no good; and he that hath a perverse tongue fall-eth into mischief.

21 He<sup>e</sup> that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.

22 A<sup>e</sup> merry heart doeth good like a medicine:<sup>9</sup> but a broken spirit drieth the bones.

23 A<sup>e</sup> wicked man taketh a gift out of the bosom to pervert the ways of judgment.<sup>1</sup>

24 Wisdom<sup>e</sup> is before him that hath understanding: but the eyes of a fool are in the ends of the earth.

25 A<sup>e</sup> foolish son is a grief to his father, and bitterness to her that bare him.

26 Also<sup>e</sup> to punish the just is not good, nor to strike princes for equity.

27 He<sup>e</sup> that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.<sup>2</sup>

28 Even<sup>e</sup> a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

## CHAPTER XVIII.

THROUGH desire<sup>e</sup> a man having separated himself, seeketh and intermeddleth with all wisdom.<sup>1</sup>

2 A<sup>e</sup> fool hath no delight in understanding, but that his heart may discover itself.<sup>2</sup>

3 When<sup>e</sup> the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 The<sup>e</sup> words of a man's mouth are as deep

any fixed or serious temper.—27. The more wise and knowing a man is, he is the less apt to be talkative, speaking only what is fit and necessary; and his wisdom renders his mind and temper humble, calm, temperate, and dispassionate. 28. So great a virtue it is to be duly silent, that if even a foolish person restrain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.

Ver. 5. It is the poor man who is referred to in both clauses of this verse; consequently the second clause might be translated as follows:—'He that rejoiceth at his adversity (the adversity of the poor man) shall not be held innocent.' How often does one hear the remark made in regard to those who have fallen from affluence to poverty, 'He deserves it.' 'It is a righteous judgment upon his pride, or his folly,' &c. It is such observations, and the spirit which prompts them, that are here condemned. P.

Ver. 7. Excellent speech becometh not a fool. Bandits often talk highly of generosity—the desert-robber defies hospitality—gamesters speak of debts of honour—the murderous Pharisees talked scrupulously of the Sabbath—the monks of the dark ages, while they absorbed half the riches of Europe, extolled the virtue of poverty—and popes, while domineering alike over the vassal and his lord, called themselves, in high-sounding and affected humility,

in which the parents have no share; but as warnings against the neglect of a wise and godly education, and against the infusion of vanity, self-conceit, and pride into the hearts of children, whereby so many parents literally convert them into fools. C.

Ver. 27. A man of understanding is of an excellent spirit. And being of an 'excellent spirit,' he is counted to listen to what he hears; to feed upon his own thoughts, and not to intrude his opinions until love and duty absolutely require him to speak. C.

CHAPTER XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek but never find satisfaction, they who have a true desire of knowledge disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge or even religion, for no other end but to make a show with it. 3. Wherever wicked men come, they bring their contempt of God and reproaching of religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God, and his

allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy then can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment. 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and





**H**ANGMAN'S TREE, DAMASCUS. [Proverbs, xviii.]—David conquered and garrisoned the city of Damascus during his reign, and during a part of the reign of Solomon Damascus was under the dominion of Israel. The Proverbs of Solomon were written about one thousand years before Christ. We place this picture to illustrate the eighteenth chapter of Proverbs, because in some degree Damascus is connected with the beginning of the reign of Solomon in Israel. Damas-

cus occupies the most beautiful site in Western Asia. It lies at the eastern pass of Anti-Libanus in a vast plain of great fertility, watered by the Abana and Pharpar rivers. In the center of this plain, which without the rivers would be an arid desert, in the midst of dense masses of foliage, there glisten the minarets from the mosques of Damascus. Seen at a distance it looks like a dream, a vision starting up from the desert.



15 Slothfulness\* casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He\* that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die.

17 He\* that hath pity upon the poor lendeth unto the LORD; and that which he hath given\* will he pay him again.

18 Chasten\* thy son while there is hope, and let not thy soul spare for his crying.\*

19 A\* man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do\* it again.

20 Hear\* counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 There\* are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The\* desire of a man is his kindness; and a poor man is better than a liar.\*

23 The\* fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.\*

24 A\* slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite\* a scorner, and the simple will beware;\* and reprove one that hath understanding and he will understand knowledge.

26 He\* that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease,\* my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness\* scorneth\* judgment; and the mouth of the wicked devoureth iniquity.\*

A.M. cir. 3009.  
B.C. cir. 975.

v ch. 6. 9-11; 23. 27;  
10. 42; 23. 24-30; 34. 12;  
27. 13; 4. 21-25; Ro. 12.  
11-12; Th. 3. 10.  
\* Lu. 11. 28; 10. 28. ch.  
13. 13; Mat. 19. 17. Is. 3.  
10. 11; 1. 19; 20. Ro. 2. 7-  
10; He. 2. 3.  
\* ch. 28. 28. Mat. 10.  
42; 25. 35-40; 2 Co. 9. 6-9.  
He. 6. 10; Ec. 1. 1, 2.  
\* Or, his deed.

\* ch. 13. 24; 23. 13; 14;  
20. 17; Ep. 6. 4.  
\* Or, to his destruction,  
or to cause him to die.

\* 2 Sa. 16. 5-7. 1 Ki.  
1.  
\* Heb. add.  
\* ch. 1. 8; 2. 1-3; 1-4;  
4. 1-3; 8. 34; 35. Ps. 37.  
37; De. 32. 29. Ps. 90. 12;  
14.

\* Ec. 7. 29. Job 24. 13.  
Ps. 33. 10, 11. ch. 10. 1; 9;  
21. 30. Is. 46. 10; 14. 24;  
26. 27; He. 6. 17; Ac. 5.  
39.

\* 2 Co. 8. 12. Ps. 72. 4.  
10; 12. 2; Ch. 6. 8; see ver.  
1.

\* See note \* below.  
\* 1 Ti. 4. 8. ch. 10. 2;  
14. 24; 12. 17; 14. 14.  
Ps. 91. 1. 10. Job 5. 12;  
22; 22. 21-30. Ro. 8. 1,  
28; 37-39.

\* He may be visited  
with trouble as other  
men, but with no  
evil that can destroy  
his peace or endan-  
ger his salvation.—C.

\* ch. 15. 19; 26. 13-15;  
12. 27; 6. 9; 10. 24-30-34.  
Ro. 12. 11.  
\* ch. 21. 11; 9. 8; 12. 1;  
28. 23; De. 13. 11.

\* Heb. will be cum-  
ming;  
\* ch. 10. 1, 5; 17. 2, 21,  
24; 28. 24; 30. 17.

\* Jn. 10. 5. Lu. 8. 18.  
De. 13. 1-4. Mat. 16. 6,  
12; 17. 15. 2 Jn. 10. Ep. 4.  
14. 2 Ti. 3. 1-5; 4. 3-4.  
Mar. 4. 24.

\* Heb. A witness  
of Belial.  
\* Ps. 10. 5, 11, 13. Is.  
28. 14, 15, 22.

\* Job 15. 16; 20. 12, 13;  
34. 7; Ho. 4. 8.  
\* He lives, he feast,  
upon the desire and  
plan and perpetua-  
tion of iniquity.—C.

\* The antithesis in  
this verse is not well  
brought out in the  
present rendering.  
Probably the true  
meaning is as follows:  
—The desire of a  
man (that which he  
longs for when in dis-  
tress or poverty) is  
his relief (the assist-  
ance or alms calcu-  
lated to satisfy his  
wants or save him  
from impending cala-  
mities); but (still)  
the poor man (who is thus  
forced to beg and

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pray for help) is  
better (even though  
he should fail to ob-  
tain and continue to  
suffer) than the liar.  
The moral, poverty  
is to be preferred to  
lies.—P.

\* Is. 20. 20. Ec. 8. 11.  
Is. 28. 22. Ps. 7. 14-10.  
ch. 2. 22; 5. 23.

CHAP. XX.  
\* Ge. 9. 21. Ho. 7. 24.  
11. ch. 23. 29, 30. Is. 28. 1,  
3; 7. 1 Co. 6. 10.

\* Wine tempts a  
man to scoff at death,  
eternity, and judg-  
ment—strong drink  
to rage in causeless  
anger and quarrels.

\* ch. 16. 14, 15; 10. 12;  
17. 12; 36. Ec. 8. 2; 10. 4.  
\* To provoke any  
one to anger is a sin  
much more to pro-  
voke a ruler: even as  
the Spirit hath said,  
"Fear God—honour  
the king."—C.

\* ch. 15. 32; 17. 14; 25. 8  
—10; 1. 10. Ec. 13. 7, 8.  
\* ch. 12. 6, 7; 13. 17.  
\* ch. 10. 4; 24. 33; 26.  
13-15.

\* Or, whisper.  
\* ch. 6. 10, 11; 19. 25.  
Lu. 16. 24. Mar. 25. 8.

\* ch. 18. 4. 1 Co. 2. 11,  
15; 10. 15.  
\* Mat. 6. 2. Lu. 18. 8,  
11. ch. 25. 14.

\* Or, bounty.  
\* Jn. 1. 17; Ps. 12. 1; Is.  
57. 1; Mt. 2. 2; Ec. 7. 26.  
\* Ps. 25. 21. Ac. 24. 16.  
2 Co. 1. 12. Tit. 2. 11, 12.

\* Integrity.—See  
note on ch. 11. 3.—C.  
\* Ps. 112. 2; 37. 26.  
\* 2 Sa. 23. 4. ver. 26;  
ch. 16. 12; Ps. 101. 3, 8.

\* 1 Ki. 8. 46. 2 Ch. 6.  
36; Job 14. 4; 15. 4; Ps. 51.  
5. Ec. 7. 20. 1 Jn. 1. 8. Ja.  
3. 2.

\* What a needful  
memorial of the na-  
tive pollution of the  
human heart, and of  
its utter inability for  
its own renewal and  
purification! What  
a catechism to guide  
us to the Spirit of  
holiness, and the  
blood that cleanseth  
from all sin!—C.

\* De. 25. 13-15. Le.  
10. 35. 36. Mi. 6. 10, 11.  
ch. 11. 1; 16. 11; ver. 23.

\* Heb. a stone and  
a stone.  
\* Heb. an ephah  
and an ephah.  
\* Mar. 10. 18. ch. 22. 6.  
\* Ex. 4. 11. Ps. 94-7.  
9. Ro. 11. 36.

\* Rn. 12. 11. ch. 6. 9-  
11; 19. 15; 24. 30-34; 12.  
11, 14; 13. 4; 10. 6.

\* Ps. 36. 3; 12. 2. 1 Th.  
4. 6. Ja. 4. 10.

29 Judgments\* are prepared for scorners, and stripes for the back of fools.

## CHAPTER XX.

WINE is\* a mocker, strong drink is<sup>1</sup> raging; and whosoever is deceived thereby is not wise.

2 The<sup>b</sup> fear of a king is as the roaring of a lion; *whoso* provoketh him to anger sinneth against his own soul.\*

3 It<sup>c</sup> is an honour for a man to cease from strife: but <sup>d</sup>every fool will be meddling.

4 The<sup>e</sup> sluggard will not plough by reason of the cold;<sup>3</sup> *therefore*<sup>d</sup> shall he beg in harvest, and have nothing.

5 Counsel<sup>h</sup> in the heart of man is like deep water: but a man of understanding will draw it out.

6 Most<sup>i</sup> men will proclaim every one his own goodness:<sup>4</sup> but<sup>i</sup> a faithful man who can find?

7 The<sup>k</sup> just man walketh in his <sup>5</sup>integrity; his children are blessed after him.

8 A<sup>n</sup> king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who<sup>o</sup> can say, I have made my heart clean, I am pure from my sin?<sup>6</sup>

10 Divers weights,<sup>7</sup> and divers <sup>8</sup>measures, both of them are alike abomination to the LORD.

11 Even<sup>a</sup> a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The<sup>r</sup> hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love<sup>s</sup> not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 It<sup>t</sup> is naught, it is naught, saith the

of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her. 14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want. 16. He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in eternity. 17. He who compassionately relieves the necessities of the poor really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their cryings or entreaties make

fail do us good, is better than one who promises much and does little. 23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excellent preservative both from sin and from suffering. 24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat or do the most necessary and easy things. 25. Incurable sinners, and particularly scoffers at religion and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty and practise accordingly. 26. Children, who by their debaucheries waste their father's substance and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it

Ver. 3. *Fretteth against the Lord.* The elephant, the rhinoceros, the lion, and the tiger are often inclosed within cages. When wild they fret and strive, but soon learn that resistance is vain and submission good; but unrenewed man, less wise than the beasts that perish, fretteth against the Lord, and striveth to the end against his Maker. Grace alone can teach him to say, 'Let the Lord do what seemeth him good:' 'Thy will be done on earth as in heaven.'—C.

Ver. 7. The word 'hate' must evidently be understood in the comparative sense of Lu. 14. 26. And where poverty arises from idleness, indiscretion, or wastefulness, the coldness of brethren and friends, so far from being criminal, may be a righteous judgment and retribution. In other cases, however, it may indicate a criminal want of sympathy; and in the case of Christ Jesus our Lord, was exhibited in the highest form of guiltiness. Had our Lord come in riches, splendour, and earthly pride, the Pharisees would have worshipped him whom they bought and crucified. C.

Ver. 13. *Dropting.* The dropping of water through the flat roofs of eastern houses must have been a common occurrence. It would bring (1) a disagreeable noise; (2) defilement of furniture and dress; (3) in the end rottenness; (4) disease. C.

Ver. 19. An ill-tempered man will, in the end, come to punishment; for though his friend deliver him again and again, he will at last offend beyond all power of apology or intercession. C.

Ver. 22. *Kindness.* The most amiable quality is kindness. With it a man of inferior mental attainments is esteemed; without it the highest accomplishments can never secure esteem.

## CHAPTER XXI.

**THE** king's<sup>a</sup> heart *is* in the hand of the LORD, *as* the rivers of water:<sup>1</sup> he turneth it whithersoever he will.

2 Every<sup>b</sup> way of a man *is* right in his own eyes: <sup>c</sup>but the LORD pondereth the hearts.

3 To<sup>d</sup> do justice and judgment *is* more acceptable to the LORD than sacrifice.<sup>2</sup>

4 An<sup>e</sup> high look,<sup>3</sup> and a proud heart, *and* the ploughing<sup>4</sup> of the wicked<sup>5</sup> *is* sin.

5 The<sup>6</sup> thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty, only to want.

6 The<sup>7</sup> getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.<sup>6</sup>

7 The<sup>8</sup> robbery of the wicked shall destroy them;<sup>7</sup> because they refuse to do judgment.

8 The<sup>9</sup> way of man *is* froward and strange: <sup>a</sup>but *as* for the pure, his work *is* right.

9 It<sup>10</sup> *is* better to dwell in a corner of the house-top,<sup>8</sup> than with a brawling woman<sup>9</sup> in a wide house.<sup>1</sup>

10 The<sup>11</sup> soul of the wicked desireth evil: his neighbour findeth no favour<sup>2</sup> in his eyes.

11 When<sup>12</sup> the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The<sup>13</sup> righteous man wisely considereth the house of the wicked: <sup>a</sup>but God overthroweth the wicked for *their* wickedness.

13 Whoso<sup>14</sup> stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A<sup>15</sup> gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 It<sup>16</sup> *is* joy to the just to do judgment: <sup>a</sup>but destruction *shall be* to the workers of iniquity.

16 The<sup>17</sup> man that wandereth out of the way

buyer; but when he is gone his way, then he boasteth.

15 There<sup>a</sup> *is* gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take<sup>b</sup> his garment that is surety *for* a stranger;<sup>c</sup> and take a pledge of him for a strange woman.

17 Bread<sup>d</sup> of deceit<sup>e</sup> *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every<sup>f</sup> purpose is established by counsel; and with good advice make war.

19 He<sup>g</sup> that goeth about *as* a tale-bearer revealeth secrets; therefore meddle not with him that flattereth<sup>1</sup> with his lips.<sup>2</sup>

20 Whoso<sup>3</sup> curseth his father or his mother, his lamp<sup>4</sup> shall be put out in obscure darkness.

21 An<sup>5</sup> inheritance *may be* gotten hastily<sup>6</sup> at the beginning; but the end thereof shall not be blessed.

22 Say<sup>7</sup> not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers<sup>8</sup> weights *are* an abomination unto the LORD; and a false balance<sup>9</sup> *is* not good.

24 Man's<sup>10</sup> goings *are* of the LORD; how can a man then understand his own way?

25 It<sup>11</sup> *is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A<sup>12</sup> wise king scattereth the wicked, and bringeth the wheel<sup>13</sup> over them.

27 The<sup>14</sup> spirit of man *is* the candle<sup>15</sup> of the LORD, searching all the inward parts of the belly.

28 Mercy<sup>16</sup> and truth preserve the king; and his throne is upholden by mercy.

29 The<sup>17</sup> glory of young men *is* their strength; and <sup>a</sup>the beauty of old men *is* the gray head.<sup>8</sup>

30 The blueness of a wound cleanseth away evil;<sup>9</sup> so<sup>10</sup> do stripes<sup>11</sup> the inward parts of the belly.

<sup>a</sup> Mal. 3. 8, 9. Ec. 5. 4, 5. Ju. 1. 35. Mat. 5. 33. Je. 22. 9; 34. 8. 22. Ac. 5. 1-4. <sup>f</sup> Ps. 101. 3-8. ver. 8. with Is. 27. 26. & Sa. 12. 31. <sup>j</sup> Ju. 1. 4. Ge. 2. 7. Ec. 12. 7. 1 Co. 11. Ro. 2. 14, 15. Job 32. 8. Zec. 12. 1. <sup>k</sup> Ps. 102. 11; 25. 2. ch. 20. 14. 16. <sup>l</sup> Ju. 2. 13, 14. Je. 9. 23. <sup>m</sup> ch. 16. 31. Le. 19. 2. Job 12. 12. <sup>n</sup> He. 12. 10. Is. 27. 9. ch. 22. 15. Ho. 2. 14. 1 Pe. 1. 7. Job 36. 9, 10.

A.M. cir. 3000.  
B.C. cir. 950.A.M. cir. 3009.  
B.C. cir. 950.

CHAP. XXI.

<sup>a</sup> ch. 3. 14, 5. 8. 11, 19; 3. 9. Job 28. 15-19. In. 17. 3. 1. 13, 15. Phi. 3. 8. <sup>b</sup> ch. 2. 12, 16; 5. 3; 7. 10; 23. 27. <sup>c</sup> ch. 9. 17; 4. 17. Job 20. 12, 14. Is. 44. 20. <sup>d</sup> Heb. Bread of lying or falsehood. <sup>e</sup> ch. 15. 22; 11. 14. 19. 20; 24. 6. Ju. 19. 30; 20. 9. Lu. 14. 31. <sup>f</sup> ch. 11. 13; 18. 8. 26. 20. 22. Le. 19. 16. 1 Ti. 5. 13. <sup>g</sup> Or, uttereth. <sup>h</sup> That is, either with him who flattereth you by pretending that he intrusts his secret to you as a special favour; or with him that is 'open of his lips,' as the words literally mean, and therefore tempted, by his spirit of talkativeness, to fabricate and circulate falsehoods.—C. <sup>i</sup> De. 27. 10. Ex. 21. 17. with 20. 12. Le. 20. 6. Mat. 15. 4. ch. 30. 17. Job 18. 5, 22. 16. <sup>j</sup> Or, candle. <sup>k</sup> ch. 28. 20, 22. 1 Ti. 6. 9. <sup>l</sup> The danger lies not in the speedy inflaming of wealth, but in the hasty spirit with which it is sought—a spirit that will soon learn to employ any means for obtaining its end, and that will finally defeat its efforts by its over-eagerness, and entangle itself because it grasped at riches as a possession, and sought them not as a blessing.—C. <sup>m</sup> De. 32. 35. ch. 17. 13; 24. 29. Ro. 12. 17-21. 1 Th. 5. 15. 1 Pe. 3. 3. <sup>n</sup> See ver. 10, ch. 11. 1. <sup>o</sup> Heb. balances of deceit. <sup>p</sup> Ps. 37. 23. ch. 16. 14. 19. Je. 10. 23. 2 Co. 3. 5. Ro. 8. 20. <sup>q</sup> The allusion seems to be to an Asiatic method of thrashing corn by laying it out on a thrashing-floor, and drawing over it a 'wheel,' nearly in the form of a European roller.—C. <sup>r</sup> Or, lamp. <sup>s</sup> They who are stricken in years, though weak in body, though even derided of the use of their senses; yet the silver crown of hoary hairs, which the finger of God hath set upon their head, doth make them venerable in all places where they come, so that they carry an authority or majesty with them' (Mistaken).—P. <sup>t</sup> Heb. is a purgative medicine against evil. <sup>u</sup> Appropriate punishments restrain sinful appetites.—C. <sup>v</sup> ch. 11. 1. 9. Ps. 105. 25; 100. 46. De. 4. 35. Ezr. 7. 27. <sup>w</sup> Rather, as water-courses for irrigation.—C. <sup>x</sup> ch. 16. 2, 25; 20. 6, 25. 14; 30. 12. Lu. 12. 11, 12. <sup>y</sup> Je. 17. 10. He. 4. 13. <sup>z</sup> Je. 24. 24. Ro. 23. 3. <sup>aa</sup> Is. 54. 15. 22. ch. 15. 8. Is. 1. 11. Ho. 6. 6. Mi. 6. 7. 8. Mar. 12. 33. <sup>ab</sup> This is no condemnation of sacrifice under the law, nor warrant for neglect of ordinances under the gospel. Thus saith the Lord, 'These ought ye to have done, and not to leave the other undone,' Mat. 23. 23.—C. <sup>ac</sup> ch. 16. 18; 8. 13; 15. 8. Ps. 101. 5. <sup>ad</sup> Heb. Haughtiness of eyes. <sup>ae</sup> Rather, 'the lamp,' the religious profession of the wicked (see Mat. 23. 2, 8, 12) 'is sin.'—C. <sup>af</sup> Or, the light of the wicked. <sup>ag</sup> ch. 10. 4, 13; 4. 19; 15. 24; 6. 6-11; 23. 21; 24. 30-34; ver. 25. <sup>ah</sup> Je. 2. 3. ch. 10. 2; 13. 11; 30; 28. 22. Je. 17. 17. Job xviii. xx. 1. Ti. 6. 9. 10. <sup>ai</sup> Treasures which are accumulated by deceit, fraud, and lying, are vanity; they are tossed to and fro by the wind of fortune; they are often swept away altogether; and those who gathered them have only been seeking their own destruction.—C. <sup>aj</sup> ch. 10. 6; 11. 2-7; 13. 22. Ps. 7. 16; 9. 16; 55. 23. <sup>ak</sup> Heb. saw them, or dwell with them. <sup>al</sup> Ps. 14. 3-5; 39. 1-4. Tit. 3. 3. <sup>am</sup> Ac. 24. 16. 2 Co. 1. 12. Mat. 7. 17; 12. 35. <sup>an</sup> ch. 10. 19; 25. 24; 27. 15; ver. 19. <sup>ao</sup> The flat roofs of many eastern houses are occupied as dwelling-places, both by day and by night. <sup>ap</sup> Heb. a woman of contentious. <sup>aq</sup> Heb. an house of secrecy. <sup>ar</sup> Je. 4. 5. ch. 4. 16; 10. 23. Ex. 32. 22. Ps. 36. 1-4. Mi. 7. 4. 5. <sup>as</sup> Heb. is not froward. <sup>at</sup> ch. 10. 25. Ps. 58. 10. 119. 64. 9. Re. 11. 13. <sup>au</sup> Ps. 107. 43. Ho. 14. 9. 1 Co. 10. 10. De. 13. 11. Ps. 110. 120. <sup>av</sup> ch. 11. 3. 5. 6; 14. 32. 15. 3. 11. Ro. 2. 8, 9. Job xxv. 22. <sup>aw</sup> Mat. 7. 21. 18. 30. &c.; 25. 41-46. Ja. 2. 13. c. 28. 27. <sup>ax</sup> ch. 17. 8; 18. 16; 19. 6. Ge. xxxiii. <sup>ay</sup> Ro. 7. 22. Ps. 149. 2. 2 Co. 1. 12. Ac. 24. 16. <sup>az</sup> ch. 13. 20. Lu. 15. 13. He. 6. 4-11; 10. 26, 27, 38. ch. 2. 19; 7. 25-27; 9. 14-18. <sup>ba</sup> Mat. 7. 23. Ps. 9. 16; 17. 5; 73. ver. 12. <sup>bb</sup> ch. 13. 20. Lu. 15. 13. He. 6. 4-11; 10. 26, 27, 38. ch. 2. 19; 7. 25-27; 9. 14-18.

body. 2. The just wrath of a king is terrible: and they that offend him, by exasperating language or behaviour, expose themselves to temporal and lasting ruin. 3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels. 4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but persons of great sagacity will discover them, or even by their artful insinuations make themselves to declare them. 6. Most men will boast how friendly humane

continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices. 12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time and draws on poverty and want: but watchful care and diligent labours are the means of obtaining everything necessary. 14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain and cheating the seller. 15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valuable than all the gold, pearls, or precious things on earth. 16. Never trust him that is rich with his

into our confidence, and then betray us. 20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time. 21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it. 22. Never revenge injuries received; but commit thy cause to God who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time. 23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided. 24. Men's thoughts, words, and actions are all directed by God to his own

of understanding shall remain in the congregation of the dead.

17 He<sup>a</sup> that loveth pleasure<sup>3</sup> shall be a poor man: he that loveth wine and oil shall not be rich.<sup>4</sup>

18 The<sup>a</sup> wicked shall be a ransom for the righteous, and the transgressor for the upright.<sup>5</sup>

19 It<sup>a</sup> is better to dwell in the wilderness,<sup>6</sup> than with a contentious and an angry woman.

20 There<sup>a</sup> is treasure to be desired and oil in the dwelling of the wise: <sup>b</sup>but a foolish man spendeth it up.

21 He<sup>a</sup> that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A<sup>a</sup> wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso<sup>a</sup> keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud<sup>a</sup> and haughty scorner is his name who dealeth in proud wrath.<sup>7</sup>

25 The<sup>a</sup> desire of the slothful killeth him; for his hands refuse to labour.

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<sup>a</sup> Lu. 15. 14; 16. 25.  
ch. 6. 10; 12. 10; 13. 21.  
<sup>b</sup> Or, sport.  
<sup>c</sup> Epicurism, the desire of luxuries in eating and drinking; is an acquired habit: indulgence is its parent, poverty is its descendant.—C.  
<sup>d</sup> ch. 11. 8. Is. 43. 3. 4.  
10. 7. 26. 2. Sa. 21. 14. Ps. 32. 10. Re. 12. 15.  
<sup>e</sup> Thus Achan was a ransom for Israel (Jos. vii.), and Haman for Mordecai and Israel. Ec. vii. —C.  
<sup>f</sup> See ver. 9.  
<sup>g</sup> Heb. in the land of the desert.  
<sup>h</sup> Lu. 6. 47. Ps. 112. 3. 51; 29. 2. ch. 10. 4. Mat. 6. 19. 20.  
<sup>i</sup> ch. 6. 26; 23. 21; 28. 19. Mat. 25. 1-10.  
<sup>j</sup> ch. 15. 9; 22. 4. Mat. 5. 6; 6. 33; 13. 12. Ro. 2. 7. 10. 13. 10. 2. Ti. 4. 7. 8. 1. Sa. 2. 30.  
<sup>k</sup> Ec. 9. 14. &c. 2. Sa. 20. 10; 5. 7.  
<sup>l</sup> ch. 12. 13; 13. 3. 18. 21; 10. 10; 17. 27. Ps. 39. 1.  
<sup>m</sup> Ps. 138. 6. Ec. 7. 8. 9.  
<sup>n</sup> Heb. in the wrath of pride.  
<sup>o</sup> ch. 13. 4; 5. 11; 12. 27; 15. 19; 19. 24; 22. 13.  
<sup>p</sup> The 'false witness' who asserts what he has neither seen nor heard, shall soon be detected and condemned; but he that declares only what he has seen and heard, will have his witness accredited to all generations; and, even 'though dead,' he will speak 'for' himself. He. 11. 4. —C.

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<sup>1</sup> Ps. 10. 3. Hab. 2. 9. Ec. 32. 31.  
<sup>2</sup> Ps. 112. 9. Is. 32. 8. Lu. 6. 30-36.  
<sup>3</sup> Ps. 50. 9. 16. ch. 15. 8; 28. 9. Is. 60. 3. 1. 11-15. Je. 6. 20. Am. 5. 22.  
<sup>4</sup> Heb. in wickedness.  
<sup>5</sup> ch. 10. 5. 9.  
<sup>6</sup> Heb. A witness of lies.  
<sup>7</sup> See note \* in first column.  
<sup>8</sup> Co. 1. 18. ch. 12. 20. Je. 44. 17; 82. 3. 2. 3. 2. 34.  
<sup>9</sup> Ps. 112. 5; 39. 1.  
<sup>10</sup> Or, considereth, Ps. 116. 50.  
<sup>11</sup> Je. 9. 23. Is. 8. 9. 10. Ac. 5. 39. Jonah 1. 18.  
<sup>12</sup> Ps. 33. 17; 20. 7; 3. 8. Ec. 9. 11.  
<sup>13</sup> Or, victory.  
CHAP. XXII.  
<sup>1</sup> Chosen, not as a thing that can be got by a wish, but as an object to be sought after by faith, love, and humility before God, and truth, and industry, and uprightness before men.  
<sup>2</sup> Or, favour is better than, &c. ch. 17. 1.  
<sup>3</sup> They 'meet together,' it may be, not in companionship, but in interest; and are dependent for their individual happiness upon the discharge of their common duties. The Lord made them for one another, and woe to that party by whom his will is disregarded! —C.

26 He<sup>a</sup> coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The<sup>a</sup> sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?<sup>8</sup>

28 A<sup>a</sup> false witness<sup>9</sup> shall perish:<sup>1</sup> but<sup>a</sup> the man that heareth speaketh constantly.

29 A<sup>a</sup> wicked man hardeneth his face: <sup>b</sup>but as for the upright, he directeth<sup>3</sup> his way.

30 There<sup>a</sup> is no wisdom, nor understanding, nor counsel, against the LORD.

31 The<sup>a</sup> horse is prepared against the day of battle: but safety<sup>3</sup> is of the LORD.

## CHAPTER XXII.

A GOOD<sup>a</sup> name is rather to be chosen<sup>1</sup> than great riches, and loving favour rather <sup>2</sup>than silver and gold.

2 The<sup>a</sup> rich and poor meet together;<sup>3</sup> the LORD is the maker of them all.

3 A<sup>a</sup> prudent man foreseeth the evil, and hideth himself: <sup>a</sup>but the simple pass on, and are punished.

<sup>a</sup> ch. 15. 17; 30. Ec. 7. 1. Col. 3. 14; 3. 12. 12. ch. 27. 12; 28. 10. Is. 26. 20, 21. <sup>b</sup> ch. 29. 13; 14. 31. 1. Co. 12. 21, &c. Ja. 2. 1. Ps. 40. 2, 7. <sup>c</sup> ch. 7. 22; 23. Ju. xvi. 2. Sa. 15. 11, with 18. 7.

word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage render young men respected, but gravity, wisdom, and experience are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.

Ver. 6. Generosity is much more common than fidelity; ostentation of generosity more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admonition, rebuke, and prayer, how seldom is it to be found! Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the Giver? C.

Ver. 10. This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness: do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses: do we employ the same weight and measure towards them that trespass against us? C.

Ver. 16. Never place confidence in a thoughtless fool who pledges his word, character, or credit to a stranger who has inveigled him. Above all, never trust an abandoned libertine, who, being 'joined to an harlot,' is dis severed from Christ, 1. Co. 6. 15; 16; and who, careless about his own soul, will never be faithful to your interest farther than he is bound by ties of law, and constrained by his compulsions. C.

Ver. 27. The thoughts of the natural man are chiefly directed to 'what he shall eat and what he shall drink,' Lu. 12. 22, 30; nay, his 'god is his belly,' Phi. 3. 19. But the spirit of the renewed man is the candle of the Lord, searching out and mortifying all the deeds of the body that the soul may live. C.

Ver. 30. The blueness of a wound, &c. Some wounds do occasionally assume a bluish tinge; but it is always an unhealthy symptom, and unfavourable to healing. The word 'blueness' should rather be rendered suppuration, which brings the description into accordance with the ordinary process of healing. C.

CHAPTER XXI. Ver. 1. The wills, inclinations, and purposes of kings and others, are entirely under the eye and observation of God: and he would turn them into right paths as surely as the gardener or husbandman manages his canals of water. 2. Men, through their self-love, often fancy their own purposes and works to be extremely right; while the Lord, who perfectly knows their hearts, observes them to be very defective or sinful. 3. Uprightness of heart, and holiness and virtue of life are more than

by such as walk in ways leading to destruction; and the wealth thus obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the wind. 7. The injuries which wicked men do to others, in rendering their families poor or desolate, shall, in most ruinous punishments, be returned upon their own heads, because they are wilfully bent upon their unjust dealings. 8. The whole temper and course of a wicked man are contrary to the law and nature of God, and odious to him: but they whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, walk in good works, acceptable to God and profitable to men. 9. Better is it to live poorly and solitary in the open air, exposed to all the injuries of the weather, or to be thrust into some little corner, than have a spacious house and numerous family governed by a contentious wife, whose perpetual scolding and brawling, on the smallest occasion, is more intolerable than thunder, lightning, or blustering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling into it: nor will he spare good or bad, friend or foe, if, by reproof or otherwise, they stand in the way of his covetousness, ambition, or other lusts. 11. When obstinate scoffers at the laws of God and men are punished in providence or by the magistrates; others, particularly such as they have seduced, will bethink themselves what they are doing: and wise men will improve instructions and admonitions, to render themselves wiser and better. 12. While righteous magistrates search the houses of the wicked for ill-gotten goods, and in order that they may be duly punished and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins. 13. They who refuse to help the poor in distress shall be reduced to misery themselves, and have none to pity or help them. 14. Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men. 15. The execution of justice, and the practice of holiness and virtue, are a pleasure to the righteous; but are a terror and burden to the wicked, whom

foolish persons lavishly waste what they neither know how to get or how to live without. 21. They who make it their business to receive and improve Jesus Christ and his righteousness and grace, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength. 23. Restraint of the tongue from impure, false, profane, rash, injurious language, greatly preserves men from troubles, embarrassments, and miseries. 24. Pride, insolence, and outrageous words only render men infamous and contemptible. 25, 26. The slothful man is killed by an insatiable desire after that which he has not and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrenowned persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God. 28. The testimony, character, and soul of a false witness shall quickly be ruined: but he that speaks nothing but what he knows to be true, is fixed and invariable in his attestations. 29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go on in them; but sincere saints carefully conduct their thoughts, words, and actions by the rule of God's Word. 30. No projects, however wisely laid or prudently conducted, can defeat or alter the purposes or counteract the providence of God. 31. Neither horses, chariots, nor powerful armies can obtain victories, or even protect their owners: but all safety and salvation are of and through faith in Christ himself.

Ver. 7. The robbery of the wicked shall destroy them. There are two views of the subject. (1) Several nations live by robbery, and reckon it an honourable employment. Yet, in the end, all such communities, like the piratical Algerines and murderous Thugs, are brought to destruction. (2) There is a robbery of God when he is defrauded of that worship, honour, and glory that are due to his name, which must finally terminate in the destruction of the guilty, Mal. 3. 9. C.

Ver. 13. Not 'he that stoppeth his ear at the importunity of the poor.'

4 By<sup>a</sup> humility,<sup>4</sup> and the fear of the LORD,<sup>5</sup> are riches, and honour, and life.

5 Thorns<sup>6</sup> and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 Train<sup>h</sup> up<sup>5</sup> a child in the way<sup>6</sup> he should go; and when he is old he will not depart from it.

7 The<sup>i</sup> rich ruleth over the poor; and the borrower is servant to the lender.<sup>7</sup>

8 He<sup>i</sup> that soweth iniquity shall reap vanity; and the rod of his anger shall fail.<sup>8</sup>

9 He<sup>k</sup> that hath a bountiful eye<sup>9</sup> shall be blessed; for he giveth of his bread to the poor.

10 Cast<sup>t</sup> out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He<sup>n</sup> that loveth pureness of heart, for the grace of his lips<sup>1</sup> the king shall be his friend.<sup>2</sup>

12 The<sup>e</sup> eyes of the LORD preserve knowledge; and he overthroweth the words<sup>3</sup> of the transgressor.

13 The<sup>p</sup> slothful man saith, *There is a lion without, I shall be slain in the streets.*<sup>4</sup>

14 The<sup>a</sup> mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness<sup>r</sup> is bound in the heart of a child; but the<sup>s</sup> rod of correction shall drive it far from him.

16 He<sup>t</sup> that oppresses the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow<sup>w</sup> down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge:

18 For<sup>u</sup> it is a pleasant thing if thou keep them within thee;<sup>5</sup> they shall withal be fitted in thy lips.<sup>6</sup>

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<sup>a</sup> Is. 57. 15. Ps. 112. 3.  
Lu. 14. 11. Ja. 4. 6. ch. 21.  
21. 1. Ti. 4. 8. Mat. 6. 33;  
19. 20.

<sup>4</sup> Or, *The reward of humility, &c.*

<sup>5</sup> Job 18. 8. Ro. 3. 16.  
17. ch. 4. 10. 15. 9.

<sup>6</sup> Ep. 6. 4. Ge. 18. 19.  
<sup>7</sup> Or, *Catechise.*

<sup>8</sup> Heb. *in his way.*  
<sup>9</sup> De. 15. 6. Ja. 2. 6.

<sup>1</sup> Heb. *to the man that loveth.*

<sup>2</sup> Job 4. 8. Ho. 10. 13.  
Ga. 6. 7. 8.

<sup>3</sup> Or, *and with the rod of his anger he shall be consumed.*

<sup>4</sup> 2 Co. 9. 6. Ps. 21. 1.  
3. ch. 11. 25. 19. 17. 15. 32.

<sup>5</sup> Heb. *Good of eye.*  
<sup>6</sup> Ps. 101. 5. 1. Ge. 21.

<sup>7</sup> ch. 24. 9.  
<sup>8</sup> Mat. 5. 8. ch. 16. 13.

<sup>9</sup> Or, and hath grace in his lips, Ps. 45.

<sup>1</sup> When purity of heart is manifested in kind and loving words, in wise and good counsels, in pure and holy lessons, the princes and rulers of the earth shall court the friendship and society of such men.—P.

<sup>2</sup> Is. 59. 19. 71. 2. Ch. 10. 6. Ac. 12. 22. 24. Job 5. 12. 13. 15. 44. 25.

<sup>3</sup> Or, *the matters.*  
<sup>4</sup> ch. 26. 13. 15. 19.

<sup>5</sup> Vices are seldom separate—so the slothful man here demonstrates that he is excusing his sloth by falsehood. 'There is a lion without, he will be slain in the streets,' in the crowded thoroughfare, where the lion would not venture to come.

<sup>6</sup> ch. 2. 16. 19. 5. 7. 5. 11. 23. 27. 16. 26. 29. Ec. 7. 26.

<sup>7</sup> Ge. 21. Job 14. 4. Jn. 3. 5.

<sup>8</sup> ch. 13. 24. 19. 18. 23. 13. 29. 15. 17. He. 12. 9. 11.

<sup>9</sup> Mi. 2. 2. 5. Ps. 12. 5. ch. 11. 24. 23. 10. 11. Ja. 2. 13. ver. 22. 23.

<sup>1</sup> ch. 1. 8. 2. 7. 5. 10. 3. 1. 4. 17. 18. Mat. 11. 15. 28. 30. 15. 55. 3. Ps. 45. 10. 9. 12.

<sup>2</sup> ch. 3. 17. Ps. 19. 7. 10. 19. 11. Je. 15. 16. Ac. 18. 24. 28.

<sup>3</sup> Heb. *in thy belly.*

<sup>4</sup> Or, 'For it shall be pleasant if thou keep them within thee (meditate upon them so as to reduce them in due time to practice; and if they shall be adapted to thy lips so that thou mayest be able to instruct others, and to order thine own speech in accordance

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with them.' Acting thus, men enjoy peace of mind.—P.

<sup>5</sup> Jn. 20. 31. 1. Pe. 1. 21. 19. 20.

<sup>6</sup> Or, *trust thou also.*

<sup>7</sup> In order that thou mayest put confidence in God, I have revealed to thee his knowledge of him, his power, and his goodness.—P.

<sup>8</sup> Ho. 8. 12. Ps. 12. 6. 19. 7. 10. 119. 72. 103. 2. 11. 3. 15. 17. Lu. 1. 3. 4. 1. 1. 1. 3. 15. Col. 4. 4. 2. 1. 19. 21.

<sup>9</sup> Or, *to those that send thee.* 1. Pe. 3. 15.

<sup>1</sup> See ver. 16. 6.

<sup>2</sup> Either because he is too weak to oppose oppression, or too obscure to obtain human defence or redress; or in such need that he will allow himself to be rebuffed by an exorbitant interest paid for relief of present necessities.

<sup>3</sup> Zec. 7. 10. Ex. 23. 6. 6. Mal. 3. 5. Job 31. 21. 21. Ps. 11. 7. 2. 4. ch. 23. 11. 15. 3. 1. 149. 26. Je. 31. 36. 50. 34.

<sup>4</sup> ch. 9. 6. 13. 20. 21. 24. 29. 22. Ps. 1. 1. 26. 4. Je. 35. 17.

<sup>5</sup> Ps. 106. 35. Ex. 34. 15. 16. Jos. 23. 12. 13. 1. Co. 15. 35. ch. 13. 20.

<sup>6</sup> ch. 5. 1. 11. 15. 17. 18. 20. 16. 27. 13.

<sup>7</sup> Ex. 22. 26. 2. Ki. 4. 1. ch. 20. 16.

<sup>8</sup> 1. De. 19. 14. 27. 17. ch. 23. 10. Job 24. 2.

<sup>9</sup> Or, *bound.*

<sup>1</sup> Lu. 21. 36. 2. Ti. 4. 2. Ro. 10. 11. Ec. 9. 10. ch. 12. 24. 10. 4. 1. 4.

<sup>2</sup> Heb. *obscure men.*

CHAP. XXIII.

<sup>a</sup> Ge. 43. 16. 33. 34. 1. Sa. 9. 22. Jude 12.

<sup>1</sup> Consider how readily this rich abundance may tempt and be abused to excess, and how deeply and irreparably that excess may ruin your character and prospects.—C.

<sup>2</sup> Mat. 18. 22. 1. Co. 9. 27.

<sup>3</sup> Put a restraint upon appetite by firm resolution; for you must sacrifice appetite to protect character.—C.

<sup>4</sup> Da. 1. 8. Lu. 21. 34. Phi. 4. 5.

<sup>5</sup> It does not mean that 'the ruler' invites the guest to deceive him by his dainties; but that when dainties are presented to an unrestrained appetite it is his nature to deceive into destructive indulgence.—C.

19 That<sup>a</sup> thy trust may be in the LORD, I have made known to thee this day,<sup>7</sup> even to<sup>8</sup> thee.

20 Have<sup>u</sup> not I written to thee excellent thing in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?<sup>9</sup>

22 Rob<sup>s</sup> not the poor, because he is<sup>1</sup> poor; neither oppress the afflicted in the gate;

23 For<sup>b</sup> the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make<sup>c</sup> no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest<sup>d</sup> thou learn his ways, and get a snare to thy soul.

26 Be<sup>e</sup> not thou one of them that strike hands, or of them that are sureties for debts.

27 If<sup>f</sup> thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove<sup>h</sup> not the ancient land-mark,<sup>2</sup> which thy fathers have set.

29 Seest thou<sup>i</sup> a man diligent in his business? he shall stand before kings; he shall not stand before mean men.<sup>3</sup>

## CHAPTER XXIII.

WHEN thou<sup>a</sup> sittest to eat with a ruler, consider diligently what is before thee.<sup>1</sup>

2 And<sup>b</sup> put a knife to thy throat,<sup>2</sup> if thou be a man given to appetite.

3 Be<sup>c</sup> not desirous of his dainties; for they are deceitful meat.<sup>3</sup>

4 Labour<sup>d</sup> not to be rich; cease from thine own wisdom.

5 Wilt thou set thine eyes upon<sup>4</sup> that<sup>a</sup> which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

<sup>a</sup> ch. 28. 20. Jn. 6. 27. 1. Ti. 6. 8. 10. <sup>b</sup> ch. 26. 12. 13. 5. 7. Ro. 12. 16. 11. 25. <sup>c</sup> 1. Co. 7. 31. Ec. 1. 2. 11. 2. 8. 1. Ti. 6. 17. Ps. 62. 10. ch. 27. 24.

qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world. 2. The rich by their wealth and the poor by their labour are mutual supports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions. 3. Prudent men foresee calamities or temptations when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins and are ruined. 4. True humility and real godliness are the certain way to honour and happiness in this world and in that which is to come. 5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let children be carefully instructed in the truths and accustomed to the ways of God as early and earnestly as possible, and they will retain the im-

mutual reproaches for the future. 11. He that loves and practises sincerity and plain-heartedness, will recommend himself even to princes, by the piety, pleasantness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours all who through faith are made wise unto salvation: but he overrules the counsels and designs of the wicked and perfidious. 13. Slothful persons imagine mighty hinderances in the way of their duty, where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be ensnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. 15. False opinions and bad inclinations adhere so closely to the minds of children, that not only instructions and

Men who are quick and dexterous, but prudent, in despatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

Ver. 7. *The rich ruleth over the poor.* This should not generate either tyranny in the one, or envy in the other. It is an arrangement of Providence for mutual good—the child that obeys is as much blessed as the parent that rules. And so, where rich and poor alike fear God, the poor is as happy as the rich. C.

Ver. 15. *The rod of correction.* Be it never forgotten by parents, that 'the rod' signifies not exclusively an instrument of punishment, but authority and power; and that 'correction' consequently is not confined to corporal punishment, but extended to every means by which the mind may be corrected by wise precept, godly example, or rational restraint. C.

Ver. 16. *Giveth to the rich.* Giveth bribes to the rich, as is common in eastern despotisms, to induce them to overlook and countenance his oppressions. The whole history of the *pashalics* of Western Asia is a striking commentary upon this important doctrine of sacred political economy. C.

Ver. 17. From ver. 17–21 there is either a preface to a new division of the book of Proverbs, or a conclusion from the foregoing instructions. The latter view seems most congenial to



6 Eat<sup>a</sup> thou not the bread of *him that hath* an 'evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat<sup>a</sup> and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.<sup>5</sup>

9 Speak<sup>a</sup> not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove<sup>a</sup> not the old land-mark;<sup>6</sup> and enter not into the fields of the fatherless:

11 For<sup>a</sup> their Redeemer *is* mighty; he shall plead their cause with thee.

12 Apply<sup>a</sup> thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold<sup>a</sup> not correction from the child; for *if* thou beatest him with the rod, he shall not die.<sup>7</sup>

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My<sup>a</sup> son, if thine heart be wise, my heart shall rejoice, even mine.<sup>8</sup>

16 Yea, my reins shall rejoice *when* thy lips speak right things.

17 Let<sup>a</sup> not thine heart envy sinners: *but be thou* in the fear of the LORD all the day long.

18 For<sup>a</sup> surely there is an end;<sup>9</sup> and thine expectation shall not be cut off.

19 Hear<sup>a</sup> thou, my son, and be wise, and guide thine heart in the way.

20 Be<sup>a</sup> not among wine-bibbers; among riotous eaters of flesh.<sup>1</sup>

21 For<sup>a</sup> the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.<sup>2</sup>

22 Harken<sup>a</sup> unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy<sup>a</sup> the truth, and sell *it* not; also wisdom, and instruction, and understanding.

A.M. cir. 3099.  
B.C. cir. 975.

1. *Ps. 141. 4. Da. 1. 10.*  
2. *ch. 28. 22. De. 15. 9.*  
3. *Mat. 20. 15. Mar. 7. 22.*  
4. *Ps. 12. 2. 5. 21.*

5. The man who is  
niggardly,  
grudges every mor-  
sel of food consumed  
at his table, and who  
yet invites others to  
eat and drink with  
him, must have some  
ulterior object in  
view. He must aim  
at something which  
he could not other-  
wise obtain. Conse-  
quently both he and  
his guests ought to be  
avoided. By eating  
at his table you place  
yourself to some ex-  
tent in his power. It  
is hard to refuse the  
request of a host.—P

6. *ch. 9. 8. 13. 1. 26. 4. 5.*  
7. *Mat. 7. 6.*  
8. *1. Do. 19. 14. 27. 17. ch.*  
9. *22. 28. Is. 5. 8.*

10. Or, bound.  
11. *Job 31. 21. ch. 22.*  
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378. *Job 31. 21. ch. 22.*  
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405. *Job 31. 21. ch. 22.*  
406. *Job 31. 21. ch. 22.*  
407. *Job 31. 21. ch. 22.*  
408. *Job 31. 21. ch. 22.*  
409. *Job 31. 21. ch. 22.*  
410. *Job 31. 21. ch. 22.*  
411. *Job 31. 21. ch. 22.*  
412. *Job 31. 21. ch. 22.*  
413. *Job 31. 21. ch. 22.*  
414. *Job 31. 21. ch. 22.*  
415. *Job 31. 21. ch. 22.*  
416. *Job 31. 21. ch. 22.*  
417. *Job 31. 21. ch. 22.*  
418. *Job 31. 21. ch. 22.*

5 A<sup>a</sup> wise man is<sup>a</sup> strong; yea, a man of knowledge increaseth strength.<sup>4</sup>

6 For<sup>a</sup> by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.<sup>5</sup>

7 Wisdom<sup>a</sup> is too high for a fool; he openeth not his mouth in the gate.

8 He<sup>a</sup> that deviseth to do evil<sup>a</sup> shall be called a mischievous person.

9 The<sup>a</sup> thought of foolishness is sin; and the scorner is an abomination to men.

10 If<sup>a</sup> thou faint in the day of adversity, thy strength is small.<sup>7</sup>

11 If<sup>a</sup> thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that "pondereth the heart consider it?" and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

13 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste.<sup>8</sup>

14 So<sup>a</sup> shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay<sup>a</sup> not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place:

16 For<sup>a</sup> a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice<sup>a</sup> not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the LORD see it, and it displease him,<sup>9</sup> and he turn away his wrath from him.<sup>1</sup>

19 "Fret<sup>a</sup> not thyself because of evil men, neither be thou envious at the wicked:

20 For<sup>a</sup> there shall be no reward to the evil man; the candle<sup>a</sup> of the wicked shall be put out.

21 My son, fear thou the LORD and the king; and meddle not with them<sup>a</sup> that are given to change:<sup>5</sup>

A.M. cir. 3009.  
B.C. cir. 975.

Ech. 21. 22. 25a. 20. 16.  
Ec. 9. 14. 16. Col. 1. 11. 13.  
10p. 19.

3 Heb. is in strength.

4 Heb. strengtheneth might.

5 Ch. 11. 14. 15. 22. 30.

18 Lu. 14. 31. 32.

19 See note on ch. 11. 14. —C.

1 Co. 2. 14. Ps. 10. 5.

ch. 14. 6.

ch. 12. 22. 23. 7. 6. 14.

18. 15. 32. 7. Ps. 41. 7.

6 A man without thought may casually do an injury; but he that, of deliberate purpose, devises evil for the sake of annoyance or revenge, shall be called mischievous, an image of Satan, a liar, an evil plotter, a murderer from the beginning.—C.

7 Mat. 5. 28. Ac. 8. 22.

Ge. 5. 1. 21. ch. 22. 10.

Mat. 15. 19. ver. 8.

8 Heb. 12. 5. Ho. 7. 11.

15. 27. 1.

15 Heb. narrow.

1 Ps. 82. 4. ch. 14. 25.

15. 38. 7. 1. Jn. 3. 17. Ja. 2. 15. 46. 5. 19. 20. 2. 11. 2. 26.

8 Jc. 17. 10. Ps. 17. 31.

26. 21. 30. 1. 2. 14. 7. 5.

6 Job. 10. 10. Ps. 16. 1.

17. 5. 8. 12. 1. 3. 8.

7 Job 34. 11. Ps. 62. 12.

Jc. 3. 19. Ro. 2. 6. Re. 22. 12.

9 Is. 7. 15. 22. Ca. 5. 1.

Mat. 3. 4. ch. 25. 16.

8 Heb. upon thy palate.

9 Ps. 19. 10. 119. 103.

Jc. 15. 16. ch. 3. 17. 10. 24.

9 Jc. 12. 23. Ps. 58. 11.

9. 18. Mat. 19. 26. 29. 1.

Co. 15. 58.

1 Ps. 10. 8. 9. 37. 32. 56.

65. 3. 140. 4. 51. 44. 3. 1.

5a. 10. 11.

10 Job 5. 19. Ps. 34. 19.

37. 24. Mi. 7. 6. 10. Am. 5.

28. 14. Es. 7. 10. Am. 5.

10 Job 31. 29. Ps. 35. 19.

41. 8. 11. ch. 17. 5. Ro. 12.

19. 8. 11. ch. 17. 5. Ro. 12.

9 Heb. it be evil in his eyes, Ob. 12. Zec. 13. 1.

1 Lest he transfer the judgment to thee, as the leprosy of Naaman was transferred to Gehazi.—C.

2 Ps. 37. 1. 7. 3. ch. 23. 17. Jc. 12. 1. ver. 1.

3 Or, Keep not company with the wicked.

4 Ps. 11. 6. 15. 3. 11.

5 Or, I am, &c.

6 Heb. changes.

7 Not as condemning all change; for change may be good, as was the glorious and blessed Reformation. But the warning is, meddle not with them that are given to change; who are the slaves, the very worshippers of change for its own sake—never resting in any opinion, principle, or arrangement; never satisfied with what is planted, till they have plucked it up; never satisfied with what is builded, till they have pulled it down; and never aware of their danger till the tree they are uprooting falls upon their head, and the house they are undermining overwhelms them in its ruins.—C.

A.M. cir. 3009.  
B.C. cir. 975.

5 Nu. xvi. 2. Sa. xviii. xx. 1. Ki. 1. Th. 5. 3. 2.

Pe. 2. 1. 3.

6 ch. 25. 1.

7 L. 15. 15. De. 1. 17.

16. 10. ch. 18. 5. 28. 21. 1.

7. 24. Ro. 2. 11. Ja. 2. 1.

11. 5. 21.

8 Ch. 17. 15. Is. 4. 23.

Eze. 13. 22. Ex. 23. 7.

9 Ps. 15. 4. Mat. 14. 4.

6 Heb. a blessing of good.

7 Da. 2. 48. 5. 29.

8 Heb. that answereth right words.

1 Ki. 5. 18. 6. 7. Lu. 14. 28. 29.

8 This proverb teaches prudence and forethought in everything—in business, in controversy, in ecclesiastical plans and schemes. Before any new work is undertaken we ought to seek counsel of God, and consider well whether we have the agencies and power necessary to carry it out.—P.

9 Ex. 20. 16. 23. 1. Ep. 4. 25. Col. 3. 9. Lc. 19. 11.

ch. 19. 5. 14.

8 ch. 20. 22. Mat. 5. 39.

45. Ro. 12. 17. 19. Ep. 4. 31. 32. ver. 17.

9 Ps. 37. 25. ch. 6. 6. 11.

Ca. 1. 6.

10 ch. 19. 24. 1. 25. 29.

13. Ec. 10. 18. Ge. 3. 15.

Mat. 13. 22. He. 6. 8.

9 Heb. set my heart.

10 De. 13. 11. 32. 29. Ps. 44. 1. Co. 10. 6. 11.

2 ch. 6. 9. &c.

9 ch. 10. 4. 3. 4. 20. 4.

1 Heb. a man of shield.

# CHAP. XXV.

a ch. 1. 1. 10. 1. 1. Ki. 4.

32. 2. Ki. xviii. —xx. 2.

Ch. 1. This is the commencement of the third division of the book. The proverbs in this division resemble to some extent those in the second; but there are noticeable differences. The verses in the second division consist generally of two antithetical members; in this division the two members are parabolic rather than antithetical. We notice a parallelism similar to that which characterizes Hebrew poetry. The proverbs, too, as a rule, are longer; sometimes they extend to two, three, and even more verses. There is also a topical connection in some of them, which is not observed in the proverbs of the second division. Another characteristic is that they are directed to the whole body of the people, whereas the former were chiefly designed for the young.—P.

2 De. 20. 20. Ro. 11. 33.

3 Heb. there is no searching. 1 Ki. 4. 29.

4 The means of power for good or for evil, and its versatility, amidst conflicting opinions and interests, is utterly beyond search or calculation.—C.

5 d. 1. Ki. 3. 9. 28. 4. 29. 34. &c. Job 39. 16.

Mal. 3. 3. Is. 1. 25. 27.

6 ch. 20. 8. Es. 7. 10. 28. 1.

7 Job 11. 8. 35. 5. Jc. 31. 37.

8 2 TL. 21. 1. Job 28. 1.

22 For<sup>a</sup> their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These<sup>a</sup> things also belong to the wise. It is not good to have respect of persons in judgment.

24 He<sup>a</sup> that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But<sup>a</sup> to them that rebuke him shall be delight, and a good blessing<sup>a</sup> shall come upon them.

26 Every<sup>a</sup> man shall kiss his lips that giveth a right answer.<sup>7</sup>

27 Prepare<sup>a</sup> thy work without, and make it fit for thyself in the field; and afterwards build thine house.<sup>8</sup>

28 Be<sup>a</sup> not a witness against thy neighbour without cause; and deceive not with thy lips.

29 Say<sup>a</sup> not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, and considered<sup>a</sup> it well; I looked upon it, and received instruction.

33 Yet<sup>a</sup> a little sleep, a little slumber, a little folding of the hands to sleep:

34 So<sup>a</sup> shall thy poverty come as one that travelleth; and thy want as an armed man.<sup>1</sup>

## CHAPTER XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels and sundry causes thereof.

THESE are also "proverbs of Solomon, which the men of Hezekiah king of Judah copied out."<sup>1</sup>

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

3 The<sup>a</sup> heaven for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take<sup>a</sup> away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take<sup>a</sup> away the wicked from before the

is there in it: and the doer ought to be held as ignominious and detestable. 9. The inclination to and contrivance of evil is sin; but he that makes a sport of sin, and contemns reproofs for it, ought to be abhorred by every person. 10. To give up all for lost, and be discouraged from duty, in the time of distress, is a great evidence of weakness in knowledge, wisdom, courage,

happiness, answerable to and even far exceeding thy most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous, even under their affliction, is as vain as it is malicious: for though they may frequently fall into sin, when they repent the Lord again raises them up: but wicked men, refusing

as his deputies on earth. Never have anything to do with those who appear fond of novelties, either in religion or in civil government; for unexpected and inconceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their consciences.

king, and his throne shall be established in righteousness.

6 Put<sup>1</sup> not forth thyself in the presence of the king, and stand not in the place of great men:

7 For<sup>1</sup> better *it is* that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go<sup>1</sup> not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate<sup>1</sup> thy cause with thy neighbour *himself*; and discover not a secret to another.<sup>5</sup>

10 Lest he that heareth *it* put thee to shame, and<sup>1</sup> thine infamy turn not away.

11 A<sup>1</sup> word fitly spoken<sup>6</sup> *is like* apples of gold in pictures of silver.

12 As<sup>1</sup> an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.

13 As<sup>1</sup> the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.<sup>7</sup>

14 Whoso<sup>1</sup> boasteth himself <sup>8</sup>of a false gift,<sup>9</sup> *is like* clouds and wind without rain.

15 By<sup>1</sup> long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast<sup>1</sup> thou found honey? <sup>10</sup>eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw<sup>1</sup> thy foot from thy neighbour's house, lest he be weary of thee,<sup>2</sup> and *so* hate thee.

A.M. cir. 3029.  
B.C. cir. 975.

1 Ps. 75. 6. 13. 1.  
4 Heb. *Set not out thy glory.*  
J Lu. 14. 8-11. ch. 16.  
19. ch. 17. 12. Ja. 4. 1.  
ch. 13. 10. 12. 16. 30.  
33. Ro. 6. 21.  
1 Mat. 5. 25. 18. 15. 1  
Co. 13. 34.  
6 Or, *discover not the secret of another.*  
11 ch. 6. 33.  
9 ch. 15. 23. Is. 50. 4. 1  
Co. 9. 20.  
6 Heb. *spoken upon his wheels.*  
P Ps. 141. 6. ch. 9. 8. 1.  
31. 28. 27. 6. 1. 8. 9. 15.  
50. 4. 1. Sa. 25. 31.  
9 ch. 13. 17. ver. 25.  
Job 33. 23. Mal. 3. 1.  
7 In Palestine harvest begins in April, and is all gathered in by the middle of July. This is the hottest season of the year; and as from the middle of May onwards there is no rain, and the sky is entirely cloudless, cool drinks are most refreshing to the weary labourers. Those only who have during the long day borne the heat of a Syrian sun can fully appreciate the force and beauty of this proverb.—P.  
8 Lu. 18. 10. &c. 1 Ki. 22. 1. ch. 20. 6. Lu. 4. 6.  
Jude 11. 12. 2 Pe. 2. 17. 18.  
9 Heb. *in a gift of falsehood.*  
10 A favour promised, but never bestowed, by one who had it in the power of his hand.—C.  
11 Ge. 32. 4. &c. 1 Sa. 25. 24. 32. 24. 16. ch. 15. 11. 16. 14.  
17 ch. 24. 13. Is. 7. 15. 22.  
Ps. 81. 16. De. 32. 13. 1.  
Sa. 14. 25. 27. Mat. 3. 4.  
Ex. 3. 8. ver. 27.  
11 Co. 7. 29. 30. 9. 25.  
Lu. 21. 34.  
9 1 Ti. 4. 11. 1 Ti. 5. 13. Tit. 2. 5.  
1 Or, *Let thy foot be seldom in thy neighbour's house.*  
2 Heb. *full of thee.*  
\* A city thus unprotected was exposed to sudden raids, and open to the assault of every foe. So is it with the passionate man. He gives free license to temper,

tongue, and act. The adversary can thus assail him at every point.—P.  
x Ps. 120. 4. 55. 21. 140.  
3157. 4. ch. 32. 18.  
3 The 'maul' or mace, the sword and arrow, were the weapons of war most in use among the people of Palestine. A false witness is likened to the whole three. The danger he creates, and the injury he inflicts, are thus most graphically portrayed.—P.  
9 2 Ti. 4. 16. Mat. 26. 46. 70. 18. 36. 6. Eze. 29. 7. 16.  
x Da. 6. 18. Ro. 12. 15.  
a Ex. 23. 4. 5. Ro. 12. 20. 1. 2. Sa. 16. 12. 2 Ki. 6. 20. Mat. 5. 44.  
6 Job 37. 22.  
4 Or, *The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.*  
2 Ps. 15. 3. Ro. 1. 30. 2  
Co. 12. 20.  
d ch. 19. 13. 21. 9. 19.  
27. 15.  
e Je. 18. 14. Ge. 45. 26.  
28. 15. 47. 1. with Lu. 10. 11. Mat. 11. 28-30.  
Jn. 7. 37. Re. 22. 17. 1 Ti. 1. 15. Ps. 89. 15.  
P Mt. 7. 8. Mat. 26. 69.  
71. Ju. xvi.  
A ver. 16. ch. 24. 13.  
27. 5. Lu. 14. 11.  
f ch. 16. 33. 22. 24. 17.  
12. 27. 3. 1 Sa. 25. 17. Ps. 106. 33.  
8 See note \* in first column.

CHAP. XXVI.  
a Ec. 3. 1. 11. 1 Sa. 12. 17.  
b Ps. 15. 4. 12. 8. Es. 3. 1. 1 Sa. 2. 30.  
1 During the harvest, that is, from April to July, snow is altogether unknown in Palestine; and with the exception of an occasional slight shower in April, rain never falls. All the operations of harvest, including threshing and winnowing, are performed in the open air; during the whole harvest period also, three-fourths of the people live and sleep in the open air; consequently rain or snow would be most inopportune and destructive.—P.

18 A<sup>1</sup> man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.<sup>3</sup>

19 Confidence<sup>1</sup> in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; *so is* he that singeth songs to an heavy heart.

21 If<sup>1</sup> thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The<sup>1</sup> north wind driveth away rain;<sup>4</sup> *so doth* an angry countenance <sup>5</sup>a backbiting tongue.

24 It<sup>1</sup> *is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 As<sup>1</sup> cold waters to a thirsty soul, *so is* good news from a far country.

26 A<sup>1</sup> righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 It<sup>1</sup> *is* not good to eat much honey; *so for men* to search their own glory *is not* glory.

28 He<sup>1</sup> that *hath* no rule over his own spirit *is like* a city that is broken down, and without walls.<sup>5</sup>

## CHAPTER XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow<sup>a</sup> in summer, and as rain in harvest; <sup>b</sup>so<sup>b</sup> honour is not seemly for a fool.<sup>1</sup>

deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate anything to the hurt of thy neighbour's character: and never entice any one to believe or say ill of him. 29. Nevef, either in heart, word, or deed, revenge the injuries done to thee. 30-34. And from the misery and want which others have brought upon themselves, by their negligence, sloth, or mispending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

Ver. 14. *The knowledge of wisdom*—the knowledge of Christ, the power of God, and the wisdom of God, revealed to Old Testament saints in prophecies and types, not so clearly to the Jewish, but yet as certainly, as to the Christian church. C.

Ver. 16. *A just man falleth seven times*, &c. He falleth six times into trouble, sorrow, disappointments, and various calamities in worldly labours and affairs, arising sometimes from his own mistake or oversights, sometimes from others; a seventh time into religious afflictions (for such is the ordinary import of the seventh, as derived from the Sabbath), and these fallings may include mental anguish for himself, his friends, yea, his enemies, or the church—or they may include persecutions for the sake of truth and righteousness. Still he shall rise again, being helped of God, who will graciously perfect strength in his creature's weakness. C.

Ver. 26. Either he that giveth a right answer to a judge, whereby truth and justice are settled; or a right answer to an

the wisest on earth cannot comprehend their nature, reason, or ends: but it is the honour of kings diligently to search the Scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen, than they can perfectly search and measure the heavens and the earth. 4. 5. As silver, when purified from its dross, may be framed into whatever vessels the founder pleases; so kingdoms may be established in the most virtuous and happy forms, when wicked persons are removed from the counsels and company of kings. 6. 7. Never ambitiously affect or thrust thyself into courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 8-10. Never enter into any contention till thou hast well considered the goodness and weight of thy cause, and how to manage it, lest in the issue thou be plunged into perplexity and covered with shame. And, if it be possible, make up matters privately, even where thy cause is good. And never let anger or hatred prevail.

report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues, or abilities which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable if used in due moderation; but otherwise they lose their relish and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; but too many, too long, or unseasonable visits render us disagreeable and disliked. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften the hearts

2 As the bird by wandering, as the swallow by flying; <sup>a</sup>so the curse causeless shall not come.

3 A<sup>d</sup> whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer<sup>e</sup> not a fool according to his folly,<sup>2</sup> lest thou also be like unto him.

5 Answer<sup>d</sup> a fool according to his folly,<sup>3</sup> lest he be wise in his own conceit.<sup>4</sup>

6 He<sup>b</sup> that sendeth a message by the hand of a fool cutteth off the feet, and drinketh <sup>6</sup>damage.<sup>6</sup>

7 The legs of the lame are not <sup>7</sup>equal; <sup>8</sup>so is a parable in the mouth of fools.

8 As he that bindeth a stone in a <sup>8</sup>sling, <sup>9</sup>so is he that giveth honour to a fool.<sup>9</sup>

9 As<sup>t</sup> a thorn goeth up into the hand of a drunkard, so <sup>is</sup> a parable in the mouth of fools.<sup>1</sup>

10 The great God, that formed all <sup>things</sup>, both<sup>1</sup> rewardeth the fool, and rewardeth transgressors.<sup>2</sup>

11 As<sup>a</sup> a dog returneth to his vomit; so a fool returneth to his folly.<sup>3</sup>

12 Seest<sup>t</sup> thou a man wise in his own conceit? <sup>there is</sup> more hope of a fool than of him.

13 The<sup>e</sup> slothful man saith, <sup>There is</sup> a lion in the way, a lion <sup>is</sup> in the streets.

14 As<sup>a</sup> the door turneth upon his hinges; so doth the slothful upon his bed.

15 The<sup>r</sup> slothful hideth his hand in his bosom; it grieveth him<sup>4</sup> to bring it again to his mouth.<sup>5</sup>

A.M. cir. 3099.  
B.C. cir. 975.

c Nu. 23.8. Re. 13.5,6.  
Ps. 109.28. Je. 15.10,11.  
d Ps. 32.9. ch. 10.13.  
In. 2.15. 1 Co. 4.21.2  
Jo. 10.6.  
e Mat. 7.6. Lu. 23.8.  
Is. 36.21. ch. 9.7,8.  
f Answer not a  
fool according to his  
folly—that is, in a  
foolish spirit and  
manner.—C.  
g Mat. 21.24; 15.1-4.  
Tit. 1.14.  
h Answer a fool ac-  
cording to his folly—  
that is, with such  
wisdom, temper, and  
reproof, as may pre-  
vent the production  
of his self-conceit.—  
C.  
i Heb. his own  
eyes.  
j ch. 13.17; 10.26. Nu.  
13.31.  
k Or, violence.  
l Employs a dis-  
qualified agent, and  
is disappointed.—C.  
m Heb. are lifted  
up.  
n ch. 17.7. Ps. 50.16;  
64.5. ver. 9.  
o Or, As he that  
putteth a precious  
stone in a heap of  
stones.  
p Ps. 15.4. ch. 30.22;  
19.10; 27.7. ver. 1.  
q The marginal  
reading must be fol-  
lowed; for not even  
a fool would bind a  
stone in a sling.—C.  
r See ver. 7.  
s See note \* below.  
t ch. 11.31. Ro. 2.6.  
Re. 22.27.  
u Or, A great man  
grieveth all, and he  
hireth the fool, he  
hireth also trans-  
gressors.  
v 12 Pe. 2.22. Ex. 8.15.  
w Heb. iterateth his  
folly.  
x Lu. 18.11. Re. 3.17.  
ver. 16. Ro. 12.18. ch. 15.  
11; 20. Mat. 21.31.  
y ch. 22.13; 15.19.  
Mat. 22.5.  
z ch. 6.9,10; 24.33. 2  
Ti. 3.7.  
aa ch. 19.24; 12.27.  
ab Or, he is weary.  
ac See note on ch. 19.  
24.—C.  
ad His senseless  
drunkenness tempts  
him to seize the  
thorn; his ungovern-  
ed violence wounds

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himself more and  
more. And so is the  
fool who would teach  
wisdom when he  
should be a humble  
listener.—C.  
ae ver. 12. Lu. 18.11.  
Ec. 10.14. ch. 12.15.  
af ch. 13.10; 17.14; 18.  
6; 7; 10; 19; 39.39.  
ag He increases the  
noise, and risks being  
torn.—C.  
ah Heb. flames or  
sparks.  
ai ch. 14.9; 16.23. Ep.  
5.4.  
aj Heb. without  
wood.  
ak ch. 22.10; 16.28; ver.  
29. Ja. 3.6. Le. 19.16. 1  
Ti. 1.13.  
al Or, whisperer.  
am Heb. is silent.  
an ch. 15.18; 10.12; 30.  
33; 20.22. Nu. 16.1.  
ao ch. 18.8; 12.13; 20.  
19. Ec. 22.9.  
ap Heb. chambers.  
aq ch. 10.18; ver. 24-  
26. 2Sa. 13.34. Mat. 22.5.  
ar Rather, 'shining  
lips,' lips which give  
forth pleasant and  
beautiful words, lips  
which are ever  
wreathed with a  
smile, lips whose lan-  
guage and grace  
serve only to conceal  
the bitterness and  
hatred which lurk  
within. The succeed-  
ing verses are a de-  
velopment of the  
same sentiment.—P.  
as Or, is known. ch.  
10.18. Ps. 12.25; 21.  
a Je. 9.2-8. Mt. 7.5.  
Mat. 18.17; 15.12.  
at Heb. maketh his  
voice gracious.  
au His secular and  
religious principles  
are all abominable  
before God who sees  
the heart.—C.  
av Or, hatred is  
covered in secret.  
aw 2 Sa. 13.22, 26. Ps.  
55.21, 23.  
ax Either before the  
'congregation' of his  
acquaintances, be-  
fore 'the church,' or  
the 'justice courts' of  
the world.—C.  
ay Ps. 7.15; 16.9; 57.  
6. ch. 28.10. Ec. 10.8. Ju.  
9.18, 33. Es. 7.10.  
az Es. 3.5.  
ba Ps. 12.2. ch. 7.21; 1.  
10-16; 24; 29.5.

16 The<sup>a</sup> sluggard is wiser in his own conceit than seven men that can render a reason.

17 He<sup>t</sup> that passeth by, and meddleth with strife <sup>belonging</sup> not to him, <sup>is like</sup> one that taketh a dog by the ears.<sup>6</sup>

18 As a mad man who casteth <sup>7</sup>firebrands, arrows, and death,

19 So<sup>u</sup> is the man <sup>that</sup> deceiveth his neigh-  
bour, and saith, Am not I in sport?

20 Where<sup>s</sup> no wood is, <sup>there</sup> the fire goeth out; so <sup>where</sup> <sup>there is</sup> no tale-bearer,<sup>9</sup> the strife ceaseth.<sup>1</sup>

21 As<sup>e</sup> coals <sup>are</sup> to burning coals, and wood to fire; so <sup>is</sup> a contentious man to kindle strife.

22 The<sup>y</sup> words of a tale-bearer <sup>are</sup> as wounds, and they go down into the innermost parts<sup>2</sup> of the belly.

23 Burning<sup>a</sup> lips,<sup>3</sup> and a wicked heart, <sup>are like</sup> a potsherd covered with silver dross.

24 He that hateth dissembleth<sup>4</sup> with his lips, and layeth up deceit within him:

25 When<sup>a</sup> he speaketh fair,<sup>5</sup> believe him not; for <sup>there are</sup> seven abominations<sup>6</sup> in his heart.

26 Whose<sup>7</sup> hatred<sup>b</sup> is covered by deceit, his wickedness shall be showed before the <sup>whole</sup> congregation.<sup>8</sup>

27 Whoso<sup>c</sup> diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A<sup>d</sup> lying tongue hateth <sup>those that are</sup> afflicted by it; <sup>and</sup> a flattering mouth worketh ruin.

salvation. 26. When righteous men are decoyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

Ver. 1. Men of Hezekiah. Who the 'men of Hezekiah' were is unknown; and in such cases conjecture is useless. Nor would the knowledge be of any value, for the object of the record is not to give authority to these proverbs, but to remind the wise men of one generation to preserve and copy out for circulation the wisdom of a foregoing generation.—Note. It is thus God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth. C.

Ver. 9. In perfect accordance with that precept of our Saviour, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' Mat. 18.15.—Every confidential secret implies a trust; and he that reveals it, even to his most intimate friend, thereby teaches that friend to divulge it to another, and is thus most likely to be brought to shame as an idle babler or unfaithful steward. C.

Ver. 11. Holden and others interpret the passage of oranges, citrons, and such golden or precious fruit, produced at feasts in baskets of silver network. But as it contains no mention of taste, the reference seems rather to be to figures of fruit of gold, interspersed amongst branches and leaves of silver, according to the gorgeous style of eastern palaces. C.

Ver. 26. A righteous man, tempted by fear or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, if not finally to corrupt his principles. Peter trembling before a servant maid, and accommodating his speech to a rude and blasphemous soldiery, is a striking exemplification of this proverb. C.

CHAPTER XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil, and excited to good. 4. Answer not an ignorant and impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride. 6. He who employs fools or rakes in any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous.

improbable and insuperable difficulties. 14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolent and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds

CHAPTER XXVII.

1 Observations of self-love, of true love, 11 of care to avoid offences, 23 and of the household care.

**B**OAST not thyself of to-morrow;<sup>1</sup> for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.<sup>2</sup>

3 A stone is heavy,<sup>3</sup> and the sand weighty; but a fool's wrath is heavier than them both.

4 Wrath is cruel,<sup>4</sup> and anger is outrageous; but who is able to stand before envy?<sup>5</sup>

5 One that rebuke is better than secret love.<sup>6</sup>

6 Wounds are the wounds of a friend: but the kisses of an enemy are deceitful.<sup>7</sup>

7 The full soul loatheth an honey-comb: but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.<sup>1</sup>

10 Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.<sup>2</sup>

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.<sup>3</sup>

12 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

13 Take thy garment that is surety for a

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CHAP. XXVII.

62 Ja. 4. 13. C. 2 Co.

62 Ps. 95. 7. Lu. 12. 19.

20. 15. 20. 12.

1 Heb. to-morrow

day.

6 ch. 25. 27. 2 Co. 10.

12. 18. 11.

2 For a man to

boast of his own at-

tachments, principles,

savings, or works—of

delightedly to listen

to, or anxiously angle

for, the praises of

others, is a sure sign

of a weak head and

a foolish heart.—C.

3 Heb. heaviness.

4 Da. 3. 19. 1 Jn. 3. 12.

Ac. 12. 2. 3.

5 Job 5. 2. ch. 6. 34. 10.

12. 30. 33. Ja. 3. 14. 10.

6 Heb. Wrath is

cruelty, and anger

an overflowing.

7 Or, jealousy.

8 Or, 28. 23. Mat. 13.

15. 7. Ti. 5. 20. Le. 19. 17.

9 Co. 2. 11.

4 Better than such

'secret love' as winks

at faults till their con-

sequences become

irreparable.—C.

5 Ps. 44. 5. Le. 19. 17.

Mar. 18. 15.

6 ch. 10. 18. 7. 13; 26.

23. 26. 2 Sa. 20. 9.

7 Or, earnest or

frequent.

8 Mat. 9. 12. Am. 8. 5.

9 Heb. treadeth un-

der foot.

10 Job 6. 7. 2 Ki. 4. 39.

44. Jn. 6. 9.

11 Job 39. 14-16. Is.

16. 2. ch. 21. 16.

12 Ointments and

perfumes are much

used in many eastern

countries—and, at the

close of visits, it is

common to sprinkle

rose water, &c. on de-

parting friends.—C.

13 Ac. 28. 15. 2 Co. 2. 5.

14 Heb. from the

counsel of the soul,

ch. 11. 24; 15. 24; 12. 15;

24. 6. 20. 18.

15 Am. 1. 9. ch. 18. 24;

10. 7. 17. Ob. 1. 2-4.

16 The meaning is,

forbear not an old,

hereditary, and long

tried friend, for a new

one, however near the

relation, and

however strong your

claims.—C.

17 He that educates

his children in the

fear of God, can never

be justly reproached

for the godly educa-

tion of children ne-

cessarily includes the

exemplary discharge

of every other duty.

—C.

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4 See note on ch.

20. 16.—C.

5 Ac. 12. 22. 23. 1 Ki.

22. 6. Ps. 12. 2. ch. 20. 25;

10. 12.

6 Loud and osten-

tatious praises are

always to be suspect-

ed of insincerity.—C.

7 ch. 19. 13; 24. 9. 19;

25. 24.

8 Ac. 15. 30; 18. 4; 28.

15. He. 10. 24.

9 The allusion

seems to be to a file

in which iron harden-

ed into steel is em-

ployed to sharpen

various iron tool.

Even so, the enor-

agement of a friend

gives edge to the

purposes, courage,

and efforts of his

friend.—C.

10 1 Co. 9. 7. 13. Ca. 8.

11 1 Mar. 10. 43. Col. 3.

22. 1. Pe. 2. 18. 21. Ps. 123.

2. Mat. 24. 42. 47. 1 Sa. 2.

30. Jn. 12. 26.

12 Ge. 6. 5. Ro. 8. 7. Ps.

33. 15.

13 ch. 30. 16. Hab. 2. 5.

14 Heb. not

2 Eccl. 3. 1. Jn. 2. 16.

15 ch. 17. 3. Job 28. 1.

Zec. 13. 9.

16 As the fining-pot

separates silver from

the dross; and the

furnace, gold from

its alloy; so praise

discovers what is in

man: if he can bear

it without vanity,

pride, and arrogance,

he is a sterling char-

acter, a real Chris-

tian.—C.

17 Is. 1. 5. Je. 5. 3. 20;

13. 21. 2 Ch. 28. 22. Ex.

vi. xiv.

18 Ge. 31. 38. 39; 33. 13. 1

Ch. 27. 29-31. 2 Ch. 32.

29.

19 Heb. set thy

heart.

20 Ja. 1. 10. 11. Zec. 1.

4. Ja. 1. 14. Eccl. 1. 2.

He. 13. 14.

21 Heb. strength.

22 Heb. to genera-

tion and generation.

23 Ps. 104. 14. 15. ch. 6.

8. 105. Lu. 19. 42. Jn. 9. 4.

24 The grass ap-

peareth, the tender

herb showeth itself.

This should be the

translation; for hay,

or dried grass, is not

used in the East.

Herbs of the moun-

tains, the hardier

herbaceous plants.—

C.

25 Job 31. 20. Eze. 27.

21. Mat. 6. 33. 1 Ti. 6. 8.

He. 13. 5. ch. 30. 8.

stranger, and take a pledge of him for a strange woman.<sup>4</sup>

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.<sup>5</sup>

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.<sup>6</sup>

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining-pot for silver, and the furnace for gold, so is a man to his praise.<sup>8</sup>

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds:

24 For riches are not for ever; and doth the crown endure to every generation?<sup>2</sup>

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.<sup>3</sup>

26 The lambs are for thy clothing, and the goats are the price of the field:

27 And thou shalt have goats' milk enough

crers ruin men by drawing them into proud, rash, and pernicious courses.

Ver. 2. As wandering will never bring the bird home, and as a wing will never bring the swallow to rest, so the curse without a cause will never light upon the head of the innocent object of the curser's enmity. C.

Ver. 19. If there be one practical advice more important than another, it is this: 'Never speak a word but in truth—be always in earnest.' A loose jest may 'set the table in a roar'; no harm may be meant; but no good is intended: it is therefore sin. And as a firebrand, thrown at random, may destroy a splendid palace, so may a thoughtless 'jest' ruin a fair reputation.—Note. Children, look to a God of truth—speak words of truth—never jest at the expense of truth—be always in earnest. C.

Ver. 23. Silver dross is ordinarily lead, with which the cheapest kinds of earthenware are covered by the potter while immersed in a burning furnace. 'Burning lips' are not 'lips breathing warmth of affection,' but 'words that burn' up reputations (see ver. 24), and which are often covered over, and even ornamented as with 'silver dross.' Yet as a 'potsherd' shall they be dashed to pieces, when men 'by their words shall be justified, and by their words shall be condemned.' C.

CHAPTER XXVII. Ver. 1. Never boast what thou wilt be, or do, in any future period; for thou knowest not what changes Providence may make in a very short time. 2. Never commend thy own excellencies or works; but leave that to others who cannot be sus-

to be unsatisfied with, or even to nauseate, the most delicious enjoyments: but poverty disposes men to a ready and thankful reception of the smallest blessings, though mixed with care and labour. 8. When men, by levity or discontent, change their country, trade, or office in which Providence had placed them, they ordinarily expose themselves to manifold dangers and inconveniences, but rarely mend their condition. 9. The kind conversation and prudent counsels of affectionate friends are extremely refreshing and comfortable. 10. Nay, such friends are more to be depended on in a time of distress than our nearest relations. 11. My son, improve these instructions to make thee truly wise and good; which will at once comfort my heart, and enable me to refute such as charge me with want of due care about my children. 12. Prudent men foresee the approach of calamities, and take proper methods to avoid them; but inconsiderate persons, deceived by others, securely rush forward till they are ruined. 13. Never trust, without a sufficient pledge, a man that is so foolish and rash as to be surety for persons whom he knows not, and even for harlots. 14. Extravagant and flattering commendations of a friend or benefactor are rather a disparagement than an honour, as it is a charge

carry themselves towards others as they do towards them. And they who are remarkably sagacious can penetrate far into the inclinations and designs of others. 20. It is impossible to satisfy the corrupt desires of men: the more they are indulged the more they crave; and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness: but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 23-27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for without due care and diligence, the richest estates will soon come to nought: whereas by a proper care of the hay, grass, herbs, and flocks which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

Ver. 16. Eastern women may be literally called *hidden*, whether in the tent in the desert, or the *harem* in the city. But the unsanctified contentious woman, who has not received

for thy food, for the food of thy household, and for the maintenance<sup>4</sup> for thy maidens.

## CHAPTER XXVIII.

General observations of impiety and religious integrity.

**T**HE wicked<sup>a</sup> flee when no man pursueth: but <sup>b</sup>the righteous are bold as a lion.

2 For<sup>c</sup> the transgression of a land many are the princes thereof: <sup>d</sup>but by<sup>1</sup> a man of understanding and knowledge the state thereof shall be prolonged.<sup>2</sup>

3 A<sup>e</sup> poor man that oppresseth the poor<sup>3</sup> is like a sweeping rain, which leaveth<sup>4</sup> no food.<sup>5</sup>

4 They<sup>7</sup> that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil<sup>h</sup> men understand not judgment: but they that seek the LORD understand all things.

6 Better<sup>i</sup> is the poor that walketh in his uprightness, than *he that is perverse in his ways*, though he *be* rich.

7 Whoso<sup>j</sup> keepeth the law is a wise son: <sup>k</sup>but he that is a companion of riotous men<sup>6</sup> shameth his father.

8 He<sup>l</sup> that by usury and unjust gain<sup>7</sup> increaseth his substance, he shall gather it for him that will pity the poor.

9 He<sup>m</sup> that turneth away his ear from hearing the law, <sup>n</sup>even his prayer shall be abomination.

10 Whoso<sup>p</sup> causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but <sup>q</sup>the upright shall have good things in possession.

11 The<sup>r</sup> rich man is wise in his own conceit:<sup>8</sup> but <sup>s</sup>the poor that hath understanding searcheth him out.

12 When<sup>t</sup> righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.<sup>9</sup>

13 He<sup>u</sup> that covereth his sins shall not pros-

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4 Heb. life.

CHAP. XXVIII.

a Le. 26. 17, 36. De.

28. 7, 25. Ps. 53. 5.

b Ac. 4. 13. 14. 3. 2 Sa.

17. 10. ch. 30. 30.

c 1 Ki. xvi. 2. 2 Ki. xv. 2.

Ch. xxxvi.

d Job 22. 30. Eze. 22.

30. Eze. 15. 1 Ki. 11. 13.

30. 15. 4.

1 Or, by men of

understanding and

wisdom shall they

therefore be prolonged.

e By rebellion in

a land tyrants shall

become its rulers:

but where a people

are wise, an able

prince shall reign

long.—Hodgson.

f Mat. 18. 28-30.

g A man in power,

that is needy, and

oppresseth the poor.

—Hodgson.

h Heb. without

food.

i The greater part

of Palestine was

cultivated in terraces.

With immense care

and skill the terraces

were constructed

along glen, bank, and

mountain side, from a

base to summit. Gentle

rain watered the

thirsty soil, and made

it productive. But a

sweeping torrent,

such as at long intervals

deluges the country,

washes the soil off the terraces,

breaks down the

rude sustaining walls

and banks, and leaves

vast tracts bare and

desolate.—P.

j Ps. 10. 3. Mal. 3. 15.

k 1 Ki. 18. 16. 20. 42. 22. 15.

23. Ac. 12. 22. Mat. 14. 3.

Ep. 5. 11.

l Jn. 7. 17. Ps. 92. 6.

m Jc. 4. 22. 8. 7. 1 Co. 2. 14.

n 1 Jn. 2. 20. 27.

o ch. 19. 11. 10. 26. Ps.

16. 3. ver. 18. with 1 Ki.

18. 31. Ps. 13. 2.

p ch. 29. 31. 8. 2. 1-6. 3.

1. 4.

q ver. 24. ch. 10. 5. 29.

r 15. 13. 20.

s Or, feedeth glut-

tons.

t ch. 13. 22. Ec. 2. 26.

u Job 27. 10. 17.

v Heb. by increase.

w Zec. 7. 11. 2 Ti. 4. 3.

x ch. 12. 24-28.

y Ps. 66. 18. 109. 7. ch.

15. 8. 21. 4. 27.

z ch. 26. 27. Ps. 7. 15.

aa 109. 13. 10. 5. Ec. 10. 1.

ab Mat. 6. 33. Ps. 37. 13.

ac 29. 31.

ad ch. 26. 16. 15. 10. 13.

ae Heb. in his eyes.

af ch. 18. 17. Ec. 9. 12.

ag 15.

ah ver. 28. ch. 11. 10. 29.

ai Ec. 10. 6. He. 11. 38.

aj Or, sought for.

ak Ps. 32. 3. 5. Job 31.

al 33. 1. Jn. 1. 8-10. Ec. 3. 12.

am 13. 31. 18-20.

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7 ch. 23. 17. Ps. 112. 1.

1 The man that

always acts under a

final and reverential

awe of God.—C.

x Ro. 11. 20. 2. 5. ch.

29. 1. Ex. vii. xiv. Le.

26. 18. 21. &c.

y Ex. 12. 13. Es. 3. 9.

10. Mat. 2. 16. 2 Ki. 15.

16. 21. 16. 23. 35. Jc. 4. 7.

50. 17. 2 Ti. 4. 17.

z 1 Ki. 12. 11. 14. 1 Sa.

8. 11-17.

aa 1 Ki. 2. 11. 11. 42. 15.

10. 22. 42.

ab Ec. 9. 6. Ex. 21. 14.

Nu. 35. 31.

ac Ps. 84. 11. ch. 10. 9.

ad ver. 6. Ps. 73.

18-20. Mat. 27. 3-5.

ae Looking upwards

to God—having his

affections and trea-

sures in heaven.—C.

af ch. 12. 11. 13. 20. 23.

21. 18. 109. 6. Ps. 1. 4.

ag Ps. 1. 1-3. 7. 12. 1-9.

ah 128. 1-5.

ai ch. 13. 11. 23. 4. 20.

aj 21. 1. 16. 9.

ak Or, unpunished.

al He that 'maketh

haste' to be rich, can-

not be seeking first

the kingdom of God

and his righteous-

ness (Mat. 6. 33), for

seeking and hasting

are utterly incompat-

ible; and he that

seeketh not, hath no

promises, but many

threatenings.—C.

am ch. 18. 5. 24. 23. Le.

19. 15. De. 16. 19. Ja. 2. 1.

an 2. Ex. 23. 1-8. Eze. 13.

12. 17.

ao He that respects

persons, and not jus-

tice.—C.

ap Or, He that hath

an evil eye hasteth to

be rich, ver. 20. 1 Ti. 6.

9.

aq Ge. 13. 10. 19. 17. Job

20. 22. 27. 16. Ps. 52. 5. Ja.

1. 9. ch. 13. 11. 20. 13.

ar ch. 27. 5. 6. Ps. 141. 5.

as Mat. 18. 15.

at Ju. 17. 2. ch. 10. 26.

au Heb. a man de-

stroying.

av ch. 13. 10. 6. 17. 19.

aw 18. 15.

ax Ps. 2. 12. 84. 12. 13. 5.

ay 37. 3-7. 84. 11. 12. Jc. 17.

7. 8.

az ch. 3. 5. 6. 1 Co. 2. 14.

ba Ro. 8. 7. Jc. 17. 9.

bb 2 Ti. 3. 15. ch. 2. 8.

bc 16. 1. 16-19.

bd He who trusts in

his own firmness of

resolution, and power

of resisting tempta-

tion, is a fool: but

he that walketh

wisely, distrusting

himself and trusting

God, dreading the

counsel of his own

passions, and humbly

and prayerfully seek-

ing the guidance of

the Spirit, 'he shall

be delivered' from

the seductions of

sense, the malice of

enemies, and the

snares of Satan.—C.

per: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy<sup>u</sup> is the man that feareth <sup>v</sup>alway: <sup>w</sup>but he that hardeneth his heart shall fall into mischief.

15 As<sup>x</sup> a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

16 The<sup>y</sup> prince that wanteth understanding is also a great oppressor: <sup>z</sup>but he that hateth covetousness shall prolong *his* days.

17 A<sup>b</sup> man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso<sup>c</sup> walketh uprightly<sup>2</sup> shall be saved: but *he that is* perverse in his ways shall fall at once.

19 He<sup>d</sup> that tilleth his land shall have plenty of bread: but he that followeth after vain *per-*sons shall have poverty enough.

20 A<sup>e</sup> faithful man shall abound with blessings: <sup>f</sup>but he that maketh haste to be rich shall not be <sup>g</sup>innocent.<sup>4</sup>

21 To<sup>h</sup> have respect of persons is not <sup>i</sup>good: for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye,<sup>6</sup> and <sup>j</sup>considereth not that poverty shall come upon him.

23 He<sup>k</sup> that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso<sup>l</sup> robbeth his father or his mother, and saith, *It is* no transgression; the same is the companion of a destroyer.<sup>7</sup>

25 He<sup>m</sup> that is of a proud heart stirreth up strife: <sup>n</sup>but he that putteth his trust in the LORD shall be made fat.

26 He<sup>o</sup> that trusteth in his own heart is a fool: <sup>p</sup>but whoso walketh wisely, he shall be<sup>8</sup> delivered.

and prudence is extremely useful for settling or preserving a state. 3. A needy man placed in power, and squeezing from the poor that little which they have, is a most ruinous scourge to a nation. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness, and commending them for it: but they who resolutely observe God's law, do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong: but they who study God's Word, and depend on his instructions, understand whatever is necessary to salvation. 6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that asso-

intended for others: but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here and of glory hereafter. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust: but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishments: but he who through faith in Christ confesses and forsakes them, shall be graciously blessed by God and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart and a fear of its

candour in their dealings, shall have abundant blessings from God and honours from men: but they who hasten to be rich, render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich envies everybody who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or it become a curse to him, so that through his money he corrupts himself. 23. They who in an honest and friendly manner reprove a man for his faults, will afterwards have much more of his favour and regard than they who flatter him in his sins. 24. They who snatch all the



27 He<sup>a</sup> that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When<sup>r</sup> the wicked rise, men hide themselves: but when they perish, the righteous increase.

# CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

HE<sup>a</sup> that, being often reproved,<sup>1</sup> hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When<sup>b</sup> the righteous are in authority,<sup>2</sup> the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso<sup>c</sup> loveth wisdom rejoiceth his father: but<sup>d</sup> he that keepeth company with harlots spendeth his substance.

4 The<sup>e</sup> king by judgment establisheth the land: but he that receiveth gifts<sup>3</sup> overthroweth it.

5 A<sup>4</sup> man that flattereth his neighbour spreadeth a net for his feet.

6 In<sup>a</sup> the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.<sup>4</sup>

7 The<sup>e</sup> righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful<sup>a</sup> men bring<sup>5</sup> a city into a snare:<sup>6</sup> but wise men turn away wrath.

A.M. cir. 3029.  
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g De. 15. 7, 8. ch. 22. 9.  
11. 26; 21. 13; 19. 17. Ps.  
41. 1-3. Heb. 13. 16. 15. 58.  
7. r ver. 12; ch. 29. 2. Ps.  
12. 1, 8.

## CHAP. XXIX.

a 1 Sa. 2. 25-34. 2 Ch.  
36. 16. Ge. 6. 3, 7. ch. 28.  
13. 14; 11-13. 13. 30. 12-  
14. 2. Ec. 7. 11-14.  
1 Heb. A man of  
reproofs.

b ch. 11. 10; 28. 12, 28.  
Ec. 10. 5. Re. 11. 15. Es.  
3. 15, 15.

c Or, increased.  
Ec. 10. 11; 20. 27. 11.  
d ch. 5. 9, 10; 6. 26; 28.  
7. 24. Lu. 15. 13, 30.

e ch. 20. 8. Ps. 72. 1-8.  
2 Ch. 19. 8. Da. 11. 20.

f Heb. a man of  
obligations.

g Ho. 7. 3; 1. Ps. 55.  
21. 14. 5. ch. 1. 21. 26. 28.  
h ch. 5. 22; 11. 5. 6. 11.  
13. Job 18. 7-10.

i Ps. 97. 11; 118. 15;  
132. 16.

j Inasmuch as the  
faithful walk in their  
callings with an up-  
right conscience, and  
are blessed by the  
Lord many ways ex-  
ceedingly; they both  
outwardly magnify  
him with psalms and  
hymns, and spiritual  
songs, and inwardly  
are cheerful, being  
filled with joy of the  
Holy Ghost. Even in  
affliction, in bereave-  
ment, in persecution,  
the children of God  
are able to rejoice.

k They know that 'all  
things work together  
for good' to them.  
Paul and Silas sang  
praises to God from  
the innermost recesses  
of a prison.—P.

l Job 20. 16. Ps. 41. 1.  
m Is. 28. 14, 15. ver. 6.  
Eze. 23. 31.

n Or, set a city on  
fire.

o Ps. 106. 23. Ja. 5. 15-  
18. Eze. 22. 30.

p Men who scorn  
the truth, and will  
not receive it; who  
scorn good counsel,  
and will not listen to

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it; who scorn their  
fellow-citizens, and  
will not unite with  
them in pious ef-  
forts; who scorn the  
enemy, and will not  
prepare to oppose  
them: who scorn God,  
and will not hearken  
to or obey him.—P.

q Mat. 7. 6. 11. 17-19.  
r In charity he has  
undertaken a useless  
labour: but will find  
no rest nor success.—C

s 2 Ch. 18. 7. 1 Jn. 3. 22.  
13. Jn. 15. 19. Ps. 142. 4.  
ch. 11. 30. 1 Sa. 22. 23.

t Heb. Men of blood.

u ch. 14. 35. 28. 12.  
16. 23. Ju. 13. 17. Am. 5.  
13.

v Es. 3. 8, 10. 1 Ki. 21.  
11-13.

w ch. 22. 2. Mat. 5. 45.  
Jn. 1. 9.

x Or, the usurer,  
Mat. 20. 1. Co. 6. 10.

y Ep. 2. 1.

z ch. 20. 28; 25. 5. Je.  
22. 16. ver. 4. Ps. 72. 4. 15.  
58. 9.

a ver. 17, 27; ch. 10. 1.  
5; 17. 21, 25; 19. 26; 28. 7;  
22. 15; 23. 13. 1 Ki. 1. 6.  
Mi. 6. 2.

b ver. 2. Ho. 4. 1, 2, 7.  
ch. 23. 28.

c Ps. 37. 36; 58. 10; 91.  
89. 9, 11.

d See notes on ch.  
13. 24; 22. 15; 23. 13.—C.

e ch. 13. 24; 19. 18; 22.  
15; 23. 13. 14. ver. 15. 13.

f 1 Sa. 3. 1. Ps. 74. 9.  
Am. 8. 11. 13. Mat. 9. 36.

g Co. 4. 3.

h Or, is made na-  
ked.

i Ps. 119. 2; 19. 11. 1.  
Co. 15. 58. Jn. 13. 17. Ja.  
1. 25.

j Where there is no  
revelation the people  
perish, or apostatize  
from godliness, being  
'destroyed (by false  
teachers) for lack of  
(true) knowledge',  
Ho. 4. 6.—C.

k ch. 19. 29; 26. 3. Job  
19. 16.

l Ec. 5. 2. Ja. 1. 19.

m Or, in his matters.

n 1 Sa. 3. 7-8. withch.  
30. 23.

o In luxury, without  
religious restraint.—C.

9 If<sup>a</sup> a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 The<sup>b</sup> blood-thirsty<sup>8</sup> hate the upright: but the just seek his soul.

11 A<sup>9</sup> fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If<sup>a</sup> a ruler hearken to lies, all his servants are wicked.

13 The<sup>r</sup> poor and the deceitful man<sup>9</sup> meet together: the Lord lighteneth both their eyes.

14 The<sup>t</sup> king that faithfully judgeth the poor, his throne shall be established for ever.

15 The<sup>u</sup> rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.<sup>1</sup>

16 When<sup>v</sup> the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct<sup>y</sup> thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where<sup>z</sup> there is no vision, the people<sup>2</sup> perish: but he that keepeth the law, happy is he.<sup>3</sup>

19 A<sup>b</sup> servant will not be corrected by words; for though he understand he will not answer.

20 Seest<sup>c</sup> thou a man that is hasty in his words?<sup>4</sup> there is more hope of a fool than of him.

21 He that<sup>d</sup> delicately<sup>5</sup> bringeth up his servant from a child, shall have him become his son at the length.

thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but when God casts down the wicked, the righteous take courage, and openly show themselves; and their numbers are increased under pious and prudent governors.

Ver. 5. They that seek the Lord understand all things. They know more about all things, than worldly men know about any one thing: for they know that all things work together for good to them that love God: C.

Ver. 7. Shamesh his father. Shamesh him for neglecting his education—for not restraining him in time—or, notwithstanding all his care, breaks his heart by his incorrigible follies. C.

Ver. 11. It is the special duty of the rich to give their children a good education, both in secular and religious knowledge: for if the well-educated poor once discover any inferiority in the rich, contempt for their ignorance, and the disorganization of society, is sure to follow.—Note. A true religious education can alone teach the rich kindness and the poor gratitude. C.

Ver. 17. The murderer shall flee in terror of conscience till the grave receives him: let no man stay him in this flight by hiding him from deserved justice. Ge. 9. 6. C.

Ver. 22. An evil eye never means, as the ignorant and superstitious imagine, an eye that can inflict evil according to the malignity of its owner; but an eye that cannot see aright, because of some obstruction in its organization. In this verse, temporal riches form the obstruction that will not permit the hastener to see things that are 'not seen and eternal,' 2 Co. 4. 18. C.

CHAPTER XXIX. Ver. 2. 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on another.

but such as are truly virtuous labour to defend and promote the welfare of such. 11. Fools inconsiderately speak out whatever comes into their head; but wise men think well before they speak, and only utter what they know and as the opportunity requires. 12. If a ruler hearken to lies, flatтерies, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office. 13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world, and the Lord, without distinction, allows to both his light of nature, or revelation, and blessings of providence, as is good in his sight. 14. Kings who faithfully administer justice to their subjects, and set themselves to protect and help the poor, take the most proper course to gain their subjects' affection, and to continue their kingdom to many generations. 15. Careful instructions and reproofs, and prudent corrections, are of great use to render children wise, prudent, and pious: but children left to follow their own inclinations prove a disgrace and plague to parents, particularly to their indulgent mothers. 16. When wicked men are increased in number and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall. 17. Children carefully brought up in the nurture and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. Where men want the oracles of God and ordinances of the gospel, they cannot but live wickedly on earth and be miserable in eternity: but great is the present and future benefit

word or deed, both against God and men. 23. Proud, saucy, and ambitious behaviour renders men contemned, hated, and miserable; but meekness and humility procure useful and lasting honours. 24. Partnership with thieves or fraudulent persons, endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men: but it is God alone who determines the lots of men here and hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends being the very reverse of each other.

Ver. 1. Hardeneth himself by seeking excuses or palliations for his sin; or even false interpretations and doctrines to defend his evil courses. He shall fall without remedy, as the carcasses of the unbelievers fell in the wilderness, to whom God swore in his wrath, they should not enter into his rest. He. 3. 11. C.

Ver. 4. He that receiveth gifts. According to the margin, 'a man of obligations.' The true meaning seems to be: a king who supports justice and equity in the fear of God, establishes his kingdom; but he who substitutes for these 'weightier matters of the law,' mere 'legal obligations,' ceremonial observances, overthrows it. This was literally exemplified and fulfilled by the rulers of the Jews in the days of our Lord. See Mat. 23. 23, 38. C.

Ver. 12. The ruler that 'hearkens to lies,' is either he that will bear nothing but flattery, or he that will credulously receive false accusations, and will indolently neglect to judge for himself. All his servants will soon be wicked: for godly men will fly from him; and wicked men will gather around him, as vultures to the carcass of the dead. C.

Ver. 13. The deceitful man, who overreached him, oppressed him, and made him poor.—The Lord lighteneth both their eyes. The enriched to see, if he would, better riches than he has gained; the poor, to seek better than he has lost. C.

22 An<sup>a</sup> angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A<sup>a</sup> man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso<sup>a</sup> is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

25 The<sup>a</sup> fear of man bringeth a <sup>a</sup>snare: but whoso putteth his trust in the LORD shall be safe.<sup>7</sup>

26 Many<sup>a</sup> seek the ruler's favour:<sup>8</sup> but every man's judgment *cometh*<sup>9</sup> from the LORD.

27 An<sup>a</sup> unjust man is an abomination to the just; and *he that is upright in the way is abomination to the wicked.*

# CHAPTER XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Silence in case of error the way to prevent wrath.*

THE words of Agur the son of Jakeh, *even* the<sup>a</sup> prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,<sup>1</sup>

2 Surely<sup>a</sup> I *am* more brutish than *any* man, and have not the understanding of a man.

3 I<sup>a</sup> neither learned wisdom, nor have the knowledge<sup>2</sup> of the holy.

4 Who<sup>a</sup> hath ascended up into heaven, or descended? <sup>a</sup>who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what<sup>3</sup> is his name, and what is his son's name, if thou canst tell?<sup>3</sup>

5 ¶ Every<sup>a</sup> word of God is <sup>a</sup>pure: <sup>a</sup>he is a shield unto them that put their trust in him.

6 Add<sup>a</sup> thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee;<sup>5</sup> deny me *them* not<sup>6</sup> before I die:

8 Remove<sup>a</sup> far from me vanity and lies; give me neither poverty nor riches; <sup>a</sup>feed me with food <sup>a</sup>convenient for me:<sup>8</sup>

9 Lest<sup>a</sup> I be full, and deny *thee*,<sup>9</sup> and say, Who is the LORD? <sup>a</sup>or lest I be poor, and steal, and take the name of my God *in vain.*

10 Accuse<sup>a</sup> not<sup>1</sup> a servant unto his master, lest he curse thee, and thou be found guilty.<sup>2</sup>

11 ¶ *There is a generation that* <sup>a</sup>curseth their father, and doth not bless their mother.

12 *There is a generation that are* <sup>a</sup>pure in their own eyes, and *not* is not washed from their

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ch. 15. 2. 18. 22. 24. 10.  
12. 25. 27. 30. 33. Mat. 15.  
19. Ho. 4. 1. 2.  
Da. 5. 20. 21. Job 22.  
20. Ac. 12. 23. Re. 18. 7.  
8. ch. 15. 33. 18. 12. Mat.  
23. 12. Lu. 14. 11. 18. 14.  
Ja. 4. 6. 1. Pe. 5. 1.  
A Ps. 50. 18. 22. 16. 1.  
23. Mat. 16. 26. Le. 5. 1.  
Ge. 12. 12. 13. 20. 2.  
11. Mat. 26. 59. 74. Jo. 7.  
13. 9. 21. 12. 42. 43.  
6 The fear of man often leads to folly and falsehood, by which it is hoped difficulties and dangers may be avoided; it leads to a forsaking of the true faith in times of persecution, and thus entails death. There is no more powerful incentive to sin than slavish cowardly fear.

f Ec. 7. 18. See ch. 18. 10.  
7 Heb. set on high.  
8 Ps. 52. 12. ch. 1. 1. without. 1. Ge. 43. 14. Es. 4. 15.  
9 Heb. the face of a ruler.  
10 Ge. 3. 15. Ps. 15. 4. 130. 21. 119. 115. See ver. 10.

## CHAP. XXX.

ch. 1. 1. Nu. 24. 3. 2. Pe. 1. 19. 21.  
1 See note \* in second column.  
2 Ps. 73. 22. Job 11. 12. 1 Co. 15. 9. Ep. 3. 8.  
3 Am. 7. 14. 15. Mat. 16. 17. Ro. 11. 33. Th. 3. 8.  
4 Heb. know.  
5 In 3. 13. Ro. 10. 6.  
6 Job 38. 4. &c. Ps. 104. 3. &c. 135. 7. 24. 7. 50. 2. 3. 15. 40. 12. &c.  
7 De. 28. 58. Is. 9. 6. 53. 7. Job 11. 7.  
8 This appears from Ro. 10. 6 to be a prophetic inquiry after Christ—*What is his name?* &c. This is an evident reference to God the Father and his eternal Son. See 1 Jn. 1. 1. 3.—C.  
9 Ps. 12. 6. 18. 30. 19. 8. 119. 140.  
10 Heb. purified.  
11 Ps. 84. 9. 11. 15. 9. 11. 91. 2. 3. 35. 12. 18. 35.  
12 De. 4. 2. 12. 32. Re. 22. 19.  
13 Of thee? Of thee, the LORD. Ver. 9.—C.  
14 Heb. withhold not from me, Lu. 10. 42. 1. 5. 16.  
15 Ps. 119. 29. 37. 15. 33. 15.  
16 Mat. 6. 11. 1. Ti. 6. 8.  
17 Heb. of my allowance.

\* This is not a prayer for a middle place, an imaginary 'golden mean' between poverty and riches, but a prayer against temptation either by the one or the other, and a prayer for food convenient, with satisfaction and contentment in the allotments of Providence.—C.  
18 Ne. 9. 25. 26. De. 32. 15. 31. 20. 8. 12. Ho. 13. 6. Je. 5. 5.  
19 Heb. belie thee.  
20 Ps. 125. 3.  
21 Sa. 22. 9. Ro. 14. 4.  
22 Heb. I hurt not with thy tongue.  
23 ver. 17. 1. e. 20. 9. De. 27. 16. ch. 20. 20.  
24 Lu. 11. 12. &c. Is. 65. 5. Je. 2. 35. Tit. 1. 16. 2. 11. 3. 5. ch. 26. 12. Re. 3. 17.  
25 This is not confined to a mere protection for the servant of an earthly master, but for the servants also of the 'one Master in heaven.' See Mat. 23. 10. Ro. 1.

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vant before Jehovah that our Lord suffered at the hands of Calaphas and the Jews.—C.  
1 Ps. 6. 17. 26. 12. 8. 13. Hab. 2. 4. Is. 2. 11. 17. 65. 5. 18. 13. Lu. 18. 11. 12.  
2 Job 20. 17. ch. 12. 18. Ps. 52. 2. 57. 4. 14. 4. Am. 8. 4. Hab. 3. 14. Zep. 3. 3. Ma. 1. 13. 2. 3.  
3 There is a generation of unnatural and blasphemous contemners of authority (ver. 11), of self-righteous, hypocritical Pharisees (ver. 12), of proud self-conceited despisers (ver. 13), and of cruel oppressors (ver. 14): four grievous classes amongst unregenerate men.—C.

4 The horse-leech hath two daughters;—that is, two similitudes. The first two of the four, viz. 'he grave and barren womb,' the one like Rachel (Ge. 30. 1), saying, 'Give me children, or else I die,' the other as eagerly repeating, in the language of nature and ear of reason, 'Give me thy children—let them die.'—C.  
5 Heb. Health.

6 ch. 20. 1. Hab. 2. 5. He. 6. 7. 15. 30. 33.  
7 ch. 20. 20; see ver. 11. Ge. 9. 29. 25. with Mat. 1. 1. 12. 120. 9.  
8 Or, the brook.  
9 Job 39. 27. Is. 40. 31. 3. Ps. 104. 26. 107. 26.  
10 Heb. heart.  
11 Ex. 22. 16. Je. 31. 22. Is. 7. 14. Lu. 1. 35.  
12 ch. 7. 14. 15. Je. 7. 9. 10. 18. Re. 17. 3. 2 Th. 2. 9. 10.  
13 Ki. 8. 12. ch. 19. 10. 28. 3. Ec. 10. 7. 1. Sa. 25. 3. 10. 11. 25. De. 32. 15. Ps. 73. 7. 9.  
14 ch. 19. 13. 21. 9. 19. 107. 15.  
15 Ge. xvi. 1. ch. 29. 21.

16 Job 12. 7. 1 Co. 1. 27.  
17 Heb. wise made wise, Job 39. 17.  
18 ch. 6. 6. 9. Ec. 9. 10. Mat. 6. 19. 20.  
19 Le. 11. 5. Ps. 104. 18. 15. 30. 10. 11.  
20 Ex. 10. 4. Le. 11. 22. Joel 1. 4. 2. 7. 11. Is. 33. 4.  
21 Heb. gathered together.  
22 ch. 22. 29. Job 8. 13.  
23 Heb. a mighty old lion, Nu. 24. ch. 28. 2.  
24 Heb. girl in the loins; or, a horse.  
25 Ec. 8. 4. 1 Ki. 4. 24. 25. 19. 6. 6.  
26 Hab. 2. 4. ch. 26. 12. Ec. 8. 3.  
27 Job 21. 54. 4. Ro. 3. 10. Mi. 7. 16. ch. 17. 28. Ec. 10. 4.

\* Of Agur, Jakeh, Ithiel, and Ucal, nothing is historically known, and conjecture is useless. Nor is it generally so important to know who a man was, as to know his sentiments—his principles of action. Agur signifies stranger or gathered; Jakeh, ready obedience; Ithiel, God with me; Ucal, power.—C.  
The fourth great division of the book begins with this chapter. It is different from all the others. Its author is different, and its style and subject are different. In the words of Agur we have, as Ewald says, a succession of beautiful little pictures illustrating great moral truths. The style is not so dignified, nor

13 *There is a generation, O how* <sup>a</sup>lofty are their eyes! and their eyelids are lifted up.

14 *There is a generation whose teeth are as* <sup>a</sup>swords, and their jaw-teeth *as* knives, to <sup>a</sup>devour the poor from off the earth, and the needy from *among* men.<sup>3</sup>

15 ¶ The horse-leech hath two <sup>a</sup>daughters, *crying*, Give, give. There are three *things* that are never satisfied, *yea*, four *things* say not, *It is enough*.<sup>5</sup>

16 The<sup>a</sup> grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is enough*.

17 ¶ The<sup>a</sup> eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley<sup>6</sup> shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things which are* too wonderful for me, *yea*, four which I know not:

19 The<sup>a</sup> way of an eagle in the air; <sup>a</sup>the way of a serpent upon a rock; the way of a ship in the midst<sup>7</sup> of the sea; and <sup>a</sup>the way of a man with a maid.

20 Such<sup>a</sup> *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For<sup>a</sup> a servant when he reigneth; and a fool when he is filled with meat;

23 For<sup>a</sup> an odious *woman* when she is married; and an handmaid <sup>a</sup>that is heir to her mistress.

24 ¶ There be four *things which are* <sup>a</sup>little upon the earth, but they *are* exceeding wise.<sup>8</sup>

25 The<sup>a</sup> ants *are* a people not strong, yet they prepare their meat in the summer;

26 The<sup>a</sup> conies *are* *but* a feeble folk, yet make they their houses in the rocks;

27 The<sup>a</sup> locusts have no king, yet go they forth all of them by bands.<sup>9</sup>

28 The<sup>a</sup> spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, *yea*, four are comely in going:

30 A lion,<sup>1</sup> *which is* strongest among beasts, and turneth not away for any;

31 A greyhound;<sup>2</sup> and an he-goat also; and a king, <sup>a</sup>against whom *there is* no rising up.

32 If<sup>a</sup> thou hast done foolishly in lifting up thyself, or if thou hast thought evil, <sup>a</sup>lay thine

butter, and the wringing of the nose bringeth forth blood; \*so the forcing of wrath bringeth forth strife.

## CHAPTER XXXI.

<sup>1</sup> Lemuel's lesson of chastity and temperance. <sup>6</sup> The afflicted are to be comforted and defended. <sup>10</sup> The praise and properties of a good wife.

THE words of king Lemuel, the prophecy<sup>1</sup> that his 'mother taught him.<sup>2</sup>

<sup>2</sup> What, my son? and what, the son of my womb? and what, the son of my vows?

<sup>3</sup> Give<sup>e</sup> not thy strength unto women, nor thy ways to that which destroyeth kings.

<sup>4</sup> It<sup>a</sup> is not for kings, O Lemuel,<sup>3</sup> it is not for kings to drink wine, nor for princes strong drink;

<sup>5</sup> Lest<sup>t</sup> they drink, and forget the law, and pervert<sup>t</sup> the judgment of any of the afflicted.<sup>5</sup>

<sup>6</sup> ¶ Give<sup>e</sup> strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.<sup>6</sup>

<sup>7</sup> Let him drink, and forget his poverty, and remember his misery no more.<sup>7</sup>

<sup>8</sup> Open<sup>h</sup> thy mouth for the dumb in the cause of all such as are appointed to destruction.<sup>8</sup>

<sup>9</sup> Open thy mouth, 'judge righteously, and plead the cause of the poor and needy.

<sup>10</sup> ¶ Who<sup>i</sup> can find a virtuous woman? for her price is far above rubies.<sup>9</sup>

<sup>11</sup> The<sup>t</sup> heart of her husband doth safely trust in her, so that he shall have no need of spoil.<sup>1</sup>

<sup>12</sup> She<sup>e</sup> will do him good, and not evil, all the days of her life.

<sup>13</sup> She<sup>e</sup> seeketh wool and flax, and worketh willingly with her hands.

<sup>14</sup> She<sup>e</sup> is like the merchants' ships, she bringeth her food from afar.

<sup>15</sup> She<sup>e</sup> riseth also while it is yet night, and

<sup>16</sup> She<sup>e</sup> giveth meat to her household, and a portion to her maidens.<sup>2</sup>

<sup>17</sup> She<sup>e</sup> considereth a field, and buyeth<sup>t</sup> it: with the fruit of her hands she planteth a vineyard.

<sup>18</sup> She<sup>e</sup> girdeth her loins with strength, and strengtheneth her arms.

<sup>19</sup> She<sup>e</sup> perceiveth<sup>t</sup> that her merchandise is good: her candle goeth not out by night.

<sup>20</sup> She<sup>e</sup> layeth her hands to the spindle, and her hands hold the distaff.

<sup>21</sup> She<sup>e</sup> stretcheth out her hand to the poor; yea, she reacheth<sup>5</sup> forth her hands to the needy.

<sup>22</sup> She is not afraid of the snow for her household; for all her household are clothed with scarlet.<sup>6</sup>

<sup>23</sup> She<sup>e</sup> maketh herself coverings of tapestry; her clothing is silk and purple.

<sup>24</sup> Her husband is known<sup>t</sup> in the gates, when he sitteth among the elders of the land.

<sup>25</sup> She<sup>e</sup> maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

<sup>26</sup> Strength<sup>t</sup> and honour are her clothing; and she shall rejoice in time to come.

<sup>27</sup> She<sup>e</sup> openeth her mouth with wisdom; and in her tongue is the law of kindness.

<sup>28</sup> She<sup>e</sup> looketh well to the ways of her household, and eateth not the bread of idleness.<sup>7</sup>

<sup>29</sup> Her<sup>e</sup> children arise up, and call her blessed; her husband also, and he praiseth her.

<sup>30</sup> Many daughters have done<sup>8</sup> virtuously, but thou excellest them all.

<sup>31</sup> Favour<sup>a</sup> is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

<sup>32</sup> Give<sup>e</sup> her of the fruit of her hands; and let her own works praise her in the gates.

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o ch. 17. 14; 10. 12; 15. 28; 16. 28; 26. 21; 28. 25; 29. 22; 22. 24.

CHAP. XXXI.

1 Heb. burden, ch. 30. 1. 18. 13; 22. 1; 22. 1. N.A. 1. 1.

2 See note below. 6 1 Sa. 1. 28. 15. 49. 15. c ch. 5. 9; 6. 26; 7. 26.

3 Ec. 10. 17. Ho. 7. 5. Hab. 2. 5.

4 Ec. 1. 2. devoted to and before God.

5 Heb. alter. 6 Heb. of all the sons of affliction.

7 Ps. 104. 15. 1 Ti. 5. 23. Ju. 9. 13.

8 Heb. bitter of soul, 1 Sa. 1. 10.

9 This is no license to seek oblivion of sorrow in wine and strong drink. On the contrary, it is an order to the king, to the rich, to reserve 'strong drink and wine' to those that are ready to perish with poverty, pain, and debility.—C.

10 Job 29. 15. 16. Ps. 82. 3; 79. 11. 1 Sa. 19. 4. Es. 4. 16.

11 Heb. the sons of destruction.

12 Job 29. 15. 16. Is. 1. 17. Le. 19. 15. Ps. 88. 1. De. 1. 16. Is. 11. 4. Zec. 7. 9. 10. Je. 22. 3. 10.

13 Ch. 1. 2. 18. 22. 19. 14. Ec. 7. 28. Re. 12. 1. Ca. 6. 8. 9.

14 Who is he that hath found a virtuous wife? From this verse to the end the verses are alphabetical, as if containing the primary elements and final sum of all domestic economy.—C.

15 Ep. 5. 23. Ac. 13. 22. Lu. 1. 6. 1 Pe. 3. 1-7.

16 He shall have no need of spoil.

17 And abundance he shall never lack.—Hodgson.

18 The words of Lemuel's betray different authorship from 'the words of Agur.' There is greater simplicity in construction, and greater regularity in arrangement. It reminds us of some of the alphabetical psalms. It is indeed an alphabetical poem, each verse commencing in succession with a letter of the Hebrew alphabet. The poem proper begins at the tenth verse. Doder-

lein has well termed it 'a golden A B C for women.'—P.

19 As we approach the equator, the days and nights become nearer equality of length; so that 'rising' while it is yet night' becomes common domestic occurrence. Besides, in warm climates little work is done, or can be done, in the heat of the day; and it is therefore necessary to rise early—rest during the heat, and resume work in the evening.—A. N. C.

20 The whole passage is either an emblem of the church, or a warning to the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and out of season,' and even while the world is in darkness to prepare for the rising of 'the Sun of righteousness.'—C.

21 Jos. 15. 18, 19. Mat. 13. 44. Ca. 8. 12. 16. 2 Heb. taketh.

22 1 Pe. 1. 13. 1 Co. 16. 13. Ep. 6. 10. 2 Ti. 2. 1. Phil. 1. 13.

23 Heb. She tasteth.

24 Mat. 5. 16; 25. 4. Phil. 2. 15. 16. Jo. 12. 36.

25 Ex. 35. 25, 26. Tit. 2. 12. 12. 13. 8.

26 Ps. 41. 1. ch. 19. 17. He. 13. 16.

27 Heb. She spreadeth.

28 Or, double garments.

29 1 Pe. 3. 3, 4. Ro. 13. 12. Col. 3. 12. 12. 16.

30 De. 16. 18; 21. 19; 22. 24. Job 29. 7. Mat. 19. 28.

31 Re. 3. 18; 19. 8. ver. 13. 14. Ep. 6. 14, 15.

32 ver. 18. Ps. 139. 16. 15. 12. 1-6; 35. 10; 139. 17.

33 1 Pe. 3. 1-6. Ps. 37. 30. Col. 3. 14; 4. 6. 1 Co. 13. 3. Ep. 29. 5. 3. Ca. 4. 11; 9.

34 1 Ti. 5. 8, 14. 1 Th. 1. 2. Th. 3. 12. Jn. 6. 27. 1 Co. 15. 58.

35 The emblem of the watchful superintendence, and tender but vigorous discipline, which the church should exercise over all her members.—C.

36 1 Ki. 2. 19; 10. 8. Ga. 4. 26. Ca. 6. 8. 9. Lu. 1. 28.

37 Or, have gotten riches.

38 Ps. 103. 15, 16. Ja. 1. 11. 15. 40. 6.

39 Ec. 7. 18; 12. 13. Ps. 112. 1-2; 128. 1, 2, 15. 3. 10.

40 Mat. 7. 16-20. Ps. 128. 2. Ec. 12. 12. 1 Th. 10. 2. Co. 1. 12. Phil. 2. 12, 15, 16.

giveth meat to her household, and a portion to her maidens.<sup>2</sup>

<sup>16</sup> She<sup>e</sup> considereth a field, and buyeth<sup>t</sup> it: with the fruit of her hands she planteth a vineyard.

<sup>17</sup> She<sup>e</sup> girdeth her loins with strength, and strengtheneth her arms.

<sup>18</sup> She perceiveth<sup>t</sup> that her merchandise is good: her candle goeth not out by night.

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<sup>21</sup> She is not afraid of the snow for her household; for all her household are clothed with scarlet.<sup>6</sup>

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<sup>25</sup> Strength<sup>t</sup> and honour are her clothing; and she shall rejoice in time to come.

<sup>26</sup> She<sup>e</sup> openeth her mouth with wisdom; and in her tongue is the law of kindness.

<sup>27</sup> She<sup>e</sup> looketh well to the ways of her household, and eateth not the bread of idleness.<sup>7</sup>

<sup>28</sup> Her<sup>e</sup> children arise up, and call her blessed; her husband also, and he praiseth her.

<sup>29</sup> Many daughters have done<sup>8</sup> virtuously, but thou excellest them all.

<sup>30</sup> Favour<sup>a</sup> is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

<sup>31</sup> Give<sup>e</sup> her of the fruit of her hands; and let her own works praise her in the gates.

ruinous when wealth, beauty, or parentage are preferred to real virtue and religion, in the choice of wives or husbands. What a scandal to human nature is it when wives become the plague, the reproach of families! or when such as are virtuous and prudent are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy that God, by his grace, has formed all who accept Christ into a living church, which, as the spouse of his Son, are made to answer this amiable and glorious description.

their moral code; and, secondly, in the honesty wherewith they acknowledged the source from which they were borrowed.

The book of Proverbs.

## CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

Solomon, we are told (1 Ki. 4. 32), composed no less than *three thousand* proverbs. As we count them, in modern verses, this collection does not contain so many. The conclusion therefore is, that many have been allowed to pass into oblivion, and that many more have been added.

their moral code; and, secondly, in the honesty wherewith they acknowledged the source from which they were borrowed.

The book of Proverbs.

# THE BOOK OF ECCLESIASTES.

To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which men ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion, ch. i.—vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment, ch. vii.—xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

[This book has been frequently represented as 'Solomon's penitential discourse, composed a little before his death; in which he recants and laments' his follies and departures from God. From whom, or at what time, this opinion originated in the Christian church, we are unable to say: nor is it of any importance to ascertain its origin. To say the least of it, it is altogether unsupported by any scriptural authority! It is also unsupported by any traditional Jewish authority. For the Talmudical writers ascribe the book, not to Solomon, but to Hezekiah; Kimchi, to the prophet Isaiah; while Grotius considers it to have been composed by order of Zerubbabel. Jahn refers it to a period posterior to the Babylonish captivity, and Zirkel to the times of Antiochus Epiphanes; and Jerome informs us, that, on account of some imaginary contradictions, the Jews, after the captivity, were averse to receiving it into the canon of Scripture, till more mature consideration convinced them of their error. That Solomon was the author, is apparent from internal evidence; especially from ch. 1. 12, 16; 2. 4, 6; 12. 9, 10. Of the Christian reader we ask specially that, when entering upon the study of it, he would lay aside all preconceived and unauthorized opinions about the date and object of the book, and come to examine it in a prayerful and teachable spirit. And this matter is more peculiarly necessary than may at first sight appear: for as he that views a landscape through a coloured glass, sees every object tinged with some colour that belongs not to the object, but to the glass; so he that commences the study of this book, under the impression that it is a record of Solomon's personal experience, retraction, and penitence—nay more, a kind of death-bed renunciation of the follies by which his wisdom had been stained—comes with a principle of interpretation that he brings to no other book; that is, an unauthorized determination about what the writer must intend, and not a simple inquiry into the meaning of what he actually says.

In humbly entering upon the interpretation of this book, we therefore cast away every opinion, however current and however supported, about the date and object of this book; and, by the grace of God, seek to ascertain the mind of the Spirit as revealed in its contents. C.]

## CHAPTER I.

1 The Preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it to be so in the studies of wisdom.

THE words of "the Preacher,"<sup>1</sup> the son of David, king of Jerusalem.

2 Vanity<sup>2</sup> of vanities, saith the Preacher, vanity of vanities; all *is* vanity.<sup>2</sup>

3 What<sup>3</sup> profit hath a man of all his labour which he taketh under the sun?

4 ¶ One<sup>4</sup> generation passeth away, and another generation cometh: 'but the earth abideth for ever.

5 The<sup>5</sup> sun also ariseth, and the sun goeth down, and hasteth<sup>3</sup> to his place where he arose.

6 The<sup>6</sup> wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All<sup>7</sup> the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they return again.<sup>4</sup>

8 All<sup>8</sup> things *are* full of labour; man cannot utter *it*: 'the eye is not satisfied with seeing, nor the ear filled with hearing.<sup>5</sup>

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### CHAP. I.

<sup>1</sup> ver. 12; ch. 7. 27; 12. 8-10. Pr. 25. 1.  
<sup>2</sup> In Hebrew, either he that gathers, or he that addresses an assembly.—C.  
<sup>3</sup> Ps. 39. 5, 6; 62. 9, 10; 144. 4. ch. 10. 8; 2. 11, 15; 17, 19, 21, 26. Ro. 8. 20. Mar. 8. 36, 37.  
<sup>4</sup> The first two chapters of this book bear the aspect of a personal confession, the record of the writer's experience. The great burden of it is *vanity*—the vanity of everything earthly. He searches after happiness, but his search is vain. He searches after wisdom, but he only finds sorrow: for the utmost limit of human wisdom is the grave. The conclusion he arrives at is, that man ought to be contented, so far as this life is concerned, with the calm, prudent, and rational enjoyment of such things as are placed within his reach.—P.  
<sup>5</sup> ch. 2. 22; 5. 15; 3. 9. Hab. 2. 13. Pr. 23. 5. Job 1. 21. Ps. 49. 16, 17; 1. 11. 6. 7.  
<sup>6</sup> Ps. 89. 47, 48; 90. 10. Job 14. 2, 10. Eccl. 1. 5.  
<sup>7</sup> Ps. 104. 5; 119. 90. 2. Ps. 137. 13. ver. 9.  
<sup>8</sup> Ps. 19. 5, 6.  
<sup>9</sup> Heb. *passeth*.  
<sup>10</sup> A Ju. 3. 8. Job 37. 9, 37; 38. 24. Ac. 27. 13, 14.  
<sup>11</sup> Job 38. 10. Ps. 104. 8, 9; 107. 26, 35.  
<sup>12</sup> Heb. *return to go*.  
<sup>13</sup> ver. 9, 10; ch. ii. 11. vi. with 1 Co. 2. 9. Phi. 3. 8. 14. 11, 12.  
<sup>14</sup> Pr. 27. 20.  
<sup>15</sup> The meaning

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seems rather to be, 'All words become weary: human misery is so great—human experience so sad and uniform, that when we attempt to describe it in words we are wearied with the recital—man cannot utter it.—P.  
<sup>1</sup> ch. 3. 14, 15; 6. 10; 7. 10. Ge. 8. 22. Je. 31. 35, 36. 2 Pe. 1. 1, with 2 Co. 5. 17. Re. 21. 4, 5.  
<sup>2</sup> Mat. 5. 12; 23. 22. ver. 9. Lu. 17. 26-30. Ac. 7. 51.  
<sup>3</sup> Ps. 102. 16. Job 18. 17. Pr. 10. 7. ch. 2. 10.  
<sup>4</sup> Hengstenberg translates: 'No memorial have they of old: nor shall they who are to come have any remembrance of those that shall come after.' A fond dream of this world, he remarks, is to possess the immortality of renown. Even this barren consolation is here taken away, and so a conclusion is made to the development of the thought contained in ver. 3, that man has no profit of all the labour which he taketh under the sun.—P.  
<sup>5</sup> See ver. 1. 1 Ki. 4. 1, 21. Pr. 1. 1, 25. 1.  
<sup>6</sup> Pr. 2. 4, 47. Ep. 5. 15. 1 Ki. 4. 33. Ps. 111. 2.  
<sup>7</sup> Ge. 3. 19. ch. 3. 10.  
<sup>8</sup> Or, *to affect them*.  
<sup>9</sup> Ac. 4. 28. ver. 17, 18; ch. 2. 11, 17, 26. 1 Ki. 4. 29-33.  
<sup>10</sup> ch. 7. 13, with Is. 42. 16. Job 11. 6.  
<sup>11</sup> Heb. *defect*.  
<sup>12</sup> Ps. 4. 4; 77. 6

9 ¶ The<sup>9</sup> thing that hath been, it *is* that which shall be; and that which is done, *is* that which shall be done: and *there is* no new thing under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? 'it hath been already of old time, which was before us.

11 There<sup>10</sup> *is* no remembrance of former things; neither shall there be *any* remembrance of things that are to come with those that shall come after.<sup>6</sup>

12 ¶ I<sup>11</sup> the Preacher was king over Israel in Jerusalem:

13 And<sup>7</sup> I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: 'this sore travail hath God given to the sons of man, to be exercised therewith.<sup>7</sup>

14 I<sup>12</sup> have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 That<sup>8</sup> which *is* crooked cannot be made straight; and that which is wanting<sup>8</sup> cannot be numbered.

16 I<sup>13</sup> communed with mine own heart, say-

CHAPTER I. Ver. 2. *Vanity*—a vapour, emptiness, an object destitute of real good, a statement destitute of truth—an idol, because destitute of that life and power which its ignorant worshippers ascribe to it.

the Lord,' and embraces all that is revealed of the 'manifold wisdom of God' in Jesus Christ, Ps. 111. 10; Ep. 3. 10. C. Ver. 75. A world where everything crooked, inconvenient, an-

pleasure is short-lived, that fame soon passes away, that wealth cannot prolong life, that no source of human enjoyment is or can be lasting.

ing, Lo, I am come to great estate, and have gotten "more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had great<sup>9</sup> experience<sup>9</sup> of wisdom and knowledge.

17 And<sup>a</sup> I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For<sup>a</sup> in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

## CHAPTER II.

<sup>1</sup> The vanity of human courses in the pursuits of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift to the good only.

I SAID<sup>a</sup> in mine heart, Go to now, <sup>b</sup>I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I<sup>c</sup> said of laughter, *It is* mad; and of mirth, What doeth it?

3 I<sup>d</sup> sought in mine heart <sup>e</sup>to give myself unto wine,<sup>2</sup> (yet <sup>f</sup>acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their <sup>3</sup>life.<sup>4</sup>

4 I<sup>g</sup> made me great works; I <sup>h</sup>builded me houses; <sup>i</sup>I planted me vineyards:

5 I<sup>j</sup> made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I<sup>k</sup> made me pools of water, to water therewith the wood that bringeth forth trees:

7 I<sup>l</sup> got *me* servants and maidens, and had servants<sup>5</sup> born in my house; <sup>m</sup>also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I<sup>n</sup> gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: <sup>o</sup>I gat me men-singers and women-singers, and the delights of the sons of men, *as* musical instruments,<sup>6</sup> and that of all sorts.

9 So<sup>p</sup> I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And<sup>q</sup> whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then<sup>r</sup> I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, *'all was* vanity and vexation of spirit, and *'there was no profit*

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<sup>a</sup> 1 Ki. 3.12; 4.29-31;  
10.7,23,24.ch.2.9.  
<sup>b</sup> Job 7.7. He. 5.14.  
<sup>c</sup> Heb. *had seen much.*  
<sup>d</sup> ch. 2.12; 7.23, 25. 1 Th. 5.21.  
<sup>e</sup> y ch. 12.12. 1 Co. 1.20, 21. 1 Th. 1.4.

## CHAP. II.

<sup>a</sup> Lu. 12.19,20. ch. 1.16,17.  
<sup>b</sup> ch. 8.13; 11.9. Is. 50.11. Ja. 3.5. 1 Ti. 3.3.  
<sup>c</sup> Am. 6.3,6. Pr. 14.13. ch. 7.2-6.  
<sup>d</sup> Pr. 20.1. 1 Sa. 25.36. ch. 1.17.

<sup>1</sup> Heb. *to draw my flesh with wine.*  
<sup>2</sup> Not to give himself to intemperance, but to the examination of the vaunted enjoyment of wine-bibbers.—C.

<sup>3</sup> 1 Ki. 18. 21. Mat. 6.24. ver. 9.

<sup>4</sup> Heb. *the number of the days of their life.*

<sup>5</sup> The wise Solomon, says Hengstenberg, did not give himself to intoxication of the senses in the way of a mere voluptuary; for the voluptuary cannot help doing what he does—he is the slave of his passions and desires; but in the manner of an inquirer who, standing on an eminence above sensual enjoyments, wishes to know by personal trial what can be obtained from them, so as to be able, in virtue of his own experience, to instruct others how far a true good is or is not to be found therein.—P.

<sup>6</sup> Ge. 11.4. Da. 4.30.

<sup>7</sup> 1 Ki. 7.1,2; 9.1,15-19, with Ps. 49.11. Job 21.21.

<sup>8</sup> Ca. 1.14,8. 11.12. 1 Je. 39. 4. 1 Ki. 4.33. Ca. 4.12-15; 15.2.

<sup>9</sup> Ne. 2.14. Ca. 7.4. 1 Ki. 4.26,27. Ezz. 2.8.

<sup>10</sup> Heb. *sons of my house.*

<sup>11</sup> 1 Ch. 27.29-31. Job 1.3; 42.12. 1 Ki. 3.4.

<sup>12</sup> 1 Ki. 4.14,28; 10.10,14,21,22,27.

<sup>13</sup> 2 Sa. 19.35. Ezz. 2.65.

<sup>14</sup> Heb. *musical instrument and instrument.* Am. 6. 5. 2 Ch. 9.11.

<sup>15</sup> ch. 1.16. 1 Ki. 3.12, 13; 4.30; 10.7,23.

<sup>16</sup> ch. 11.9; 3.22; 5.18; 9.9. Ju. 14.2. ver. 24. Ps. 128.2.

<sup>17</sup> 1 Jn. 2.16,17. ver. 1, 17, 19. 21-23,26; ch. 1.2, 3; 4.13-10.4.4; 5.13,30.

<sup>18</sup> ch. 11.8.

<sup>19</sup> 1 Ti. 6.6.

<sup>20</sup> This is no Epicurean assertion, insinuation, or objection, as some imagine. There is literally nothing better for a man than thus to eat, drink, and enjoy.

(1) There is nothing better for his health and strength of body.

(2) There is nothing better for his soul; for if he 'enjoy good' in his eating and drinking, both have been 'sanctified by the word and prayer,' 1 Ti. 4. 5; and both he has used to the 'glory of God,' doing 'all in the name of the Lord Jesus Christ,' 1 Co. 10. 31.

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and glory are, not under the sun, the limit of this life and world, to which Solomon's inquiry is here confined. See ch. 1.3; 2.3,11,18,20,22.—C.

<sup>7</sup> I turned myself from my profitless and vexatious labours, to record the conclusions of wisdom, and denounce human madness and folly.—C.

<sup>8</sup> He turned himself from his career of experimental pleasure, to draw a comparison between those things he had tried. He considered wisdom, madness, and folly in their relations to each other. He estimated their relative worth. He did not discard wisdom. He kept it with him, and used it in all his sayings.—P.

<sup>9</sup> Or, *in those things which have been already done.*

<sup>10</sup> Pr. 1.1-ix.10. 1 Th. 4.7. ch. 7.4-6. 12. Mal. 3.18; 4.1-2.

<sup>11</sup> Heb. *that there is an excellency in wisdom more than in folly.*

<sup>12</sup> Pr. 17.24. ch. 8.1; 10.2,3.

<sup>13</sup> Ps. 49.10. ch. 9.2,3, 11,12.

<sup>14</sup> One event.—Vanity, vexation, and death.

<sup>15</sup> To each his sufferings; all are men, condemned alike to groan; the tender for another's pain, the unfeeling for his own.—C.

<sup>16</sup> Heb. *happeneth to me, even to me.*

<sup>17</sup> 1 Ki. 3.12; 4.31.

<sup>18</sup> Human wisdom, far as it excelleth human folly, is still vanity, because it cannot save from death. Wise and foolish alike die.—P.

<sup>19</sup> Ex. 1.6,8. ch. 1.11; 9.1-3. Ps. 103; 88,12; 49.6. Sa. 3.33.

<sup>20</sup> He. 9.27.

<sup>21</sup> Job 7.15, 16. 1 Ki. 10.4. 10.14. Jonah 4.3,8. Phil. 1.23.2 Co. 5.2-4.

<sup>22</sup> See ver. 11.

<sup>23</sup> ch. 1.13; ver. 1-12.

<sup>24</sup> Heb. *laboured.*

<sup>25</sup> Ps. 49. 10; 17. 14. 2 Co. 12.14. ch. 5.13.

<sup>26</sup> 1 Ki. 1.8. 14. 2 Ch. 10.14. ch. 1.22.

<sup>27</sup> Lu. 8.14. 1 Ti. 6.30.

<sup>28</sup> ch. 1.14; 12.1. Ro. 6.21.

<sup>29</sup> Not to cause his heart to despair of grace or mercy in the future world, or to despair of good in this; but to teach his own heart, and, through his experience, the hearts of others, to despair of any worldly labour and success being able to ward off vanity and vexation.—C.

<sup>30</sup> See ver. 18,19.

<sup>31</sup> Heb. *give.*

<sup>32</sup> Mat. 16.26. ch. 1.3; 3.9; 5.10,11,17; 6.8.

<sup>33</sup> Job 5. 7. 14. 1. Ac. 14.22. Ps. 90.7-10; 127.2; 139.5-11. Ge. 47.9. ch. 8.16.

<sup>34</sup> ch. 1.12,13,22; 5.18; 8.15; 9.7; 11.9.

<sup>35</sup> Or, *delight his senses.*

<sup>36</sup> See note \* in first column.

<sup>37</sup> Le. 26. 5. De. 8. 17, 18. Ho. 2. 8. 9. ch. 5. 18, 19.

<sup>38</sup> 1 Ki. 4.21-23. ch. 6. 1,2; ver. 1-12.

<sup>39</sup> 1 Ki. 4.21-23. ch. 6. 1,2; ver. 1-12.

<sup>40</sup> De. 1. 2.

12 ¶ And <sup>a</sup>I turned myself to behold wisdom, and madness, and <sup>b</sup>folly:<sup>8</sup> for what *can* the man do that cometh after the king? *even* that which hath been already done.<sup>9</sup>

13 Then I saw <sup>c</sup>that wisdom<sup>1</sup> excelleth folly, as far as light excelleth darkness.

14 The<sup>d</sup> wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also <sup>e</sup>that one event<sup>2</sup> happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me;<sup>3</sup> and <sup>f</sup>why was I then more wise? Then I said in my heart, that this also *is* vanity.<sup>4</sup>

16 For<sup>5</sup> *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and <sup>g</sup>how dieth the wise *man*? as the fool.

17 Therefore<sup>6</sup> I hated life; because the work that is wrought under the sun *is* grievous unto me: <sup>h</sup>for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated <sup>i</sup>all my labour which I had taken<sup>5</sup> under the sun; because <sup>j</sup>I should leave it unto the man that shall be after me:

19 And who knoweth <sup>k</sup>whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also <sup>l</sup>vanity.

20 Therefore I went about <sup>m</sup>to cause my heart to despair of all the labour which I took under the sun.<sup>6</sup>

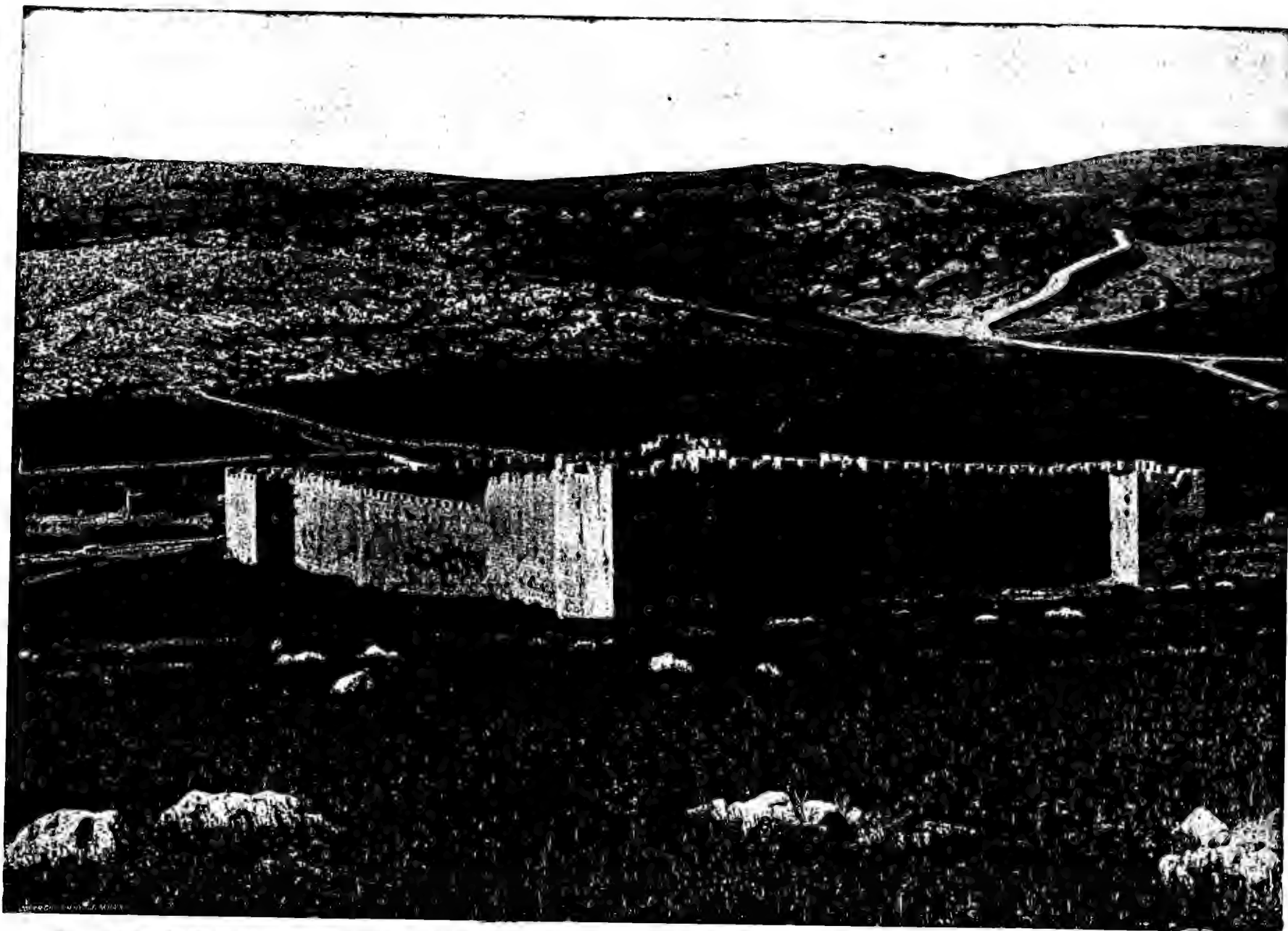
21 For<sup>7</sup> there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave<sup>7</sup> it for his portion. This also *is* vanity, and a great evil.

22 For<sup>a</sup> what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For<sup>b</sup> all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There<sup>c</sup> is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul<sup>8</sup> enjoy good in his <sup>d</sup>labour. This also I saw, that <sup>e</sup>it *was* from the hand of God.

25 For<sup>f</sup> who can eat, or who else can hasten *hereunto*, more than I?



**A GLIMPSE OF SOLOMON'S POOLS.** [ECCLESIASTES, II:6].—"I made me pools of water, to water therewith the wood that bringeth forth trees." There are three of these pools, and above them is a large building which we see in the picture, a sort of half castle and half tavern, which is said to be of Saracenic origin. To the west of this there is a spring, which, in connection with three others, supplies the pools with water.

These pools are partly excavated in the rocky bed of the valley, and partly built of large stones. They are so arranged that the bottom of each pool is higher than the top of the one next below it. In this way it is possible to fill every pool with water. According to Josephus, there was a city near Bethlehem which had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive. These pools are about three miles southwest of Bethlehem.



but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

## CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every<sup>a</sup> thing there is a season, and a time to every purpose under the heaven:<sup>1</sup>

2 A<sup>b</sup> time to be born,<sup>2</sup> and a time to die: a<sup>c</sup> time to plant, and a time to pluck up *that which is planted*:

3 A<sup>d</sup> time to kill, and a time to heal: a time to break down, and a time to build up:

4 A<sup>e</sup> time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A<sup>f</sup> time to cast away stones, and a time to gather stones together:<sup>3</sup> a time to embrace, and a time to refrain<sup>4</sup> from embracing:

6 A time to get,<sup>5</sup> and a time to lose: a time to keep, and a time to cast away:

7 A<sup>h</sup> time to rend,<sup>6</sup> and a time to sew: a time to keep silence, and a time to speak:

8 A<sup>i</sup> time to love, and a time to hate: a time of war, and a time of peace.

9 What<sup>o</sup> profit hath he that worketh in that wherein he laboureth?

10 I<sup>p</sup> have seen the travail, which God hath given to the sons of men to be exercised in it.<sup>7</sup>

11 ¶ He<sup>q</sup> hath made every thing beautiful in his time: also he hath set the world<sup>8</sup> in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I<sup>r</sup> know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And<sup>s</sup> also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.<sup>9</sup>

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22 Job 27. 16, 17. Pr. 13.

CHAP. III.

a ver. 17; ch. 8. 6, 7, 14.

1 In the division of the book commencing here and terminating at ch. 6. 9, the starting-point of the philosophic inquiry is different, but the result is the same.

Peace in this world is to be secured not from extravagant pursuit of any one object, not from undue indulgence in any one pleasure, but in a calm, judicious, and regular use of those things which nature and taste present to us.—

b Ga. 4. 4. Job 14. 5. Job 30. 8. 20. 13; 16. 21. 11. 2, 7.

c He to hear.

d Is. 5. 2, 5. Je. 18. 7-9; 1. 10. 1 Co. 3. 8.

e Ex. 21. 13. Is. 38. 21. De. 32. 19. 11. 6, 12.

f Is. 5. 2, 5. Je. 18. 7-9; 1. 10. 1 Co. 3. 8.

g Ro. 12. 15. Mat. 9. 15. Re. 19. 1. Ps. 51. 12. 5. 15. 4. 10. 12. 19.

h ver. 2, 3.

i It may well imply a time to clear a field for husbandry, and collect the stones again for building.—

j Ex. 10. 15. Joel 2. 16. 1 Co. 7. 3. 5. Ca. 2. 6, 9.

k Heb. to be far from.

l Or, seek.

m Jonah 1. 5. ch. 11. 1. Ac. 27. 18. 19. Mat. 10. 37. 10. 34. Ps. 112. 9. 10. 37. 29. 34. Ac. 9. 39.

n To rend a garment in sorrow, as was customary with the Jews.—

o Job 12. 13. Ps. 39. 7, 9. Am. 5. 10. 13. Pr. 17. 28. Is. 55. 1. Job 32. 4. &c.

p Ex. 20. 12. Lu. 14. 20. 26. Ps. 139. 21. Re. 2. 2.

q Mat. 6. 27. 5. 26. ch. 1. 32. 11. Ps. 127. 2.

r Ps. 111. 2. ch. 1. 13.

s See note on ch. 1. 15.—

t Mar. 7. 37. De. 32. 4. 1. Ps. 10. 1-6. Ro. 17. 9.

u The world—the secret, the hidden period—ETERNITY past and to come, Ro. 17. 9.—

v Job 11. 7. 8. Ro. 11. 33. ch. 8. 17. Ps. 104. 24; 40. 5.

w Ph. 4. 4. 5. ch. 2. 24. 19. 7-9. 1 Co. 15. 58; 10. 31. Ga. 6. 9. 10. Lu. 17. 5.

x Ps. 37. 3.

y Ps. 24. 7. 9. Ps. 228. 2. with 6. 2.

z Let no one pervert these words to the sanction of unhallowed luxury.

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There is nothing good, but as it is done or enjoyed 'to the glory of God.' See ch. 2. 24. So to possess and enjoy is, however, not a tendency of the carnal mind, it is of grace. It is the gift of God. —

x Ja. 1. 17. Ro. 11. 26. Ps. 119. 90. 91. ch. 1. 4. Je. 31. 35. 36. 33. 20. 21. 2. Pr. 30. 6. 15. 10. 5. 15. 10. 10. 11.

y Is. 59. 18. 19. Ps. 64. 9. He. 12. 28. 29. Re. 15. 4. ch. 1. 13.

z ch. 10. ver. 14.

1 Heb. that which is driven away.

b ch. 5. 5. Je. 5. 12. Ps. 58. 2. 8. 2. ch. 5. 18. 15. 1. 21-23. 59. 14. Mi. 2. 2; 7. 3. Zep. 3. 3.

c 1 Co. 4. 5. ch. 12. 14. 3. Co. 5. 12. 12. 31. Re. 20. 12. Mat. xv. Jude 14. 15. Ro. 2. 6-8. 1 Th. 6-10.

d Or, that they might clear God, and see, &c. Ps. 5. 4. Ro. 3. 4.

e Ps. 32. 9. 40. 12. 20. 7. 3. 21. 22. Pr. 3. 3. Job 11. 12. Is. 1. 3. Je. 8. 7. 2. Pe. 2. 12. Jude 10.

f The problem solved in this verse may be thus stated: How can we account for the prosperity of the wicked under the supreme rule of a just God? The reply is introduced by the phrase, 'I said in my heart; i.e. I came to this conclusion regarding it.—'It is because of the state of mankind, that God might purify them (and humble them), by showing them that of themselves (when left to their own ways) they are (ignorant and ungraved as) beasts.—'

g Ps. 49. 12. 14. 20; 73. 22. ch. 2. 10. Ge. 7. 21. 22.

h That is, he has no pre-eminence in exemption from suffering and death. See ch. 9. 4. 10. 4. 10. 12. 19.

i Ps. 80. 48. 49. To Ge. 3. 10. ch. 12. 7. Job 30. 23; 1. 21. Ps. 104. 29. with Lu. 22. 23. Ph. 1. 9.

j Heb. of the sons of men.

k Heb. is ascending, ch. 12. 7.

l How few seem to know or care about their immortal spirits!—

m ch. 2. 24; 3. 12. 13. 5. 18. 15. 9.

n Job 14. 21. 15. 63. 16. ch. 6. 12. 9. 12. 8. 7.

CHAP. IV.

a Is. 55. 12-16. ch. 2. 16; 5. 8. Mi. 3. 23. 2. 3. Job 24. 7-12. La. 1. 2, 9. 16, 17. 2 Ti. 4. 10. Ps. 59. 20.

1 Heb. hand.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

15 That<sup>a</sup> which hath been is now; and that which is to be hath already been; and God requireth that which is past.<sup>1</sup>

16 ¶ And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, 'God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work.'

18 ¶ I said in mine heart concerning the estate of the sons of men, that<sup>2</sup> God might manifest them, and that they might see that they themselves are 'beasts.'

19 For<sup>3</sup> that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence<sup>4</sup> above a beast: for all is vanity.

20 All<sup>h</sup> go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man<sup>5</sup> that goeth upward,<sup>7</sup> and the spirit of the beast that goeth downward to the earth?

22 ¶ Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

## CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

SO I<sup>a</sup> returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side<sup>1</sup> of

REFLECTIONS.—Numerous are the contrivances of men to find that in creatures which they should seek, and can only find, in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

CHAPTER III. Ver. 1-11. However disjointed, useless, and afflictive the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of the people. And whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his wisdom and providence, seeks to train and discipline men in righteousness, and therefore we ought not to quarrel with but kindly submit to his pleasure. 15. In every age God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men as a remedy for grievances, is often

used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18-21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

Ver. 1. 'A time for every purpose,' unfavourable as well as favourable to the man that thinks to get profit of his labour; that is, solid, abiding satisfaction, which he can call, and keep as his own: the one stands at all times over against the other, Ec. 7. 14. C.

Ver. 2. A time to plant, &c. Among the horrors of war is the destruction of woods. A great man who had been at such pains to ornament a wild mountain district with buildings and trees, exclaimed when all had been destroyed, 'I care nothing for the house—I can soon raise a new one; but the trees! the trees! when will they be grown again!'—Note, How grateful should a people be when a land continues to enjoy peace and advance in improvement! This also is of God. C.

Ver. 8. A time to hate. Not a time permitted to hate, but which the carnal mind so perverts, Tit. 3. 3. C.

Ver. 11. More correctly, 'He hath also set eternity in their heart, so that no man can find out the work that God doeth from the beginning to the end.' Luther remarks on this passage: 'Man cannot hit upon the work which God does: that is, no man can know beforehand the hour which is ordained above; and however much he may plague himself, he can never know when it will begin or come to an end. It behoves us therefore to say, O Lord, to thee belongs the supreme direction, in thy hand it rests entirely to order and settle everything in the future; under thy control is my life and my death: so long as I need my life, so long thou givest it. And inasmuch as in respect of them no care or thought is of any use, I will act then in regard to other gifts,

using them as they come; care and anxiety I will cast to the winds, and commit all to thee.' P.—Everything beautiful. Among the innumerable evidences of the being and goodness of God, is the beauty which he has so widely diffused. The heavens, the earth, the plants; the birds, the beasts, the insects, the fishes; the eye of affection, and the smile of friendship—all are beautiful—so suited not merely for being, but for well-being, that it is impossible for any but the fool, Ps. 14. 1, to observe them, and remain insensible to the perfections of the Maker of all. C.

Ver. 19. God shall judge the righteous and the wicked. From the present unequal distribution of good and evil, some philosophers have attempted to deduce the doctrine of a future judgment; while others have replied, that if the distribution have continued unequal through so many thousand years, there is therefore the more reason to conclude it will so continue for ever. In the face of this incapacity on the one hand, and sophistry on the other, revelation shows it to be not a questionable inequality of good and evil, but the long-suffering of God with sinners; and establishes the doctrine of future judgment upon his word of truth, and attributes of wisdom and justice. C.

Ver. 22. Rejoice in his own works. True joy in a man's own works lies (1) In the humble acknowledgment that he is 'an unprofitable servant,' Lu. 17. 10, for joy ariseth not from a proud assertion of merit. (2) In discovering that while his own works produce no righteousness, a believer is 'justified without the deeds of the law,' Ro. 3. 28. (3) In finding that, in all he has wrought, not he but grace has been the real worker, 1 Co. 15. 10. C.

REFLECTIONS.—We live in a world of changes; but all things outside man's will are governed by God's will. It is absurd then to choose it for our portion, or to take up our rest in it. Readily should we believe, that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea, to be entirely satisfied with God's providential disposals is highly necessary, as they neither can nor

their oppressors *there was* power, but they had no comforter.

2 Wherefore<sup>b</sup> I praised the dead which are already dead more than the living which are yet alive.

3 Yea,<sup>c</sup> better *is he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.<sup>2</sup>

4 ¶ Again,<sup>d</sup> I considered all travail, and every right<sup>e</sup> work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The<sup>f</sup> fool foldeth his hands together, and eateth his own flesh.

6 ¶ Better<sup>g</sup> *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet<sup>h</sup> *is there* no end of all his labour; neither is his eye satisfied with riches; neither *sait* he, For<sup>i</sup> whom do I labour, and bereave my soul of good?<sup>5</sup> This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two<sup>j</sup> *are* better than one; because they have a good reward for their labour.

10 For<sup>k</sup> if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, <sup>l</sup>if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and <sup>m</sup>a threefold cord is not quickly broken.

13 ¶ Better<sup>n</sup> *is* a poor and a wise child than an old and foolish king, who<sup>o</sup> will no more be admonished.<sup>7</sup>

14 For<sup>p</sup> out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

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<sup>b</sup> Job 3. 17, &c.; ch. 6. 3.

<sup>c</sup> ch. 6. 3. Job 3. 11, 16, 21; 10. 18, 19.

<sup>d</sup> This verse is closely connected in sense with the preceding, and may be translated as follows:

'And more than both (the dead and the living), him that hath not yet been, that hath not seen the evil work that is done under the sun.'

<sup>e</sup> Job 1. 14; 2. 11; 3. 10; 6. 1; ver. 1.

<sup>f</sup> Heb. *all the richness of work*.

<sup>g</sup> Ge. 37. 4; 11. 32. Mat. 9. 34. Phil. 1. 15, 16, 18.

<sup>h</sup> Heb. *this is the envy of a man from*.

<sup>i</sup> Pr. 6. 10; 12. 27; 24. 33; 13. 42; 20. 4.

<sup>j</sup> Pr. 17. 15, 16; 17. 17; 16. 8. Ps. 37. 16. 1 Ti. 6. 6.

<sup>k</sup> Pr. 27. 20. Is. 5. 8. 1 Jn. 2. 16. Hab. 2. 5. ch. 5. 10, 12.

<sup>l</sup> Ps. 39. 6.

<sup>m</sup> This describes the state of a wretched miser, who, though he have none to possess what he acquires, yet pursues riches, however much he may possess, with an insatiable avidity; and even deprives himself of the necessary enjoyments of life.—<sup>n</sup>

<sup>o</sup> Ge. 2. 18. Pr. 27. 17. 1 Co. 12. 18. Mar. 6. 7. Ex. 14. 15; 15. 2; 25. 6. Hag. 1. 14. Ac. 15. 2.

<sup>p</sup> Job 4. 3. 4. He. 10. 24. Ju. 7. 21-23.

<sup>q</sup> 1 Ki. 1. 12. Ep. 2. 19. Col. 2. 19.

<sup>r</sup> Da. 3. 17.

<sup>s</sup> Pr. 25. 12. ch. 9. 15, 16. 1 Ti. 4. 12.

<sup>t</sup> Heb. *who knoweth not to be admonished*, 1 Ki. 22. 6. ch. 10. 12. 22. 16.

<sup>u</sup> Better is a poor and a wise child than an old and foolish king who will no more be admonished, either by the counsel of friends or the progress of opinions and providential signs and events.

<sup>v</sup> When out of prison, he—that is, the poor and wise child, 'cometh to reign'—when also—that is, when in addition to the old and foolish king's refusal of admonition, such has been the result of his maladministration, that 'he that was born in his kingdom' became poor; and the public calamities demanded and compelled the elevation of another to obviate the evils of his foolish and disastrous reign.—<sup>w</sup> Note, 'Child' does not necessarily signify an infant, but merely an inexperienced person, 1 Ki. 3. 7.—<sup>x</sup>

<sup>y</sup> Job 5. 11. Ps. 113. 7. 8. Ge. 41. 14. 40. 28. 7. 8. Da. 4. 31. La. 4. 20.

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<sup>8</sup> Second child—that is, the son of the poor, but wise child, who was called to the throne with all the advantages of personal wisdom and popular accession.—<sup>9</sup>

<sup>10</sup> Sa. 15. 12. 13. 20. 2. 1 Ki. 1. 5. 7. 40. 12. 10. 16.

<sup>11</sup> ch. 1. 14; 2. 11, 17, 20.

CHAP. V.

<sup>a</sup> Ex. 3. 5. 2 Ch. 26. 16. Ps. 89. 7. Jos. 5. 15. 1 Pe. 2. 1. 2. Ac. 10. 35. Ja. 1. 19. 21.

<sup>b</sup> Sa. 15. 22. Ps. 50. 8. 9. Is. 11. 15; 66. 5. Ho. 6. 5. Pr. 15. 8. 21. 27. Je. 7. 9, 10.

<sup>c</sup> Ge. 18. 27. 30. Ps. 39. 11. 106. 33; 116. 11.

<sup>d</sup> 1 O. O. 1. 1.

<sup>e</sup> God is in all the earth in presence, but in heaven in visible and acknowledged glory; and as much above the worshipper as the heavens above the earth.—<sup>f</sup>

<sup>g</sup> Pr. 10. 19. Mat. 6. 7. ver. 3. 7.

<sup>h</sup> Pr. 19. 15. 2. ch. 10. 4.

<sup>i</sup> For as a dream cometh, &c., so cometh idle speech through many words.—<sup>j</sup>

<sup>k</sup> Nu. 30. 2. Ge. 28. 20. De. 23. 21-23. Ps. 50. 14; 66. 13. 14. 7. 11. 119. 106. 1. 15. 2. 1. Je. 50. 2. Co. 8. 5.

<sup>l</sup> He. 10. 38.

<sup>m</sup> Offer, when in great need, or great suffering, we inwardly vow or resolve to amend our ways, to renounce our sins, to devote ourselves and all we have to God's service; but when health is restored or prosperity again bestowed, the vows and resolutions are forgotten. The deceitful heart, centred upon the world and its enjoyments, finds no place for the love and service of God.—<sup>n</sup>

<sup>o</sup> Ac. 5. 4. Pr. 30. 25. De. 23. 22.

<sup>p</sup> ver. 1. 2. Ja. 1. 12; 3. 2.

<sup>q</sup> 1 Ti. 5. 21. 1 Co. 11. 10. or Mal. 2. 7. Le. 5. 4.

<sup>r</sup> He. 1. 14.

<sup>s</sup> Angel. The ministering priest, Mal. 12. 7.—<sup>t</sup>

<sup>u</sup> De. 8. 15; &c.

<sup>v</sup> Mat. 12. 35. ver. 3.

<sup>w</sup> For as in many dreams is great vanity, so also in many words.—<sup>x</sup>

<sup>y</sup> Boothroyd.

<sup>z</sup> ch. 12. 13. Pr. 23. 17. He. 12. 28.

<sup>aa</sup> See ch. 3. 16; 4. 1.

<sup>ab</sup> Heb. *at the will or purpose*.

<sup>ac</sup> Is. 50. 15. Ps. 58. 11; 82. 1; 83; 12. 5; 10. 18; 33. 13-15.

<sup>ad</sup> Ps. 95. 3.

<sup>ae</sup> Ps. 104. 14. 15. 1 Ch. 26. 35-37. 1 Ki. 4. 7-9. 2. Ch. 26. 10.

<sup>af</sup> Mat. 6. 10. 24. Ps. 52. 7. 1 Ti. 6. 10. ch. 6. 7. 14. 8. 1 Ki. 21. 6. Pr. 30. 15.

15 I considered all the living which walk under the sun, with the second child<sup>8</sup> that shall stand up in his stead.

16 *There<sup>9</sup> is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. *'Surely* this also *is* vanity and vexation of spirit.

## CHAPTER V.

1 *Cautions against abuse in divine service*, 8 *against murmuring at oppression*. 9 *The vanity of riches*. 18 *Joy in riches is the gift of God*.

KEEP thy<sup>a</sup> foot when thou goest to the house of God, and be more ready to hear<sup>b</sup> than to give the sacrifice of fools: for they consider not that they do evil.

2 Be<sup>c</sup> not rash with thy mouth, and let not thine heart be hasty to utter *any* thing<sup>1</sup> before God: for God *is* in heaven,<sup>2</sup> and thou upon earth; therefore let thy words<sup>d</sup> be few.

3 For a dream cometh through the multitude of business; and *'a fool's voice is known* by multitude of words.<sup>3</sup>

4 When<sup>e</sup> thou vowest a vow unto God, defer not to pay it; *'for he hath* no pleasure in fools: pay that which thou hast vowed.<sup>4</sup>

5 Better<sup>f</sup> *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer<sup>g</sup> not thy mouth to cause thy flesh to sin; neither say thou before *'the angel*,<sup>5</sup> that it *was* an error: wherefore should God be angry at thy voice, and *'destroy* the work of thine hands?<sup>6</sup>

7 For<sup>h</sup> in the multitude of dreams and many words *there are* also *divers* vanities:<sup>6</sup> but<sup>o</sup> fear thou God.

8 ¶ If<sup>i</sup> thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the *'matter*: *'for he that is* higher than the highest regardeth; and *'there be* higher than they.

9 ¶ Moreover,<sup>j</sup> the profit of the earth is for all: the king *himself* is served by the field.

10 He<sup>k</sup> that loveth silver shall not be satis-

be altered. And let us study to answer his end in his providences, which is to make us truly religious. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadiness of his government. Let us constantly live in the faith of his future judgment of the world, that no oppression may sink our spirits, and no power nor honour render us proud, mischievous, or impious. Let us always maintain a deep sense of our own meanness, stupidity, and unruliness before God; and study to use whatever God gives us for our own comfort, and for the real benefit of others.

Ver. 16. 'There is no end to all the people, to all by whom he is made a leader: but they that come after shall not rejoice in him.' That is, the popularity even of the son, not of an old and foolish, but of a young and wise king, may soon pass away: such is the instability of human opinion, and the vanity of human praise. C.

REFLECTIONS.—Into what a hell hath sin turned our earth! Men are often proud of transforming themselves into devils for tormenting their brethren. Often, through want of help and comfort, a man's life is made worse than death or non-existence. And desperately wicked are men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will bestow

covering the feet in the sanctuary of God's presence, Ex. 3. 5. The emblem of putting off earthly thoughts and defilements, as it is written, 'Having these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.' C.

Ver. 6. *Suffer not thy mouth to cause thy flesh to sin.* Let no rash vow of your lips become the occasion of tempting you to any of the works of the flesh, such as covetous regrets after what you have vowed, or proud rivalry in religious offerings with your richer neighbours. See 1 Jn. 2. 16; Ga. 5. 19. C.

Ver. 9. *The profit of the earth is for all.* The poor often enjoying, through an eager and healthy appetite, more than the rich who never knew hunger. So equally does God distribute his favours, and so many the compensations for human wants, ver. 12. C.

ied with silver; nor he that loveth abundance with increase. This is also vanity.

11 When<sup>a</sup> goods increase, they are increased that eat them: <sup>a</sup>and what good is *there* to the owners thereof, saving the beholding of them with their eyes?

12 The<sup>a</sup> sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There<sup>a</sup> is a sore evil *which* I have seen under the sun, *namely*, <sup>a</sup>riches kept for the owners thereof to their hurt.

14 But<sup>a</sup> those riches perish by evil travail:<sup>a</sup> and he begetteth a son, and *there is* nothing in his hand.

15 As<sup>b</sup> he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and <sup>a</sup>what profit hath he that hath laboured for the wind?<sup>a</sup>

17 All<sup>a</sup> his days also he eateth in darkness, and <sup>a</sup>he hath much sorrow and wrath with his sickness.<sup>1</sup>

18 ¶ Behold *that* which I have seen: <sup>a</sup>it is good and comely<sup>2</sup> for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days<sup>3</sup> of his life, which God giveth him; for it *is* <sup>a</sup>his portion.

19 Every<sup>a</sup> man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice<sup>4</sup> in his labour; <sup>a</sup>this is the gift of God.

20 For<sup>a</sup> he shall not much remember the days of his life;<sup>5</sup> because <sup>a</sup>God answereth him in the joy of his heart.<sup>7</sup>

## CHAPTER VI.

1 The vanity and misery of riches without use. 3 Of children, 6 and old age without riches. 7 The vanity of sight and insatiable desires. 10 The conclusion of vanities.

THERE is<sup>a</sup> an evil which I have seen under the sun, and it *is* common among men;

2 A<sup>b</sup> man to whom God hath given riches,

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1 Ki. 3. 13. 4. 22. 23.  
2 Pr. 23. 5. Ps. 127. 2.  
3 Ps. 4. 8. 127. 2.  
4 Ch. 1. 14. 6. 1. 2.  
5 Pr. 1. 19. 32. 30. 9.  
6 Lu. 16. 19. 1 Ti. 6. 9. 10.  
7 Is. 2. 6. 7. 5. 1. 2. 4. 6. 1.  
8 Ki. 27. 7. 13.  
9 Job 5. 5. 26. 15. 22.  
10 Is. 28. 1.  
11 Many in luxury, debauchery, gaming, and ambition, have more travail in spending their wealth than had their fathers in acquiring it.—C.  
12 Job 1. 21. Ps. 49. 17.  
13 Ps. 11. 4. 1. 6. 7.  
14 Ps. 127. 2. Pr. 23. 5. 11. 29. Ho. 8. 7. ch. 1. 3. Mat. 16. 26. Jn. 6. 27.  
15 Laboured for the flattery of fools—the *dear* of fashionable prodigality—for false friends that forsook him in his reverse of fortune, as the wind that passes and returns not.—C.  
16 Ps. 127. 19. 7. 9. 78. 33. ch. 6. 2. 4.  
17 Pr. 1. 27. 29.  
18 Sad regrets in contemplating an ill-spent life, a shattered constitution, a ruined estate, beggared children, and a dreaded eternity, where his darkened heart refuses to look for a Saviour.—C.  
19 ch. 2. 24. 5. 12. 13. 22. 8. 15. 19. 7. 11. 9. 1 Ti. 6. 17.  
20 Heb. there is a good *which* is comely, &c.  
21 Heb. the number of the days.  
22 ch. 3. 22. 2. 22. ver. 19.  
23 ch. 2. 24. 3. 12. 13. 6. 2. De. 8. 18. 1 Ki. 3. 13.  
24 See the exposition of similar passages in the note on ch. 2. 24.—C.  
25 ver. 18. ch. 2. 22.  
26 Or, *Though he give not much, yet he remembereth*, &c.  
27 He, contrary to the experience of the luxurious prodigal (ver. 13-17), shall think little of the past, his eyes being directed rather to future joys.—C.  
28 Ex. 23. 25. De. 28. 8. 12. Ps. 4. 6. 7. Is. 64. 5. Ro. 5. 1. 11.  
29 Or, 'He does not think much about the days of his life, because God hears him through the joy of his heart.' The meaning is, The days of his life pass smoothly on when he thus wisely and prudently enjoys the blessings bestowed by God's service, and is lifted up to him in grateful thanksgiving.—P.

## CHAP. VI.

a ch. 5. 13. 1 Ki. 10. 27.  
b Job 21. 10. &c. Ps. 17. 14. 73. 7. ch. 5. 19. with Lu. 12. 20. La. 5. 2. Ho. 7. 9.

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c ch. 1. 2. 14. 2. 21. 23. 4. 4.  
d 2 Ch. 11. 21. 2 Ki. 10. 1.  
e ch. 5. 17. ver. 4-7.  
f 2 Ki. 9. 35-37. Is. 14. 19. 90. Je. 22. 19. 36. 30.  
g No burial, 'No burying place,' the want of which exhibited his covetousness—so sordid, that he would not provide a sepulchre for the body—so graceless as to neglect a resting-place for the soul.—C.  
h Job 3. 16. Ps. 58. 8. ch. 4. 3.  
i Job 1. 21. 14. 1. 1 Ti. 6. 7. Ps. 9. 6. 70. 7. 9. Fr. 10. 7. Is. 65. 15.  
j For he (the above birth) cometh, &c.—C.  
k Ps. 58. 8.  
l Ge. v. xi.  
m Though he (the father of an hundred children, ver. 3) live a thousand years.—C.  
n ver. 3. Job xviii. xx. Is. 56. 3.  
o Job 30. 23. 1. 21. He. 9. 27. ch. 12. 7. Ge. 3. 19.  
p Pr. 16. 22. 1 Ti. 6. 6. 8. Jn. 6. 27. ch. 5. 10. 4. 8.  
q Heb. *soil*.  
r ch. 5. 11. 2. 14-16. 9.  
s Of this world, as such, the wise and the fool have alike. The superiority of the wise lies not in his enjoyments in time, but his possessions in eternity.—C.  
t Ps. 101. 2. Ep. 5. 15. q ch. 2. 24. 3. 12. 13. 5. 18. 8. 15. 19. 7. 11. 6. 6-8.  
u Heb. *the walking of the days*.  
v ver. 23. ch. 1. 14. 2. 11. 17. 4. 4.  
w ch. 1. 9. 13. 15.  
x Job 24. 1. 4. Ps. 103. 15. 9. 20. 82. 6. 7. Is. 31. 3.  
y 'That it is Adam's dust, under the curse, yet cheered by the promise, an out-cast from paradise, yet called to be an heir of God.—C.  
z Job 9. 3. 4. 40. 2. Is. 45. 9. 10. ch. 5. 8. Ro. 9. 19. 20.  
a A new line of thought is here struck out—man's helplessness and weakness. He cannot contend with his Creator. Death comes, and man cannot tell what is beyond it. These solemn thoughts impress more deeply yet the vanity of all that is human.—P.  
b Ps. 73. 6. 1. 1. 1. 2. 1. 3-12. 13. 14. 1. 4. 5. 8. 13. 15. The days of his life pass smoothly on. Ps. 47. 4. See ch. 2. 24. Jn. 6. 27.  
c Heb. the number of the days of the life of his vanity.  
d Ps. 144. 102. 11. 109. 23. Ja. 4. 14. ch. 8. 13.  
e Job 14. 21. Is. 63. 16. ch. 3. 22. 8. 7. 19. 12.

## CHAP. VII.

a Pr. 15. 30. 1. 22. 1. Is. 56. 5. 66. 3. 4. 65. 15. Re. 2. 17.  
b Phil. 1. 23. Is. 57. 1. 2. 2 Co. 5. 1. Re. 14. 13.

wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. <sup>a</sup>This is vanity, and it *is* an evil disease.

3 ¶ If<sup>a</sup> a man beget an hundred children, and live many years, so that <sup>a</sup>the days of his years be many, and his soul be not filled with good, and <sup>a</sup>also *that* he have no burial;<sup>1</sup> I say *that* <sup>a</sup>an untimely birth is better than he:

4 For<sup>a</sup> he<sup>2</sup> cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, <sup>a</sup>he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, <sup>a</sup>though he live a thousand <sup>a</sup>years twice *told*, yet <sup>a</sup>hath he seen no good: <sup>a</sup>do not all go to one place?

7 ¶ All<sup>a</sup> the labour of man *is* for his mouth, and yet the appetite<sup>4</sup> is not filled.

8 For<sup>a</sup> what hath the wise more than the fool?<sup>5</sup> what hath the poor, that <sup>a</sup>knoweth to walk before the living?

9 Better<sup>a</sup> is the sight of the eyes than the wandering of the desire.<sup>6</sup> This<sup>a</sup> is also vanity and vexation of spirit.

10 ¶ That<sup>a</sup> which hath been is named already, and it is known <sup>a</sup>that it *is* <sup>a</sup>man; <sup>a</sup>neither may he contend with him that is mightier than he.<sup>8</sup>

11 Seeing there be <sup>a</sup>many things that increase vanity, what *is* man the better?

12 For <sup>a</sup>who knoweth what *is* good for man in *this* life, all the days of his vain life<sup>9</sup> which he spendeth as <sup>a</sup>a shadow? <sup>a</sup>for who can tell a man what shall be after him under the sun?

## CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of getting wisdom.

A GOOD<sup>a</sup> name is better than precious ointment; and <sup>a</sup>the day of death than the day of one's birth.

cumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little

let our condition be what it may on earth, we shall still remain poor frail creatures, subject to manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

Ver. 2. If 'God giveth him not power to eat,' why doth he, by his Word and Spirit, 'yet find fault?' Because this denial of power to enjoy is not an evil disposition refused, but a judicial sentence passed upon his covetousness—the warning, if he repent not, of another sentence when he will lift up his eyes being in torments. C.

Ver. 6. Do not all go to one place? Not all spirits, of whom here there is no mention; but all bodies that must return to one

from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAPTER VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments

2 ¶ *It* is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 *It* is better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 For as the crackling of thorns under a pot, so is the laughter of the fool.<sup>2</sup> This also is vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.<sup>3</sup>

8 Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.<sup>6</sup>

11 ¶ Wisdom is good with an inheritance;<sup>7</sup> and by it there is profit to them that see the sun.

12 For wisdom is a defence,<sup>8</sup> and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.

13 Consider the work of God: for who can make that straight which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.<sup>3</sup>

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

16 Be not righteous over-much; neither

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Is. 22. 12. Mat. 5. 4.  
De. 32. 29. Jn. 11. 31.  
with Job 21. 12. 13. Ps.  
73. 7. 119. 70. Is. 5. 11. 12.  
22. 13. Am. 6. 4. 5.

Or. Anger. 2 Co. 7.  
10. Je. 31. 18-20. Zec. 12.  
10.

Ne. 2. 2-5. Ps. 137. 1.  
4. Da. 9. 11. 12.  
7. Da. 5. 12. Is. 22. 13.  
5. 12.

Pr. 13. 18. 27. 6. 17.  
10. 15. 31. 32. 9. 9. Ps. 141.  
5.

Job 20. 5. Ps. 58. 9.  
118. 12. ch. 2. 5.

1. Heb. sound.  
2. Blazing high and  
brightly—soon ex-  
piring, and leaving  
nothing but black-  
ness.—C.

De. 28. 28. 34. 65. Ps.  
73. 1-14.

De. 16. 19. Ex. 23. 8.  
1. Sa. 8. 3.

3. Surely opposi-  
tion maketh a wise  
man to be praised—  
by calling out his pru-  
dence, patience, and  
decision; but a gift  
destroyeth the heart.  
By flattering it into  
sinful compliances.—  
C.

Lu. 16. 25. Ps. 126. 5.  
6. Ja. 5. 11. He. 10. 36. 37.  
Is. 24. 25. Job 4. 12.

4. End of a thing—  
rather, of a contro-  
versial discussion  
which tests patience  
and every other re-  
ligious principle.—C.

Pr. 14. 30. 16. 32. Ps.  
138. 6. Lu. 18. 14.

Pr. 17. 17. 16. 32. 12.  
16. Jonat. 4. 9. Jd. 1. 19.  
Ep. 4. 26.

Job 6. 23. Je. 44. 17.  
Job 13. 13. De. 29. 29.

5. Heb. out of wis-  
dom.

6. The inquiry of  
true wisdom would  
be, 'Were the former  
times better?'—C.

Pr. 3. 9. Is. 21. 18.  
Lu. 16. 9. 11. 10. 19-19.

7. Or, as good as  
an inheritance, yea,  
better too.

Pr. 2. 11. 14. 20. 18.  
11. Job 1. 10. 22. 21-25.  
ch. 6. 10. ver. 10.

8. Heb. shadow.  
Pr. 2. 10. 16. 19. 11.  
8. 35. De. 30. 10. 20. Jn.  
17. 3.

9. Christ, 'the wis-  
dom of God,' giveth  
eternal life to them  
that follow him, Jn.  
10. 28.—C.

10. The providential  
judgment work  
of God.—C.

ch. 1. 15. Is. 14. 27. 16.  
10. Da. 4. 3. Ep. 1. 11.

11. Ps. 103. 1-5. 140. 1-3.  
v. 1. Ki. 8. 47. Mi. 6. 9.

Pr. 11. 9. 71. 62. 12. Is. 26.  
114. 1. 25. 22. 12.

12. Jn. 16. 33. Ac. 14. 22.  
2. Heb. made.

ch. 1. 12. 3. 22. 9. 5.  
3. Should not be  
able, with all his pre-  
parations and fore-  
sight, to tell whether  
prosperity or adver-  
sity would follow.—C.

Is. 65. 20.  
ch. 1. 15. 13. 16. 5. 8. 8.  
142. 1. 2. Jn. 16. 2.

59. Job vi. x. with  
xxi. xxvii. Ps. 37. 1. 77. 3.  
7-14. Je. 12. 12.

ch. 12. 12.

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4. Wise in self-con-  
cili, above God's re-  
vealed word, Re. 1.  
22. 11. 25. 1 Co. 3. 10-12.

Phil. 3. 3. Ro. 10. 2. 12.  
3. Pr. 7. 1. Co. 4. 6.

5. Heb. to desist.  
Pr. 11. 6. 3. 31.

6. Be not a con-  
demner over-much;  
that is, a severe judge  
of another man's ser-  
vant, Ro. 12. 4.—C.

Job 15. 4. Ps. 55.  
23. Pr. 10. 27. 15. 37. 36.

7. Heb. not in thy  
time.

Pr. 2. 1. He. 2. 2. 4. 1.  
ch. 8. 12. 13. Mal. 4.

2. Ps. 25. 10. 34. 19. Je. 32.  
47. Da. 4. 27. Job 5. 19.

Pr. 21. 22. 24. 5. ch. 9.  
16. 18. ver. 12.

2. Ch. 9. 6. 1. Ki. 8. 46.  
Job 7. 20. Pr. 20. 9. Ja. 3.

2. 1. Jn. 1. 8. Ro. 4. 23.

8. Heb. give not  
thine heart.

1. Co. 13. 5. 7. 2. Sa.  
16. 1. 18. 29. 21.

9. Make light—  
'speak evil of thee.'—  
C.

1. By the know-  
ledge of Jesus, the  
true and only 'wis-  
dom of God,' as he is  
revealed in promises,  
prophecies, and ordi-  
nances. That this is  
its meaning will be  
scripturally proved  
by comparing ver. 24  
with ch. 30. 4. Ro. 10. 7.

2. Heb. I and my  
heart compassed.

3. This is that em-  
blematic and prophetic  
woman called  
MYSTERY, and BABA-  
YLON (Re. 17. 5. 18.  
18. 4), sitting upon  
seven hills, that great  
city which reigneth  
over the kings of the  
earth; and of which  
God is ever saying,  
'Come out of her, my  
people, that ye be  
not partakers of her  
sins, and that ye re-  
ceive not of her  
plagues.'—C.

4. Heb. He that is  
good before God, ch.  
2. 26.

5. Or, weighing one  
thing after another  
and finding out the  
reason, Je. 5. 1.

6. Who is one man  
among a thousand?

—(1) A prince, a  
ruler in peace, or a  
leader in war, Ex. 18.  
21. De. 20. 9. 1. Sa. 18. 13.

1. Ki. 9. 22. 1. Ch. 12. 14.

(2) Amongst men, the  
most distinguished  
for the knowledge of  
God's will, Job 33. 23.

ch. 8. 1. (3) Chief for  
all perfections of  
power and personal  
accomplishments, Ca.  
5. 40. Now all these  
characteristics he  
found to meet in 'one  
man,' and in one  
only, and that was  
in 'the seed of the  
woman,' 'the seed of  
Abraham,' 'the Son  
of David,' 'the Da-  
vid's Lord.' No other  
perfect man ever  
was, or ever will be,  
discovered.—C.

make thyself over-wise:<sup>4</sup> why shouldst thou destroy<sup>5</sup> thyself?

17 Be not over-much wicked;<sup>6</sup> neither be thou foolish: why shouldst thou die before thy time?<sup>7</sup>

18 *It* is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom:<sup>1</sup> I said, 'I will be wise; but it was far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ I applied mine heart<sup>2</sup> to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman<sup>3</sup> whose heart is snares and nets, and her hands as bands: whose pleaseth God<sup>4</sup> shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, (saith 'the Preacher,) counting one by one, to find out the account;<sup>5</sup>

28 Which yet my soul seeketh, but I find not: 'one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Mat. 15. 19. 18. 32. 33. 35. 6. 14. 15. 7. 1-5. Ja. 3. 9. Ga. 6. 2. 1. Ki. 3. 12. ch. i. vii. o Ro. 1. 22. 1 Co. 1. 20. Ge. 3. 5. 1. 2e. 28. 3. ver. 25. 2. Job 28. 12. 20. Ro. 11. 33. Ps. 36. 6. Is. 45. 15. q ch. 1. 17. 2. 12. ver. 23. Pr. 22. 14. 5. 3. 13. 1. 16. 19. 17. 5. 27. 10. 13. 18. 1. Ki. 11. 3. 4. Jn. 16. 18. s See ch. 1. 12. 8. 10. t Job 33. 23. Je. 31. 22. Ca. 5. 10. u 1 Ki. 11. 3. v Ge. 1. 26. 27. 1. x Ge. 3. 6. 7. Mat. 15. 19. Eze. xxii. Ho. 4. 12.

men are truly wise, they may do much good to others with their wealth in this world; 12. For both wisdom and wealth may be laid out for our protection and safety; but it is true piety and prudence that promote spiritual comfort and eternal happiness. 13, 14. To prevent murmuring, we ought carefully to observe how wise, just, and powerful God's operations are, and consider ourselves incapable of changing, even the most afflictive events of Providence, to our liking. In the time of prosperity we should therefore acknowledge God's goodness, and enjoy the benefit of it; and in the day of adversity we ought to consider the nature, author, and end of our afflictions, so as to make a good

practise carefully this advice: for it is the true fearer of God who, by a circumspect regard to his law, shall escape both the extremes and their evil consequences. 19, 20. True piety and prudence tend more to direct, help, and protect men, than all human helps; even though the best are liable to manifold failings.—24. Human wisdom may judge of things present and obvious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into God's providences, and men's counsels, conduct, and sinfulness; 26. And with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by

creased.—Note, There is no name really good but that of a 'son of God,' 1 Jn. 3. 1; and to such a one, but to no other, the day of death is better than the day of his birth, Job 3. 5.—C.

Ver. 15. Solomon prophetically foresees, and in this verse describes, Christ the only Son of man that ever had righteousness, ver. 20; Ro. 3. 10; and, by necessary consequence, the only one that could perish in 'his righteousness.' The second clause of the verse foresees and describes Antichrist, 2 Th. 2. 8. C.

Ver. 16. Be not righteous over-much. Be not a justifier over-much—that is, a self-justifier. Ro. 1. 17. 3. 22. 26; 5. 18, 19, 21; 10. 4; 1 Co. 1. 30 will discover what is the only true and sufficient righteousness; while Lu. 18. 9-14; Ro. 10. 3. Phi. 3. 9 will discover the basis of that 'over-much' righteousness upon which Pharisees, built of old, and upon which the Romanists have raised their acts of supererogation—works even beyond what were necessary for the work of righteousness.—C.

## CHAPTER VIII.

2 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO is<sup>a</sup> as the wise man? and who knoweth the interpretation of a thing? <sup>b</sup>A man's wisdom maketh his face to shine,<sup>1</sup> and the <sup>2</sup>boldness<sup>3</sup> of his face shall be changed.

2 ¶ I<sup>c</sup> counsel thee to keep the king's commandment, and *that*<sup>d</sup> in regard of the oath of God.

3 Be<sup>e</sup> not hasty to go out of his sight: stand not in an evil thing; <sup>f</sup>for he doeth whatsoever pleaseth him.

4 Where<sup>h</sup> the word of a king is, *there is* power; and who may say unto him, What doest thou?

5 Whoso<sup>i</sup> keepeth the commandment shall feel no evil thing; <sup>j</sup>and a wise man's heart discerneth both time and judgment.<sup>4</sup>

6 ¶ Because<sup>k</sup> to every purpose there is time and judgment, therefore the misery of man is great upon <sup>l</sup>him.<sup>6</sup>

7 For<sup>m</sup> he knoweth not that which shall be: for who can tell him when it shall be?<sup>7</sup>

8 ¶ There is no man that hath power <sup>n</sup>over the spirit to retain the spirit; neither *hath* he power in the day of death: and *there is* no discharge<sup>o</sup> in *that* war;<sup>9</sup> neither<sup>p</sup> shall wickedness deliver those that are given to it.

9 All<sup>q</sup> this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another <sup>r</sup>to his own hurt.

10 And<sup>s</sup> so I saw the wicked buried, who had come and gone from <sup>t</sup>the place of the holy,<sup>1</sup> and <sup>u</sup>they were forgotten in the city where they had so done. This *is* also vanity.

amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And a humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness, and strength. —They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked nor the adversity of the godly in this life; to guard against all extremes: and, under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof, are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.

him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger. 5. He who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to the best advantage. 6. For through inattention to the proper time and to proper direction in managing matters, men bring much trouble upon themselves: 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in one way or another, so it becomes all to be ready. 9. I have observed that rulers by their management often bring guilt and ruin upon themselves. 10. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often, in God's name, administered judgment. So vain and position

A.M. cir. 3009. B.C. cir. 975.	A.M. cir. 3009. B.C. cir. 975.	A.M. cir. 3009. B.C. cir. 975.
CHAP. VIII. a Ki. 3.13. 1 Co. 2. 16. ch. 7.23. Ro. 11.34. Pr. 1.5.6. b Pr. 17.24. 4.9. Ex. 34.39.30. Ac. 7.10.15. c 1 To beam with intelligence and benevolence.—C. d Heb. the strength. 15.40. Pr. 4.18. ch. 7. 19.2. Co. 3.18. e His perseverance and firmness in illustrating and enforcing his views of truth and godliness will be changed, as the light that shineth more and more till the perfect day.—C. f Job 7.6.7.14.2. See. ch. 6.12. Ps. 144.4. 102. g Job 21.7. &c. Ps. 73.14. See ch. 7.15; 9.1. 2. Mal. 3.15. h Da. 11.35. 1 Co. 11.32. i This is exemplified in He. 11.36. and by 'the noble army of martyrs' that have so often sealed the truth with their blood.—C. j Ps. 37.35. Ac. 20.21. k This is exemplified in Re. 17.13. 18. 7. —19. 20. by the long continued prosperity that godless men and empires have so often been permitted to enjoy.—C. l ch. 3.12.22. 2.24. 5. 18.9.7. 1.14. 3.4.6.17. m Co. 10.11. n See ver. 9. ch. 7.25. o Ps. 127.2.4.6.7.17.14. Ja. 6.27. Ge. 31.40. p This cannot be true of any man; nor does Solomon assert it of any man. He speaks of the heart—the studious and sleepless spirit of the diligent searcher into the wisdom and works of God. Ca. 5.2.—C. q ch. 3.11.11.5. Job. 5. Ro. 11.33. Ps. 40.5.73. 10.72.35. 104.24. r The meaning of this verse appears to be this: Everything that the righteous man desires or pur- poses shall take place in its appointed time, and shall be rightly judged. But men are ignorant of the time. They know not when or how the things they desire shall take place, and on this account their unhappiness is very great. It will be seen that ver. 7.5 is closely connected in sense with the second clause of ver. 6.—P. s CHAP. IX. a ch. 1.14.17. 2.12. 1.4.7.25.8.16.19.10. 1 Heb. I gave or set to my heart. b De. 3.15. 2.9. Is. 26.12. 2 Co. 3.5. Phil. 2.12.13. Re. 2.1. Ja. 10.28.29.		

11 ¶ Because<sup>a</sup> sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that <sup>b</sup>it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which*<sup>c</sup> are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; <sup>d</sup>that there be just *men*, unto whom it happeneth according to the <sup>e</sup>work of the <sup>f</sup>wicked: again, there be wicked *men*, to whom it happeneth according to the <sup>g</sup>work of the <sup>h</sup>righteous. I said, that this also *is* vanity.

15 ¶ Then<sup>i</sup> I commended mirth, because a man hath no better thing under the sun, than <sup>j</sup>to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When<sup>k</sup> I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for <sup>l</sup>also *there is* that neither day nor night seeth sleep with his eyes;)<sup>4</sup>

17 Then I beheld all the work of God, <sup>m</sup>that a man cannot find out the work that is done under the sun; because though a man labour to seek *it* out, yet he shall not find *it*: yea farther, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

## CHAPTER IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all<sup>a</sup> this I considered in my heart,<sup>1</sup> even to declare all this, <sup>b</sup>that the righteous, and the wise, and their works, *are* in the hand of

meet with kind usage and remarkable prosperity. 15. This makes it evident, that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is best to refrain from curious inquiries into the reasons, ends, and meaning of God's dispensations; for after the most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

Ver. 2-5. That 'the king' was a title of Messiah familiar in the days of Solomon, is obvious from Ps. 2. 6; 21. 1, 4, 6; 45. 1, 6; 98. 6, &c.; and there are such characteristics in this passage as clearly prove that Jesus is 'the King' whom Solomon prophetically honours. Thus in ver. 3. 'He doeth whatsoever pleaseth him.' Now this neither David, nor Solomon, nor Darius, Da. 6. 14, nor indeed the most despotic monarch on earth, ever could effect: then, to Solomon's King none may say, 'What doest thou?' But never was there an earthly king without some one honest enough, or bold enough, or factious enough, to question his acts. Above all, he who keepeth the commandment of Solomon's King 'shall feel no evil,' a lot which no earthly king enjoys himself, nor can bestow upon any of his subjects. But all these things the King in Zion

God: 'no man knoweth either love or hatred by all *that is* before them.

2 All<sup>a</sup> *things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*<sup>2</sup>

3 This<sup>a</sup> *is an evil among all things that are done under the sun, that there is one event unto all, yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.*

4 ¶ For<sup>a</sup> to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For<sup>a</sup> the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also<sup>a</sup> their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go<sup>a</sup> thy way, eat thy bread with joy,<sup>4</sup> and drink thy wine with a merry heart;<sup>5</sup> for God now accepteth thy works.<sup>6</sup>

8 Let<sup>a</sup> thy garments be always white;<sup>7</sup> and let thy head lack no ointment.

9 Live<sup>a</sup> joyfully<sup>8</sup> with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever<sup>a</sup> thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I<sup>a</sup> returned, and saw under the sun, that

A.M. cir. 3000  
B.C. cir. 975.

c Ps. 73.12,13. Mal. 3.16. ch. 14.15:7-15.  
d ch. 8.14.

2 See note <sup>a</sup> below.  
e Ps. 37.1,7: 73.3-14.  
Je. 12.1,2.

f Ge. 6.5. Je. 17.9.  
Mat. 15.19. ch. 8.11. Ro. 1.29-31: 8.7,8. Tit. 3.3.  
Pr. 4.10.

g Job 30.23. He. 9.27.  
Ge. 19. ch. 12.7. Pr. 2.18,19.

h Zec. 10.15. 18.10.  
i 2 Sa. 12.23. Es. 6.3.  
k Job 40.23. He. 9.27.

l Ps. 6.5; 70.9; 88.11.  
15.38,18. 93.10. Job 14.21.

m The bodies only are dead; and they, literally, know not anything.—C.

n ch. 4.9:2. 18-22.  
o ch. 8.10. Job 7.8-10.  
18.14.

p Ex. 1.8. Job 3.17-19: 14.21. Lu. 12.18-20.  
Mat. 2.20.

q ch. 2.24: 3.12,22: 5.18; 8.15:10.19. De. 12.7.  
Ne. 8.10. 12.

r See note on ch. 2.24.—C.

s The exhortation is addressed to the wise and righteous (ver. 2), to whom (Jesus is made wisdom and righteousness, 1 Co. 1.30)—C.

t God now accepteth thy works—not as claims of merit (Lu. 12.37), but as fruits of the Spirit having (Ga. 5.22), the person and works being accepted, not for their own sake; for per se, a sinner is a sinner, and the works imperfect; but both being 'accepted in Jesus' the Beloved, Ep. 1.6.—C.

u Re. 16.15. Es. 8.15.  
Mat. 6.17. Ps. 104.15.

v Let thy garments be always white. Let thy covering be the righteousness of saints, washed and made white in the blood of the Lamb, Re. 3.4:7. 14:19.8.—C.

w Ps. 15:19. Ge. 26.8. Mal. 2.15.

x Heb. See or enjoy life.

y ch. 5.18: 6.12: 7.15: 1 Co. 7.28. Ro. 8.20.

z ch. 2.24: 3.13: 5.18: ver. 5.6.

a Ro. 12.11. 1 Co. 9.24-26: 16.10. Ep. 5.16. Je. 48.10. Ga. 6.10. Col. 16.10.

b See ver. 5.6. Re. 14.13. Jn. 9.4.

c ch. 1.14: 2.1,12: 3.16: 4.14.

d The sense is, When the occurrences of life are regarded in the light of human reason only, from the stand-point of feeble short-sighted man, then the righteous and wicked appear to be dealt with in exactly the same manner. Both suffer, both die. Sceptics conclude from this that the

providential dealings of a just God cannot extend to human acts. But the object of the sacred writer here manifestly is to raise man to a higher stand-point. He is to look to another state—an eternal home and reward for the righteous in heaven. The words of this passage bear a close analogy to the words of Paul in 1 Co. 15.19.—P.

e Ps. 75.6,7. Je. 9.23. Am. 2.14-16. Ps. 33.16,17. 1 Sa. 17.50. Hag. 1.5,9.

f ch. 2.14. 15:7. 15: ver. 2. Job 5.11-14. La. 3.37,38.

g ch. 4.22: 6.12. Hab. 1.14. Pr. 17.23,27.

h Pr. 26.6. 2 Pe. 2.12. Ps. 73.18,20. Lu. 17.20-21: 21.34,35. 15.30,31: 1 Th. 5.23.

i ch. 2.13:7.11,12,19. 9.2 Sa. 20.15-22: 2 Ki. 7.1. Lu. 12.32. Mat. 16.18: 24.24. 1 Pe. 5.8.

j This may be an emblem of Christ's delivering his church.

k Unlucky as the world is, it does not generally forget to honour and reward military or diplomatic deliverers. The meaning therefore must be, that no one remembered having ever heard of this obscure man before he started into distinction by his superior wisdom.—C.

l Pr. 21.22: 24.5,6: 18.10. ch. 7.19. 2 Ch. 20.12,15.

m Mar. 6.2,3. Pr. 10.15: 14.20: 19.4. Ja. 2.2, or 1 Co. 1.25. 15.53.

n Till some public difficulty or disaster call him from his quiet retirement to notice.—C.

o Pr. 28.23. Ge. 41.33-36. 2 Sa. 20.17, or Jn. 10.27. 15.42.

p See ver. 16; ch. 7.12,19.

q Jos. 7.1,5: 22.20: 8.9. He. 12.15.

r One error, one bad principle.—C.

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'the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For<sup>a</sup> man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 There<sup>a</sup> was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.<sup>1</sup>

16 Then<sup>a</sup> said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.<sup>2</sup>

17 The<sup>a</sup> words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom<sup>a</sup> is better than weapons of war: but one sinner<sup>3</sup> destroyeth much good.

## CHAPTER X.

1 Observations on wisdom and folly: 16 on the defects of governors; 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies<sup>1</sup> cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A<sup>b</sup> wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way,<sup>2</sup> his wisdom<sup>3</sup> faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler<sup>4</sup> rise up against

REFLECTIONS.—What excellency in himself—usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man! But it is foolish and sinful to disregard the laws of our rulers; to be forward in finding fault with their administrations; to persist in faults pointed out to us; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed, there is need of patience and of looking by faith to the

lion' was the guardian emblem of the throne of Solomon, 2 Ch. 9. 18, 19, and although 'the like were not made in any kingdom,' yet 'a living dog,' though an unclean and despised animal, would by his mere barking or assault have done more to guard the monarch than the twelve dead lions by which the ascent of Solomon's throne was protected.—C.

Ver. 5. *The memory of them [the dead] is forgotten.* Is this consistent with fact? Is the memory of a great man ever forgotten? Yes, always. The memory of a good or a bad man's actions may be preserved in history and trumpeted by fame; but the memory of every man—the memory of personal affection—the only real memory of the man—is altogether forgotten—the children cease to weep for him—and his grandchildren perhaps knew him not. C.

Ver. 10. 'What a life I have spent in laboriously doing nothing!' was the melancholy reflection of a learned man on his death-bed. And so must it be with the most diligent, if he do not embrace the four departments to which Solomon directs the intellectual and active energies—work, device, knowledge, wisdom. Time

when Providence so little distinguishes the righteous here in their condition either in life or in death. Remarkable are the advantages which men have in this life for bettering their states, tempers, or hopes. But quickly death puts an end to them all! to all opportunities of preparing for eternity; and to all our intimacies, enjoyments, or affections in this world. What need then have we soberly to relish the comforts of this life, relative to our spirits, our food, our raiment, and our relations. Quickly should we work out our salvation with fear and trembling while we have opportunity, as we know not how soon our soul may be required of us. Carefully should we acknowledge God, and depend on him for direction in all our paths, as without his assistance we can obtain nothing good, but



thee, 'leave not thy place; for 'yielding<sup>5</sup> paci-  
fieth great offences.

5 There<sup>4</sup> is an evil *which* I have seen under  
the sun, as an error *which* proceedeth from<sup>6</sup> the  
ruler;

6 Folly<sup>4</sup> is set in great 'dignity, and the rich<sup>8</sup>  
sit in low place.<sup>9</sup>

7 I<sup>4</sup> have seen servants upon horses, and  
princes walking as servants upon the earth.

8 He<sup>4</sup> that diggeth a pit shall fall into it;  
and whoso breaketh an hedge, a serpent shall  
bite him.

9 Whoso removeth stones shall be hurt there-  
with; and he that cleaveth wood shall be en-  
dangered thereby.

10 If the iron be blunt, and he do not whet  
the edge, then must he put to more strength:  
but 'wisdom *is* profitable to direct.

11 Surely 'the serpent will bite without en-  
chantment; and a babler<sup>1</sup> is no better.

12 The<sup>4</sup> words of a wise man's mouth *are*  
gracious;<sup>2</sup> but<sup>4</sup> the lips of a fool will swallow  
up himself.

13 The beginning of the words of his mouth  
*is* foolishness; and the end of his talk<sup>3</sup> *is* mis-  
chievous madness.

14 A<sup>4</sup> fool also is full of words:<sup>4</sup> a man can-  
not tell what shall be; and 'what shall be after  
him, who can tell him?

15 The<sup>4</sup> labour of the foolish wearieth every  
one of them, because he knoweth not how to  
go to the city.<sup>5</sup>

16 ¶ Woe<sup>4</sup> to thee, O land, when thy king *is*  
a child, and thy princes eat in the morning!

A.M. cir. 3009.  
B.C. cir. 975.

e ch. 3. 3. Pr. 6. 3. 15. 1;  
25. 15. Ro. 13. 1.

g 1 Sa. 25. 24. &c.

h Yielding. This  
does not impute a  
servile spirit, but  
demands yielding  
where the party ad-  
monished has been  
in error.—C.

k ch. 1. 16. 4. 7. 5. 13;  
6. 1.

l Heb. from before.

m 1 Ki. 12. 13. 14. Es. 3.  
1 Ps. 12. 8.

n Heb. in great  
heaviness.

o It must mean 'the  
really rich,' the rich  
in wisdom, faith, and  
good works; other-  
wise the observation  
would be seldom  
realized.—C.

p See note \* below.

q Pr. 30. 22; 19. 20. 2  
Sa. 15. 30.

r Ps. 7. 15. 16. 9. 15. 26.  
Pr. 26. 27. Ac. 28. 3. Es.  
7. 10. Am. 5. 10. Ju. 9. 53.

s Sa. 17. 23; 18. 15. 1 Ki.  
2. 25. 27. 34. 46.

t 1 Ki. 12. 32. 1 Ki. 1.  
9. 2 Ch. 19. 5. ch. 9. 15. 18.  
Ja. 1. 5.

u Je. 8. 17. Ps. 58. 5. Pr.  
23. 3.

v Heb. the master  
of the tongue.

w Pr. 15. 21. 10. 32; 12.  
15. 22. 11. Job. 4. 3. 4. 16.  
5. Ep. 4. 29.

x Heb. grace, Col.  
4. 6.

y Pr. 10. 8. 10. 14. 13. 3;  
12. 13; 18. 7. Ps. 64. 8. Ja.  
3. 6. 8.

z Heb. his mouth.

a Pr. 15. 2. ch. 5. 3.

b Heb. multiplieth  
words.

c ch. 3. 22; 6. 12; 8. 7.  
Ja. 4. 13. 14.

d Hab. 2. 6. 13. Is. 47.  
12. 57. 10. with ver. 3.

e The allusion  
seems to be to Ps.  
122. 3-5 (see also He.  
11. 10. 16; 12. 22; 13. 14),  
and is a just descrip-  
tion of those who  
know not, and will  
not know, that Jesus  
is 'the way, the truth,  
and the life.'—C.

f Is. 3. 3-5. 12. 5. 11.  
22. Je. 21. 12. Pr. 31. 4. 5.  
Ho. 7. 5. 7.

g The humiliation  
of the people of God,  
and the triumph of  
the world, is a heavy  
stone of stumbling.  
But in his own good  
time God will remove  
this offence out of the  
way; those who have  
used violence will  
meet with recom-  
pense: and it is the

h ch. 12. 23. 22. 8. 7. 6.  
12. Da. 4. 27. Lu. 16. 19.

i Ps. 65. 9-13. Mat. 5.  
45. Ga. 6. 9. 10. 1 Ti. 6. 18.  
He. 13. 16. 2 Co. 9. 6. 7.

k Pr. 28. Mat. 16. 24.

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B.C. cir. 975.

less possible that they  
should escape ruin as  
they are utterly desti-  
tute of the corrective  
and preservative ele-  
ment of 'wisdom.'  
Such are the great  
lessons inculcated in  
ver. 5-10. In ver.  
5-7 the apparently  
unjust dealings of  
providence  
are stated. In ver. 7-10  
God's overruling wis-  
dom and goodness  
are indicated in the  
language of symbol  
and proverb.—C.

l Pr. 29. 2. 4. 20. 26. 31.  
4. 5. Je. 30. 21.

m Not the mere no-  
bility of descent and  
title, but the nobility  
that superadds culti-  
vated intellect and  
religious principles.  
—C.

n Pr. 24. 30. 31; 12. 24.  
27. 21. 25. 19. 15. 13. 4. 20.

o 4. 23. 11. 11. 6. 11. 12.

p Ge. 21. 8. 26. 30. 29.  
22; 43. 34. Es. 1. 5. Da.  
5. 1.

q Ps. 104. 15. 1 Ti. 5.  
23.

r Heb. maketh  
glad the life.

s Pr. 12. 13. ch. 7. 12. 1.  
Ch. 21. 24. 13. 8. 21.

t The love of  
money is the root of  
all evil; but not so  
its diligent acquire-  
ment, its careful keep-  
ing, and its charita-  
ble use.—C.

u Ex. 22. 28. Ac. 23. 5.

v Or, conscience.

w Lu. 19. 40.

CHAP. XI.

a Is. 32. 20. Lu. 6. 30.  
De. 15. 7. Pr. 21. 26. Ps.  
112. 9.

b Heb. upon the  
face of the waters.

c De. 15. 10. Ps. 41. 1.  
Pr. 11. 25. 10. 17. 13. 32.

d Mat. 10. 4. 15. 25. 1. Lu.  
14. 13. 14. 16. 9. 2 Co. 9.  
6-10. He. 6. 10. 11.

e Mt. 5. 5. Lu. 6. 30.

f Ga. 6. 10. 1 Ti. 6. 18.

g Give the due por-  
tion of bread (specific  
scriptural and spiri-  
tual instruction) to in-  
dividuals; for thou  
knowest not what  
portion of error may  
unexpectedly arise  
against which sound  
scriptural instruction  
is the only antidote.  
—C.

h ch. 12. 23. 22. 8. 7. 6.  
12. Da. 4. 27. Lu. 16. 19.

i Ps. 65. 9-13. Mat. 5.  
45. Ga. 6. 9. 10. 1 Ti. 6. 18.  
He. 13. 16. 2 Co. 9. 6. 7.

k Pr. 28. Mat. 16. 24.

17 Blessed<sup>4</sup> art thou, O land, when thy king  
*is* the son of nobles,<sup>6</sup> and thy princes eat in due  
season, for strength, and not for drunkenness!

18 By<sup>7</sup> much slothfulness the building de-  
cayeth; and through idleness of the hands the  
house droppeth through.

19 ¶ A<sup>4</sup> feast is made for laughter, and 'wine  
maketh<sup>7</sup> merry: 'but money answereth all<sup>8</sup> things

20 ¶ Curse<sup>4</sup> not the king, no, not in thy  
thought;<sup>9</sup> and curse not the rich in thy bed-  
chamber: for 'a bird of the air shall carry the  
voice, and that which hath wings shall tell the  
matter.

## CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judg-  
ment, in the days of youth, are to be thought on.

CAST thy<sup>4</sup> bread upon the 'waters: 'for thou  
shalt find it after many days.

2 Give<sup>6</sup> a portion to seven, and also to 'eight;  
for 'thou knowest not what evil shall be upon  
the earth.

3 If<sup>6</sup> the clouds be full of rain, they empty  
themselves upon the earth: and if the tree fall  
toward the south, or toward the north; in the  
place where the tree falleth, there it shall be.

4 He<sup>4</sup> that observeth the wind shall not sow;  
and he that regardeth the clouds shall not reap.

5 As<sup>4</sup> thou knowest not what *is* the way of  
the spirit, nor how the bones *do* grow in the  
womb of her that is with child; 'even so thou  
knowest not the works of God who maketh all.

6 In<sup>4</sup> the morning sow thy seed, and in the  
evening withhold not thine hand: 'for thou

A Jn. 3. 8. Ps. 139. 14. 15. f ch. 8. 17. Ro. 11. 33. Ps. 104. 24. 99. 5. 140. 5. g ch. 9. 10. Pr. 3. 28. 2 Ti. 4. 2.  
Ho. 10. 12. Ps. 112. 9. 2 Co. 9. 6-10. h 1 Co. 3. 7. Phil. 4. 6. ch. 8. 7. 1 Pe. 5. 7. Ps. 37. 5.

understanding and inward abilities are always in readi-  
ness to direct him in his work: but a fool is unready in  
all he does, and knows not how to manage his affairs.  
3. Nay, even in the most ordinary business his weak-  
ness appears, and he plainly discovers his folly to every  
one. 4. If the magistrate takes offence at thee, never  
desert thy station or employment, or withdraw thy sub-  
jection: but by submissive and patient carriage en-  
deavour to pacify him. 5-7. Very often, to the great  
hurt of the subjects, magistrates employ, as their depu-  
ties and agents, persons of a weak or mercenary spirit,  
while persons of ability and true dignity are overlooked  
and contemned. 8. Both prince and people have need  
to beware of innovations; for he that endeavours to  
ensnare and ruin another shall thereby perish himself:  
and he that passes his due bounds to wrong others,  
brings unexpected mischief upon himself. 9. He that  
rashly attempts things too high and hard for him shall  
be hurt by it; and he that deals with men of stubborn  
tempers endangers himself. 10. If a man do not use  
proper means for his work, it will cost him so much  
more labour and pains. Wisdom is therefore neces-  
sary and profitable to direct in the choice and use of  
means. 11. As unenchanted serpents are disposed to  
bite, so rash and talkative persons are sure to do mis-  
chief with their words unless they have a

where the rules are ever so plain. 16. It is a great  
misery to a nation when their magistrates are ignorant,  
wilful, and unexperienced, and minding their sensual  
pleasures when they should be employed about the  
business of their office. 17. But happy is that nation  
whose magistrates are of truly excellent dispositions  
and endowments, and who use the enjoyments of life,  
not to satisfy inordinate lusts, but to fit them for their  
business. 18. Through sloth and indolence, estates,  
families, and nations are gradually reduced to wretch-  
edness and ruin. 19. Even feasting affords but a very  
slight and transient pleasure; but a plentiful estate pro-  
cures every outward advantage: we should therefore  
beware of spending it in luxury. 20. It is neither law-  
ful nor safe to contemn, reproach, or wish evil to  
magistrates, however secretly, as it may be very quickly  
and surprisingly discovered to them.

Ver. 1. Folly. Solomon means by folly, (1) Childishness, Pr.  
22. 11, that is, waywardness of temper, being easily disturbed;  
preference of toys to things of real value; and preference of  
amusement and self-will to learning and due control. (2) Want  
of prudent forecast, Pr. 13. 14. (3) Deceitfulness, Pr. 14. 3. 4.  
A hasty temper, Pr. 14. 29. (5) Pleasure in other men's folly, Pr.  
15. 21. (6) Rejecting good advice, Ec. 4. 13. When folly is em-  
ployed to designate the highest criminality, as De. 22. 21; Jos.  
7. 15; Ho. 2. 10, it can easily be reduced to one or more of these  
heads. C.

covered. And thus he admonishes, not for the sake of a facti-  
tious loyalty, but because he that frets himself into cursing the  
king will speedily be in danger of cursing his God. See Is. 8.  
21.—Note. The bird is most probably a reference to the use of  
carrier pigeons for speedy and secret missives. C.

REFLECTIONS.—Men of character have need to be  
careful, lest they should inadvertently ruin it. Many  
are extremely ill qualified for the business they take in  
hand; and imprudently expose their own folly and  
wickedness. But it is very dangerous when either  
rulers or subjects leave their proper stations and attempt  
violent changes of the public settlement. Vain and  
imprudent talking is often attended with the most hurt-  
ful consequences. It is necessary then to have our  
words always with grace, seasoned with salt. An im-  
prudent management of their business frequently robs  
men of both the comfort and the benefit thereof. But  
it is a great mercy for nations when rulers and subjects  
do all diligently and prudently attend to their proper  
work, and act according to their station, neither doing  
nor speaking evil, but provoking one another to love  
and to good works.

CHAPTER XI. Ver. 1, 2. Cheerfully lay out thyself  
to bestow the necessities of life upon the poor, who are  
entirely dependent on thee. C.

knowest not whether shall prosper,<sup>3</sup> either this or that, or whether they both *shall be* alike good.

7 ¶ Truly<sup>1</sup> the light *is* sweet, and a pleasant thing it *is* for the eyes to behold the sun:

8 But<sup>a</sup> if a man live many years, *and* rejoice in them all; <sup>a</sup>yet let him remember the days of darkness, for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice,<sup>2</sup> O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: <sup>a</sup>but know thou, that for all these things God will bring thee into judgment.<sup>4</sup>

10 Therefore<sup>c</sup> remove sorrow<sup>5</sup> from thy heart, and put away evil from thy flesh: <sup>a</sup>for childhood and youth *are* vanity.

## CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The Preacher's care to edify. 13 Man's chief concern is to fear God, and obey his laws.

REMEMBER<sup>1</sup> now<sup>a</sup> thy <sup>2</sup>Creator<sup>3</sup> in the days of thy youth, while<sup>b</sup> the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure<sup>4</sup> in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened,<sup>5</sup> nor the clouds<sup>6</sup> return after the rain:<sup>7</sup>

3 In the day when the keepers of the <sup>a</sup>house shall tremble, and the strong men shall bow themselves, and the grinders cease because they

<sup>a</sup> Is. 26.8. Pr. 22.6. Job 22.21.2 Ch. 34.2, 3. Ti. 3.15. La. 3.26-29. Le. 2.14. <sup>b</sup> Ps. 90.10. <sup>c</sup> Job 4.19.2 Co. 5.1.

not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the womb, even so thou knowest not how God may deal with thee, or thy estate: and therefore neglect no opportunity of doing or receiving good; and without any curious prying into futurity, leave it entirely to God to recompense thee. 7, 8. Life and its comforts are desirable: but let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever temptations young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgment, call them to account for every part of their conduct. Let them take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them; for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

Ver. 1. *Cast thy bread upon the waters.* Some interpret thus: 'Cast thy bread-corn (seed) upon the waters,' as rice is said to be sown in Egypt; others, 'Sow thy bread-corn (seed) before the coming of the waters,' that is, before the rainy season. But as the word translated *waters* signifies *multitudes*, may not the meaning rather be, 'Cast thy bread (give forth thy spiritual instruction) before the face of the multitudes?' See Mat. 5.1, as contrasted with the *portions* or more specific instructions pre-

portant duty is that of giving to the poor! Nothing is a more certain mean of making men rich. No objections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity are before them, and they know not how near!

CHAPTER XII. Ver. 1. Now, in youth, seriously think of, believe in, and serve the Divine Persons, who made, preserve, and redeem men, before the disquieting and disqualifying infirmities of old age come upon you: 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind and senses of your body be rendered almost useless, and the calamities of old age rise successively one after another: 3. When your head, arms, and hands shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and thighs bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim; 4. Before your line be but a little extended to get a

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B.C. cir. 975.

8 Heb. *shall be right.*  
J. Job 33.28, 30; 22.28.  
Jn. 1.7, 9. 2 Co. 4.4, 5.  
Mal. 4.2. Ps. 84.11; 8.3.  
Is. 9.2, 3; 5.60.1, 19, 20.  
¶ Ch. 5.8, 12.  
o Jn. 12.35; 16.32-29.  
ch. 7.14; 1.2; 12.5. Mat.  
24.44. Job 14.10; 12. Lu.  
16.9. Ti. 1.6, 18, 19.  
¶ 1 Ki. 18.27; 22.17.  
Lu. 15.13. Nu. 15.39.  
De. 29.19, 20.  
¶ De. 32.29. ch. 3.17;  
12.14. Ho. 9.27. 2 Co. 5.  
10. Re. 20.12; 18.7. Ro.  
15.12.  
¶ See note \* below.  
¶ 2 Pe. 3.11, 14. Tit. 2.  
11-14. 2 Co. 7.1, 2. Ti. 2.  
22.  
¶ Or, *anger.*  
¶ Ps. 39.5. ver. 8. Pr.  
22.15; 29.15. ch. 1.2, 14.

### CHAP. XII.

1 Youth is the time when memory is most susceptible and most improvable, and the Spirit therefore specially stirs up this faculty.—C.  
2 Heb. *Creators.* Job 35.10. Ps. 149.2. Is. 54.5.  
3 Many MSS. give this word plural; but many of high authority give the singular.

4 It is not said, 'I have no pleasure,' for the old often enjoy the highest pleasure; but, 'I have no pleasure in them,' that is in the days of old age as such, but in the believing hopes of immortality and glory.—C.  
5 Not darkened in the sky, but darkened to the old man by the increasing infirmities of his own eyes.—C.  
6 One infirmity follows another.

7 As rain does not exhaust the clouds, neither does one disease of the old prevent the speedy approach of another.—C.

\* This is a wise exhortation given to the people of God by the Spirit of God! They are to live in the full yet sanctified enjoyment of his comforts and blessings.

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There is to be no asceticism on the one hand, and no carnal indulgence on the other. God's hand is to be seen and acknowledged in all things; while we cheerfully and thankfully partake of his bounties, we must keep our eye fixed upon his judgment-seat. It ought to be observed that a cheerful spirit is here not only permitted to the servant of God, but it is represented as a necessary characteristic.—P.  
8 Or, *the teeth or grinders fail, because they grind little.*  
d Ge. 27.1.  
e Ps. 141.3. Mi. 7.5.  
f Sa. 34.19.

9 Doors shall be shut. The mouth seldom opened for speech or food. Daughters of music—the power of the lungs, and the modulating and articulating powers of the organs of voice.—C.  
A Je. 1.11, 12. Pr. 16.31. Le. 19.32.  
1 Job 30.23; 17.13. Ps. 89.48. 49.7-10. He. 9.27. Ge. 50.310. Je. 9.17-20.  
1 A description of the circulation of the blood and nervous structure and energy.—C.

2 Ge. 3.19; 18.27. Job 4.19; 30.19. Ps. 126.4. He. 9.27. Is. 57.2. Phil. 1.23. 2 Co. 5.8. Jn. 14.2.

3 Ge. 2.7. Is. 57.16. Nu. 22.22; 19. Job 34.14. Zec. 12.1. He. 12.9.

4 ch. 1.2, 14. 17; 2.11, 15, 17. 23. 26. 4.4, 8, 16; 5.7, 10; 6.2, 9; 8.10, 14. Ps.

5 Or, *the more wise the Preacher was, &c.* ch. xii.

¶ 1 Ki. 4.32. Pr. 1.1; 10.1; 25.1.

8 Heb. *words of delight.*

9 Acceptable, because intelligible and instructive.—C.

10 Fastened in the memory and conscience.—C.

11 One Shepherd. Christ, the Lord, Ps. 23.1. Jn. 10.11.—C.

are few,<sup>8</sup> and<sup>d</sup> those that look out of the windows be darkened,

4 And <sup>a</sup>the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, <sup>a</sup>and all the daughters of music shall be brought low;<sup>9</sup>

5 Also *when* they shall be afraid of *that which* is high, and fears *shall be* in the way, and <sup>a</sup>the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to <sup>a</sup>his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.<sup>1</sup>

7 Then<sup>1</sup> shall the dust return to the earth as it was; and the spirit shall return unto God <sup>a</sup>who gave it.

8 ¶ Vanity<sup>1</sup> of vanities, saith the Preacher; all *is* vanity.

9 And moreover, because the Preacher was wise,<sup>2</sup> he still taught the people knowledge; yea, he gave good heed, and sought out, *and* <sup>a</sup>set in order many proverbs.

10 The Preacher sought to find <sup>a</sup>out <sup>a</sup>acceptable<sup>4</sup> words: and *that which* was written was upright, *even* words of truth.

11 The<sup>2</sup> words of the wise *are* as goads, and as nails fastened<sup>5</sup> *by* the masters of assemblies, *which* are given from <sup>a</sup>one shepherd.<sup>6</sup>

o Pr. 1.1-6; 8.6; 22.1. Ti. 1.15. p Je. 23.28. Mat. 3.7. Ac. 2.37. Jn. 6.63. 1 Co. 2.4, 13. 2 Co. 10.4. He. 4.12. q Jn. 10.18. 1 Pe. 2.25; 5.4. Mat. 28.20. He. 13.20.

your Creator, before the union between your soul and body be loosed, or the pith of your back and nerves be weakened; the vessel in which your brain and animal spirits are contained be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits, be rendered unfit to convey them any more from the right or left ventricles of your heart; 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish them in the truth;—being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church.

Ver. 3. *Keepers.* The hands become more or less paralytic. *Strong men*—the vertebrae of the upright youth shall bend. *The grinders*—the teeth, a name by which the double-teeth are familiarly known. *Those that look out of the windows*—the optic nerves and humours of the eye. C.

Ver. 5. *Afraid of ascents,* because of debility. 'The almond-tree shall flourish'—the hair shall become white as the almond-blossom; or rather, *shall fall off.* 'The grasshopper' or locust, almost light as air that needs not his support, and instantly flies away. 'Desire' of food, company, music, fair prospects, &c. C.

Ver. 11. In ver. 10 the Preacher bears testimony to the purity and truth, that is, the plenary inspiration of the book which he is now completing. In ver. 11 he takes in a wider

12 And further, by 'these, my son, be admonished: of making many books *there is* no end; and much study' *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole

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¶ ver. 11. Jn. 5. 39 2  
Pe. 1. 19, 21. Lu. 10. 29.  
¶ Or, reading  
8 Or, The end of the  
matter, even all that  
hath been heard. Is.  
5 De. 6. 2; 10. 12. 1 Jn. 3.  
22; 23 Pr. 1. 7. 7; 3; 12. 3. 17.  
9 This is the whole

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of man. The whole  
end of his creation;  
the whole dignity and  
happiness of his be-  
ing.—C.  
¶ Ko. 2. 16; 14. 10.  
1 Co. 4. 5; 2 Co. 5. 10. Jn.  
5. 29. Lu. 12. 2. Mat. 25.  
31. Ac. 17. 31. Re. 20. 12.

matter; 'Fear God, and keep his commandments: for this *is* the whole *duty* of man.'<sup>9</sup>

14 For 'God shall bring every work into judgment, with every secret thing, whether it *be* good, or whether it *be* evil.

ities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But, alas! how difficult is it to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times

over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the con-

sciences, understandings, affections, and memories of their hearers. And let us, in our religious course, attend chiefly to the principal points; and always act under the awe, and in the faith and hope, of the last judgment.

## CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

The most common view of the Book of Ecclesiastes represents it as 'a philosophical inquiry after the *summum bonum*, or chief good of man; in which Solomon states the various opinions on the subject, the result of his own dear-bought experience in search of the respective enjoyments of human wisdom and human folly.' Without altogether excluding this view, others think Solomon's main design was to 'prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience.'

Now, in all this, it is not a little remarkable—it is not a little lamentable—that it never seems to have occurred to the learned authors of these opinions, that Christ and his church formed any direct object of Solomon's investigation! Yet how strange if the *wisest man* could have written a book in which the 'Wisdom of God' obtained no place!

'Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument proposed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase' (Horne's *Introduction*).

Now that, like other portions of Scripture, the book of Ecclesiastes contains some or many things 'hard to be understood,' cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of 'the Sun of Righteousness' shining so brightly in all its pages, rather than from any inattention to the mere train of a philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, and Hebrews are books of argument. That is, the statements, illustrations, and conclusions are never of man, but from the Spirit of God.

If by 'wisdom' is to be understood anything less than the knowledge that 'God was in Christ, reconciling the world unto himself,' 2 Co. 5. 19, then, indeed, is the book of Ecclesiastes not only obscure, but often unintelligible. But if the 'wisdom' sought and commended by Solomon be the knowledge of 'Christ, the wisdom of God,' then the obscurity of the book becomes illuminated, and 'he may run that readeth it,' Hab. 2. 2.

Another source of its obscurity may be found in the principle of interpretation

ordinarily adopted—a principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book 'was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God' (Horne's *Introduction*). Now, that Solomon wrote the book at an advanced period of his reign, is obvious from ch. 2. 4–11; but though all his recorded labours terminate in 'vexation,' there is not one single reference to any special 'sinfulness' in his pursuits—an omission totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retraction of error, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere 'vanity and vexation of spirit;' for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance. The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retraction of sin in the inspired author, but an illustration of the insufficiency of all 'treasures on earth' for the purpose of inducing men to 'lay up their treasures in heaven,' to 'set their affections on things above, where Christ sitteth on the right hand of God.'

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in a sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to 'good' in ch. 2. 24. and 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified ch. 11. 9, where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor.—C.

# THE SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built, ch. 7. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it—as to be made a *keeper of the vineyard*, to have a *head like Carmel*, a *nose like the tower of Lebanon*, *eyes like fish-pools*, *teeth like a flock of sheep*, and to be *terrible as an army with banners*, &c.—if applied to a fine lady, are absurd to the last degree: but if the whole be understood of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of Scripture—as Is. 54. 5; 62. 4, 5; Ho. 2. 19, 20; Mat. 25. 1–10; 9. 15; 3. 9; Ro. 7. 4; 2 Co. 11. 2; Ep. 5. 32; Re. 19. 7; 21. 2, 9; and especially with Ps. xlv.; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and in fine, the general reception of it by the Jewish and Christian churches: sufficiently prove it inspired of God. The truth

ized, when he exhorted the Jews to 'search the Scriptures;' and by Paul, when he affirmed that 'all Scripture is given by inspiration of God.' With the full conviction of its divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and in the third, it was inserted by Origen in his *Hexapla*, who also wrote some discourses explanatory of its sacred meaning.

Notwithstanding this concurrence, its divine authority is said to have been questioned in the fifth century by Theodore of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects or the principles of these objectors, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, be not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncing the book a mere marriage song, and consequently unfitted for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematic application of words has been rejected.

The Christian disciple will, however, make light of these cavils, and calmly repose upon the authentication of the book derived from Christ and his apostles. And while so reposing, he will find a treasury filled to overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospitality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest shade and ripest fruits; thence will he climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritance and his home, where Christ is the King, saints the subjects, and love the law; where the subjects themselves are kings and priests unto God, clad in the robes of the Lamb's immaculate righteousness, and crowned with the diadem of his unfading glory.

Some eminent interpreters have considered this book as a sacred drama extending through seven days, and have divided it into scenes, each of a day's continuance. Others have concluded it to be a succession of idyls, or little poems, with no connection of time, place, or person: but merely possessing some common object as their only principle of union.

In the following notes these principles of interpretation will be diffidently—on account of their authors—but firmly rejected, from their want of any but conjectural authority. The principles of interpretation adopted will be (1) The grammatical, including the singularity, or plurality, or sexes of the speakers. (2) Change of place. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what here is unknown by what is elsewhere acknowledged. By following these natural principles, the book will be found a succession of beautiful, impressive, and instructive emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward spirit of what is only intended for perfect men. C.]

## CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents; 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE Song<sup>a</sup> of songs, which is Solomon's.<sup>1</sup>  
2 Let<sup>b</sup> him kiss me with the kisses of his mouth: for thy love<sup>2</sup> is better than wine.

3 Because<sup>a</sup> of the savour of thy good ointments thy name is as ointment poured forth, therefore do the 'virgins love thee.

4 Draw<sup>a</sup> me, we will run after thee. <sup>a</sup>The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: <sup>3</sup>the upright love thee.<sup>4</sup>

5 ¶ I<sup>k</sup> am black, but comely, 'O ye daugh-

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## CHAP. I.

a 1 Ki.4.32.

1 Solomon—'peace-

ful and perfect"—in

which name the son

of David was a type

of the Prince of peace

—the perfect man—

the true God, Jn.1.14.

1 Jn.v.—C.

6 Ps.2.12.ch.5.10.16;

8.1.14. Lu.15.20. Jn.3.

29.2 Co.13.12.

c ch.4.10. Ps.36.7. Is.

63.7. Ep.5.2. Re.1.5.

2 Heb. thy lover.

d Pr.27.9. 2 Co.2.14.

Ps.45.7.8. Is.61.1-3.

Phil.2.9. 10. 1 Co.1.30.

Ps.45.17.119.55.

e Re.14.4. Mat.25.1.

2 Co.11.2.

f Jn.6.44. 12. 32. Je.

31.3. Ho.11.4. Ps.43.3.

4 Phil.12.14.

A Ep.2.6. ch.2. 3-6.

Is.26.20. Jn.14.2.

i 2 Co.2.14. Is.45.25;

61.10. Phil.4.4.3.3.

j Is.63.7. Ps.68.9.103.

1-17. Re.1.5. Ga.2.20.

Ro.5.6-11.21.

k Or, they love thee

uprightly. 1 Co.16.22.

ch.3.2-4; ver.7. Jn.21.

17.

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4 The word me con-

tinues to mark the

bride; we marks the

replies of the virgins.

—C.

k ver.6. Ro.7.14-25.

Is.64.6. Eze.16.14. Ps.

45.12.13.

l ch.2.7.11; 3.5.11; 5.

8.6.2. Ga.4.20.

m Ro.7.14.24. Ac.14.

22. Mat.13.6.21. Jn.16.

35.

n Mat.10.22. 25. Ps.

51.5. Tit.1.16. Phil.3.18.

10.2 Co.11.13.26. Ga.4.

29.

o 'A vineyard of

mine own have I not

kept.—C.

p ch.2.3.16; 3.1-4; 5.8.

10.16.6.3. Ps.18.1.1 Jn.

4.19.

q Jn.10.9.27. 28. Ps.

23.1-6. Re.7.17.

r Ps.120. 5.6. Ep.4.

14.6.12. Phil.3.2. Ro.7.

23.24.

s Or, as one that is

waited.

t ver.13; ch.2.10.14;

4.1-14; 5.8.6.14-15; 7.1.

7. Ps.45.13. Eze.16.14.

u Ep.5.1. He.6.12.13.

7. Pr.1.20.34.1 Co.11.

1.

ters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because "I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."<sup>5</sup>

7 ¶ Tell me, 'O thou whom my soul loveth, where 'thou feedest, where thou makest thy flock to rest at noon: 'for why should I be as one that turneth aside<sup>6</sup> by the flocks of thy companions?

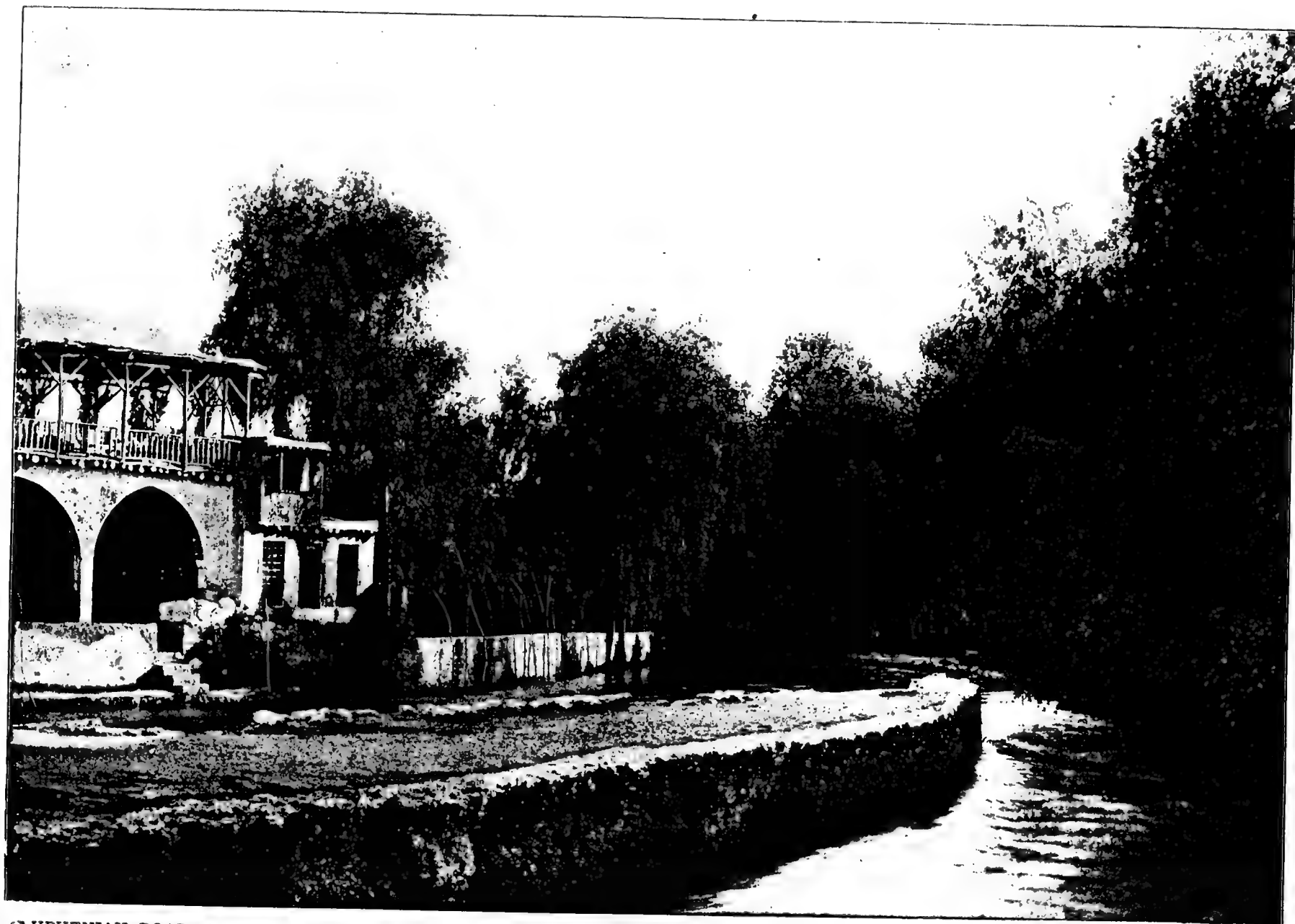
8 ¶ If thou know not, 'O thou fairest among women, 'go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

CHAPTER I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy Word and Spirit give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship: for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening to my soul than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty.—Jesus, the King of his church, has already brought me into the most ravishing nearness to and spiritual

and temptations are befallen me: hypocritical professors, false teachers, and my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery, and entangled me in carnal cares and secular affairs, which have hindered me from, or retarded me in, the due improvement of my own office, opportunities, gifts, and graces. 7. But, O all-compassionate Redeemer, whom I love with my whole heart, and above everything else, discover to me, by thy Word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou affordest spiritual support and consolation amidst all their scorching persecutions and troubles: for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to

and Husband have, and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, if you will only be faithful. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities, and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit will for ever continue and increase these spiritual ornaments in true believers.

BELIEVERS. 12. O that we may enjoy these blessed



**SUPHENIAH ROAD—A SCENE IN THE MOST BEAUTIFUL CITY OF KING SOLOMON'S DOMINIONS.** [Song of Solomon, i:1.]—The above is a picture of a road in Supheniah, a suburb of Damascus. This is given here because it illustrates a scene in the dominion of Solomon. Damascus was one of the wealthy and beautiful cities in his kingdom. In passing from Jerusalem to Palmyra, the city Solomon built in the wilderness, Damascus would be on the direct route,

and in going to Palmyra to-day tourists usually start from Damascus. In the respect that Damascus and Palmyra occupy oases in the midst of surrounding deserts, they are alike. There would be no Damascus were it not for the Abana river. The stream breaks through a gorge in the Lebanon mountains a few miles above the city, and at once begins a warfare with the desert. For 25 miles the conflict between the river and the burning sands of Syria is expressed in a luxurious and tropical vegetation.

9 I have compared thee, "O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We<sup>1</sup> will make thee borders of gold with studs of silver.

12 ¶ While<sup>2</sup> the King sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A<sup>3</sup> bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.<sup>7</sup>

14 My beloved is unto me as a cluster of camphire<sup>9</sup> in the vineyards of En-gedi.

15 Behold,<sup>b</sup> thou art fair, my love;<sup>1</sup> behold, thou art fair; thou hast doves' eyes.<sup>2</sup>

16 ¶ Behold,<sup>c</sup> thou art fair, my beloved, yea, pleasant:<sup>d</sup> also our bed is green.<sup>3</sup>

17 The beams of our house are cedar, and our rafters<sup>4</sup> of fir.

## CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

I AM<sup>a</sup> the rose of Sharon, and the lily of the valleys.

2 As<sup>b</sup> the lily among thorns, so is my love among the daughters.

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u ch. 2.2, 10, 13; 4.7; 5.7; 6.4. Jn. 15.15.

v 2 Ch. 1.16, 17. Job 39.19, 20. 1 Ki. 10.28. 1s. 31.1.

x 1 Pe. 3.3, 4. Mat. 5.16. Phil. 1.2; 2.12-16. 1 Ti. 1.5. Ga. 5.6.

y Ge. 1.26. Eze. 16.11. 13. 1 Co. 1.30; 12.28. Ep. 4.10-11.

z Mat. 22.4. Re. 3.20. Ex. 20.24. Lu. 24.32. ch. 2.2-7; 4.10.

a ch. 2.3; 5.10, 16; 7.4; 7.5. Ep. 3.17; 1 Pe. 1.8; 2.7. Phil. 3.7-10. 1 Jn. 1.7.

b 1 (the bundle of myrrh) shall lie, &c.

c Or, cypress, ch. 4.13.

d Camphire. Henna, or Cyprus flowers. Shaw's Travels, p. 113.—C.

e ch. 4.17; 10.5; 12.7. 6. Ep. 1.17; 18; 3.18, 19.

f Or, my companion.

g Thine eyes are doves', returning to the ark of salvation, bearing the olive-leaf of peace.—C.

h ch. 2.3; 5.10, 16. Phil. 3.8, 9. 1 Pe. 1.8; 2.7. Col. 3.2.

i ch. 3.7, 9. 1 Jn. 1.3, 7. Ps. 110.3; 72.16. Ac. 2.44. Col. 1.5, 6. 1 Th. 4.5.

j How delightful the place! how luxurious our carpet!—C.

k Ep. 2.20. 1 Ti. 3.15. Mat. 16.18. 2 Ti. 2.19. Ps. 24.7-9. Jn. 10.28.

l Or, galleries, ch. 7.5.

CHAP. II.

a Is. 7.14; 64.2. Jn. 15.1; 1.14. Phil. 2.6-11. ch. 5.10-16.

b Ps. 16.3. Mat. 10.16. Phil. 2.15, 16.

A.M. cir. 3009.  
B.C. cir. 995.

c ch. 1.16; 5.10-16. 1s. 4.2; 9.7.

d Heb. I delighted and sat down, &c.

e Is. 45.3; 52.2. 1 Jn. 3.7. Re. 2.2, 7.

f Heb. palate.

g ch. 1.4, 7, 8, 16. Ps. 28.24, 25.

h Heb. house of wine.

i Jn. 15.9-15. Ps. 60.4. 1s. 11.10. Ro. 5.5, 8.

j Jn. 4.9, 10, 19.

k He 12.13. 1s. 35.3. Ps. 110.7, 12, 13; 119.81. ch. 5.8, 2 Sa. 7.20. Lu. 24.32.

l Heb. straw me with apples.

m Refresh me with cordials, sustain me with citrons, for I am fainting with love.—C.

n ch. 8.3-5. Ps. 23.4; 37.3; 76; 3.4; 138.3, 7. 1 Co. 3.24. Ep. 5.29, 30. 2 Co. 11.

o ch. 3.5; 8.4.

p Heb. I adjure you.

q Jn. 10.4, 5, 27.

r Zep. 3.17. Je. 32.41. 1s. 40.4; 51.25; 44.22; 57.12.

s ver. 17; ch. 8.14.

t 2 Co. 13.12. 2 Co. 3.18. Col. 2.17. Lu. 24.35.

u Heb. flourishing.

v ver. 8. Je. 31.3; 2 Sa. 23.3. Ps. 85.8.

w ver. 13; ch. 4.8; 5.2. Jn. 7.37. Re. 22.17.

x Ep. 5.8. Da. 9.24. Lu. 24.26. 1s. 40.2. Re. 11.15.

y Winter. The season of spiritual coldness.—The rain. Portents of anticipated judgment (Ge. 7.4) and successional troubles, Ec. 12.2.—C.

z ver. 13; ch. 4.12-14; 6.2, 11; 7.8, 12, 13. 1s. 35.1, 2. Ac. 3.21.

aa Ac. 1.7, 8. Mar. 16. 15. Ps. 89.15. 1 Th. 1.5. 1 Pe. 1.12.

3 As<sup>a</sup> the apple-tree among the trees of the wood, so is my beloved among the sons. ¶ I sat down<sup>b</sup> under his shadow with great delight, and his fruit was sweet to my taste.<sup>2</sup>

4 He<sup>c</sup> brought me to the banqueting-house, and his banner over me was love.

5 Stay<sup>d</sup> me with flagons, comfort me with apples;<sup>4</sup> for I am sick of love.<sup>5</sup>

6 His<sup>e</sup> left hand is under my head, and his right hand doth embrace me.

7 ¶ Charge you,<sup>6</sup> O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The<sup>k</sup> voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My<sup>n</sup> beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing<sup>7</sup> himself through the lattice.

10 ¶ My<sup>p</sup> beloved spake, and said unto me, Rise up, my love, my fair one, and come away:

11 For, lo, the winter<sup>s</sup> is past, the rain is over and gone;

12 The<sup>t</sup> flowers appear on the earth; the

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed by my Word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom!

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace? How delightful are all these to my heart! How pleasantly glorious is thy promise, and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members as keep the faith; and permanent are all her oracles, ordinances, and offices.

Ver. 2. The word *me* shows that the bride 'the Lamb's wife,' Re. 21.9, is the first speaker; *thy*, addressing her, shows that the virgins, the church in her state of waiting and progress, reply. See Mat. xxv. C.

Ver. 5. *I am black as the tents of Kedar*—a humble acknowledgment of sin, in which words the bride speaks; *but comely as the curtains of Solomon*, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak. C.

Ver. 6. *Look not upon me, &c.* She speaks as a village maiden, accustomed, as all village maidens are in the East, to work in the vineyards; and so exposed to the burning sun that her skin was dark when compared with the fair daughters of Jerusalem. Though tanned with the sun she was still beautiful. What a noble figure of the church! Bearing the marks of the world's toils and persecutions; yet showing on every feature the lineaments of heaven. P.

Ver. 7. There is here a new picture, changing from a banqueting-house into a chamber. The church is here represented as a

words of the text are therefore descriptive of a maiden decked in her ornaments. It is also worthy of note that fully caparisoned horses have their bridles covered with little plates of the precious metals, and have also numbers of chains and amulets strung round their necks. How graphic therefore are the words, 'I have likened thee, O my love, to a company of horses in Pharaoh's chariots!' P.

Ver. 14. *Camphire*. The camphire is a plant, the *Lausonia inermis* of botanists. Of the dried leaves an unguent is made, called *henna*, with which the females of Syria and Egypt dye their nails. Its flowers have a sweet perfume, and eastern maidens often place bunches of them in their bosoms. The plant is still found at En-gedi. P.

REFLECTIONS.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as looks-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness come from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and blessed influence.

CHAPTER II. CHRIST. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excel-

protected me from enemies; and encouraged and animated me to my spiritual work and warfare. 5. Ye ministers and fellow-professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But, oh! if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving what I have; 6. But why do I ask your assistance? While I enjoy the true, the delightful, and intimate embraces of an incarnate God, and have the joys of his promise imparted to my soul, his word, power, and grace marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you, my fellow-professors, by everything kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, nor cause me to do, anything which may provoke him to withdraw this sensible visit of his love. 8. Lo! though he had withdrawn, yet I now hear his voice, in the ministry of his Word and motions of his Spirit. Behold, he comes removing and triumphing over every hindrance of my fellowship with him! 9. Behold, in the most lively, lovely, and affectionate manner, he comes forward in the influence of his grace, and unto an actual assumption of our nature! Behold he, the substance of all our ceremonies, manifests his glorious and gracious excellencies, through them, and vouchsafes some obscure and transient glimpses of himself in every ordinance! 10. In what a heart-melting manner he said to my soul, Rouse up thyself from thy partial deadness, sloth, and security, and disentangle thyself more fully from the snares of the world and thy own lusts. Exercise thy faith in the most active, bold, and assured degree, in partaking of the most delightful fellowship with me: 11. For all impediments, arising from the wrath of God, the guilt



time of the singing of birds is come, and the voice of the turtle is heard in our land;<sup>9</sup>

13 The<sup>a</sup> fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. <sup>a</sup>Arise, my love, my fair one, and come away.

14 ¶ O<sup>a</sup> my dove, <sup>a</sup>that art in the clefts of the rock, in the secret places of the stairs, <sup>a</sup>let me see thy countenance, let me hear thy voice; for sweet <sup>a</sup>is thy voice, and thy countenance <sup>a</sup>is comely.

15 Take<sup>a</sup> us the foxes, the little foxes,<sup>1</sup> that spoil the vines: for our vines have<sup>a</sup> tender grapes.

16 ¶ My<sup>a</sup> beloved <sup>a</sup>is mine, and I am his: he feedeth among the lilies.

17 Until<sup>a</sup> the day break, and the shadows flee away, turn,<sup>a</sup> my beloved, and be thou like a roe or a young hart upon the mountains <sup>a</sup>of Bethel.<sup>4</sup>

### CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night<sup>a</sup> on my bed I sought<sup>a</sup> him whom my soul loveth: I sought him, but <sup>a</sup>I found him not.

2 I<sup>a</sup> will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: <sup>a</sup>I sought him, but I found him not.

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<sup>9</sup> This description of spring is equally beautiful and graphic. In Palestine the flowers burst forth in all their richness as if by magic; the groves are all alive with the voice of song; and from every rock and tree the sweet cooing of the turtle-dove is heard. The luxuriance, the brightness, the melody of early spring make Palestine a paradise.—P.  
<sup>a</sup> ver. 12; ch. 7, 8, 12, 13; 6.11. Eccl. 47.12. Is. 61.11.  
<sup>a</sup> ver. 10. Is. 60.1. Ps. 50.5.

<sup>a</sup> ch. 1. 15; 4. 1; 5. 2. Mat. 20.16. Eccl. 7.16.  
<sup>a</sup> Ezr. 9.6. Da. 9.7. or Ps. 91.1, 2, 9. 1 Co. 1. 30; 10. 4. 1.  
<sup>a</sup> ch. 8. 13. He. 4. 16; 10. 22. Ep. 1. 6. 1 Pe. 2. 5. Pr. 15. 8. Re. 5. 8.  
<sup>a</sup> Eccl. 13. 4. Ac. 15. 24. Tit. 3. 10. Re. 22. 1. The wily servants of Satan that deceive inexperienced believers.—C.

<sup>a</sup> ver. 13. Ps. 110. 3.  
<sup>a</sup> Ps. 63. 1. 1 Co. 3. 22. ch. 6. 3, 7. 10. Jn. 30. 28. Ga. 2. 20. 16. 32. 41. 1 Pe. 3. 17. Re. 7. 17; 21. 3.

<sup>a</sup> ch. 4. 6. Lu. 1. 78. 2. Pe. 1. 19.

<sup>2</sup> Turn. Rather, 'encompass me round with watchful care and protection.—C.  
<sup>a</sup> ch. 8. 14; ver. 9.  
<sup>8</sup> Or, of division, 2 Sa. 2. 29.  
<sup>4</sup> 'Division.' Those obstructions of time that separate the believer from Christ and glory.—C.

### CHAP. III.

<sup>a</sup> Is. 26. 9. Ps. 63. 6, 7; 4. 4; 22. 27, 7. 2. 4.  
<sup>a</sup> ch. 1. 2, 7. 10; 5. 8.  
<sup>a</sup> 10. 23. 8. 9.  
<sup>a</sup> ch. 5. 5. Is. 64. 7. Pr. 1. 20; 21. 8. 3. 34. Ps. 84. 1, 2, 10.  
<sup>a</sup> Ps. 22. 1, 2, 10; 13. 1; 44. 9; 143. 2.

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<sup>a</sup> ch. 5. 7. Is. 62. 6. Eccl. 3. 17. He. 13. 17. ch. 5. 7.  
<sup>a</sup> Ac. 2. 37; 16. 30.  
<sup>a</sup> ch. 6. 12. La. 3. 25. Pr. 8. 17. Mat. 7. 7. Ja. 4. 8.  
<sup>a</sup> Is. 45. 19. Je. 29. 12, 13.  
<sup>a</sup> Re. 3. 11, 12. Pr. 4. 13. ch. 7. 5. Ge. 32. 26. Ho. 12. 3. 4.  
<sup>a</sup> Ps. 51. 18; 122. 6-9; 137. 5, 6. Is. 51. 50.  
<sup>a</sup> Ro. 10. 10, 14-17. Ga. 4. 19. 1 Co. 4. 15.  
<sup>a</sup> ch. 2. 7; 8. 4. 5. Mi. 4. 8.  
<sup>a</sup> See ch. 2. 7.—C.  
<sup>a</sup> De. 8. 2. Is. 43. 19. ch. 8. 5. Ps. 43. 3; 84. 7. 1 Jn. 1. 9. Ga. 6. 14.  
<sup>a</sup> Phil. 4. 18. Re. 5. 8. Col. 3. 1. Phi. 3. 20. Ep. 1. 6. Ro. 12. 1, 2. 1 Pe. 2. 5.

<sup>2</sup> Reference may here be made to sacrifice. The smoke ascended like a tall and graceful pillar from the burning victim, while the air around was filled with the fragrance of the perfumes and incense that were kindled at the same time. Dignity and grace are the characteristics chiefly represented.—P.

<sup>a</sup> ch. 1. 16. Jn. 14. 21, 23. 1 Jn. 3. 7.

<sup>a</sup> Lo! it is the palanquin of Solomon!—C.

<sup>a</sup> 2 Ki. 6. 17. He. 1. 14. 1 Co. 12. 28.

<sup>a</sup> Ep. 6. 17. Ps. 45. 3. 2 Co. 10. 4, with Ex. 32. 2.

<sup>4</sup> The emblem of that sword of the Spirit, which is the word of God. Ep. 6. 17; and which every faithful soldier of Christ must bear for the defence of truth in the church.—C.

<sup>a</sup> Is. 27. 3. Ne. 4. 22. Mat. 23. 25. Ep. 6. 12.  
<sup>a</sup> He. 2. 14. Jn. 1. 14, or Ps. 80. 3. 4. Is. 53. 10, or Mar. 16. 15. 1 Co. 1. 24. Mat. 16. 18. Re. 14. 6.  
<sup>a</sup> Or, bed, or litter, or throne, ch. 1. 16; ver. 7. Re. 3. 21.

3 The<sup>a</sup> watchmen that go about the city found me; to whom I said, <sup>a</sup>Saw ye him whom my soul loveth?

4 It<sup>a</sup> was but a little that I passed from them, but <sup>a</sup>I found him whom my soul loveth: I <sup>a</sup>held him, and would not let him go, until I <sup>a</sup>had brought him into my mother's house, and into the chamber of her that <sup>a</sup>conceived me.

5 I<sup>a</sup> charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he <sup>a</sup>please.

6 ¶ Who<sup>a</sup> is this that cometh out of the wilderness <sup>a</sup>like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?<sup>2</sup>

7 Behold <sup>a</sup>his bed, which <sup>a</sup>is <sup>a</sup>Solomon's: threescore <sup>a</sup>valiant men are about it, of the valiant of Israel.

8 They<sup>a</sup> all hold swords,<sup>4</sup> being expert in war: every man <sup>a</sup>hath his sword upon his thigh because <sup>a</sup>of fear in the night.

9 King Solomon made <sup>a</sup>himself a chariot<sup>5</sup> of the wood of Lebanon.

10 He<sup>a</sup> made the pillars thereof <sup>a</sup>of silver, the bottom thereof <sup>a</sup>of gold, the covering of it <sup>a</sup>of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go<sup>a</sup> forth, O <sup>a</sup>ye daughters of Zion, and

<sup>a</sup> 1 Ti. 3. 16. Is. 9. 6, 7, or 2 Sa. 23. 5, or Col. 1. 27, or Ps. 87. 3. Ep. 2. 20-22.  
<sup>a</sup> ch. 4. 8. Re. 22. 17. 2 Co. 5. 20.  
<sup>a</sup> ch. 1. 52. 7; 5. 8. ver. 5. Ps. 48. 11; 79. 14.

have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to mislead weak believers, let every one be careful to search out, and mortify his own inward lusts, as these, if indulged, break up the work of grace in their hearts.—16. This kind inviter is my glorious Husband and Mediator, given of God to, and accepted by, me; and I am his by the Father's goodness, his own love and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! 17. Till the gospel day, in its pleasant light and powerful influence, break, and the shadows of Jewish ceremonies flee away; nay, till the day of perfect glory dawn, and all the shadows of desertion, temptation, and trouble are fled; do thou, blessed Jesus, often surprise me with the discoveries of thy glory and communications of thy grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

Ver. 1. 'I am a wild rose of the fields, a lily of the valleys.'—Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others. C.

Ver. 3. Judea is not celebrated for the apple, but its citrons were reckoned superior to those of all other lands; and the citron is therefore most probably the fruit-tree of this emblem. C.

Ver. 7. *I charge you.* This cannot be any form of adjuration, which would be both superstitious and impious. The reference is to the timidity of the startled gazelle, and the fleetness with which it escapes when disturbed in its slumbers. Spiritually, it inculcates 'praying, waiting, and watching,' for the Lord's coming in providence and grace. C.

Ver. 10-13. From verse 10 to 13 is presented one of the most beautiful emblems of Christ, by his Word and Spirit, inviting the soul of a believer, or the whole church, to arise from sleep. Ro.

the imperfect and mediate enjoyment on earth is sometimes so transporting! Unhappy for ever is that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth. Tenderly should it be managed, and carefully improved and maintained. A small thing may interrupt it; and with the greatest reluctance and grief should the believing soul mourn over its want. Strong as death must be the love of our Redeemer, which makes him come to his people over every mountain of distance, darkness, wrath, provocation, and pollution. How earnest and affecting are his invitations to familiar intercourse with himself! And what a change in the world is made by his oracles, ordinances, and influence! But wicked ministers in a church, and carnal lusts in a heart, are our greatest plagues, and should be carefully removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAPTER III. Ver. 1. In time of desertion and trouble, and of a secure and slothful frame, in prayer and other private ordinances, I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernible success. 2. Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to obtain communion with himself. I often repeated my endeavours, but met with nothing but disappointments and discouragements. 3. Faithful ministers, who with care and labour inspect the souls of men, were often directed to speak pointedly

professors or saints, to avoid everything which may in the least tend to mar my intercourse with him.

DAUGHTERS OF JERUSALEM. 6. What amazing persons are those who, separated from the world in affection, and delivered from former troubles, mount up heavenward in faith, in love, in spiritual-mindedness, and in holy desires and conversation;—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit!

BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely received from Christ; but behold that new covenant of grace, and that familiar fellowship with him, which are the causes of everything amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfections, attendant angels, and vigilant ministers. 9, 10. Behold how, according to his deep compassion and universal love, he has not only assumed our nature in the most precious and useful form, but has formed a new covenant, and a gospel dispensation,—reared on stable, precious, and supporting promises,—founded in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes everything proper, refreshing, and supporting for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! 11. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; and with earnestness, faith, love, and wonder observe

behold <sup>a</sup>king Solomon with the crown where-  
with his <sup>b</sup>mother<sup>c</sup> crowned<sup>c</sup> him in the <sup>d</sup>day of  
his espousals, and in the day of the gladness of  
his heart.

## CHAPTER IV.

<sup>1</sup> Christ setteth forth the grace of the church. <sup>8</sup> He sheweth his love  
to her. <sup>16</sup> The church prayeth to be made fit for his presence.

**B**EHOLD, thou<sup>a</sup> art fair, my love; behold,  
thou art fair; thou hast doves' eyes within  
thy locks: <sup>b</sup>thy hair is as a flock of goats that  
appear from<sup>1</sup> mount Gilead.

<sup>2</sup> Thy<sup>c</sup> teeth are like a flock of sheep that  
are even shorn, which came up from the wash-  
ing; whereof every one bear twins, and none is  
barren among them.

<sup>3</sup> Thy<sup>d</sup> lips are like a thread of scarlet, and  
thy speech is comely: <sup>e</sup>thy temples are like a  
piece of a pomegranate within thy locks.

<sup>4</sup> Thy<sup>f</sup> neck is like the tower of David,  
builded for an armoury, whereon there hang a  
thousand bucklers, all shields of mighty men.

<sup>5</sup> Thy<sup>g</sup> two breasts are like two young roes  
that are twins, which feed among the lilies.

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<sup>a</sup> Mat. 12.42. Is. 9.6.  
Heb. 2.9. 17. 2. 11.  
<sup>b</sup> ch. 8.5. Mat. 12.50.  
Ga. 4.19. Col. 1.27.  
<sup>c</sup> Heb. mother.  
The church as she  
took refuge in this  
wilderness state, Re.  
12.1-6.—C.  
<sup>d</sup> Col. 1.18. Re. 1.5-7.  
5.9. Phi. 3.8-10.  
<sup>e</sup> Jn. 3.20. Re. 21.9.  
10. Ps. 110.3. Eze. 16.6-  
14. Re. 11.15; 10.7. Is.  
62.5; 33.11. Lu. 15.32.

## CHAP. IV.

<sup>a</sup> Eze. 16.14. ch. 1.15;  
5.12. Ep. 1.17; 3.18.  
10. Mat. 11.20.  
<sup>b</sup> ch. 6.5. Ps. 110.3.  
Phi. 1.27; 4.8.  
<sup>c</sup> Or, that eat of.  
1 Th. 2.10. 1 Co. 1.10.  
or Ga. 2.20. Tit. 2.11.  
12.3.8.  
<sup>d</sup> Pr. 31.26. 2 Co. 5.18.  
21. 1 Co. 1.23. 24. Re.  
14.6. or Ep. 5.19. Col.  
3.16. 17.14. ch. 7.9; ver.  
11.  
<sup>e</sup> ch. 6.7. Eze. 16.63.  
Ge. 32.10. Ezr. 9.6.  
<sup>f</sup> ch. 1.10. 7. 1 Co.  
12.28. Ep. 4.17-13; 6.16.  
Heb. 12.10. 1 Jn. 5.  
4. Ro. 8.37.  
<sup>g</sup> ch. 1.17; 3.1 Pe. 2.  
2. Is. 66.11; 57.7. Ep. 4.  
11-13. or Ga. 5.6. 1 Pe.  
1.8. with Pr. 5.19.

<sup>h</sup> Amana was a  
name given to that  
part of the range of  
Anti-Lebanon which  
joined Hermon. The  
name Hermon signi-  
fies 'lofty peak.' She-  
nir signifies 'breast-  
plate.' Both were  
applied to the same

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mountain, and both  
were descriptive—  
the former its mys-  
terious lofty cone  
rising far above all  
its fellows, the latter  
of its glittering icy  
summit, reflecting the  
rays of the sun. Both  
Hermon and Leban-  
on abound in wild  
beasts.—P.  
<sup>i</sup> ch. 2.17. Lu. 1.78.  
Mat. 28.20. Ac. 3.21.2  
Pe. 1.19.  
<sup>j</sup> Heb. breathe.  
<sup>k</sup> Ep. 5.25; 27. Nu. 23.  
21. Je. 50. 20. Re. 1.5  
Col. 2.10. 11. 1 Co. 1.30.  
<sup>l</sup> Is. 54.5. Ho. 2.19.20.  
Re. 18.4. Ps. 45.10. 11;  
27.10.13. Pr. 9.6; 13.20.  
Col. 3.12. 2 Co. 4.18. 1  
Pe. 5.8.  
<sup>m</sup> De. 3.9; 25.4.48.  
<sup>n</sup> See note \* in first  
column.  
<sup>o</sup> Or, taken away  
my heart.  
<sup>p</sup> He. 2.11. 14.2 Co.  
11.2. Is. 54.5. ch. 3.11.  
<sup>q</sup> ch. 6.4; 1.10.15. Is.  
62.5. 5.13. 2 Eze. 17.  
Je. 32.41. He. 12.2.  
<sup>r</sup> ch. 1.2.8.15; 3.1-5;  
ver. 11.  
<sup>s</sup> Heb. lover.  
<sup>t</sup> ch. 1.3.12; 6.2 Co.  
1.21.22. Ga. 5.22-25.  
<sup>u</sup> ver. 3. ch. 5.17.9.  
Col. 3.16. 17.14. Ps. 45.  
17.8-24. Pr. 24.13.14.  
<sup>v</sup> Ge. 27.27. Ho. 14.6.  
<sup>w</sup> Ps. 45.8. with 12.13.  
Tit. 2.12. Re. 19.8.  
<sup>x</sup> Pr. 5.15-18. 1 Jn. 15.1.  
Is. 62.11; 44.5. Re. 21.  
27. Tit. 2.14. Ho. 3.3.  
<sup>y</sup> Heb. barren.  
<sup>z</sup> Ps. 92.12-14. Is. 60.  
21. Jn. 15.1-5.8. Ep. 2.  
2. Ga. 5.22-25. 1 Co. 12.  
4-10.

<sup>6</sup> Until<sup>t</sup> the day break,<sup>2</sup> and the shadows flee  
away, I will get me to the mountain of myrrh,  
and to the hill of frankincense.

<sup>7</sup> Thou<sup>j</sup> art all fair, my love; there is no  
spot in thee.

<sup>8</sup> ¶ Come<sup>k</sup> with me from Lebanon, my spouse,  
with me <sup>l</sup>from Lebanon: look from the top of  
Amana, from the top of Shenir and Hermon,  
from the lions' dens, from the mountains of the  
leopards.<sup>3</sup>

<sup>9</sup> Thou hast ravished my heart,<sup>4</sup> my sister,  
my <sup>m</sup>spouse; <sup>n</sup>thou hast ravished my heart with  
one of thine eyes, with one chain of thy neck.

<sup>10</sup> How<sup>p</sup> fair is thy love,<sup>5</sup> my sister, my  
spouse! how much better is thy love than wine!  
and <sup>q</sup>the smell of thine ointments than all spices!

<sup>11</sup> Thy<sup>r</sup> lips, O my spouse, drop as the honey-  
comb: honey and milk are under thy tongue;  
and the smell of thy garments is like the smell  
of Lebanon.

<sup>12</sup> A<sup>t</sup> garden inclosed<sup>6</sup> is my sister, my spouse;  
a spring shut up, a fountain sealed.

<sup>13</sup> Thy<sup>u</sup> plants are an orchard of pome-

Ver. 6. The emblem here changes to the arrival of a traveller coming out of the wilderness, not like the wayworn Israelites when they emerged from its solitudes, but as a beautiful and beloved bride borne in splendour, and escorted by the mighty.—Note, The Hebrew shows the traveller is a female. C.

Ver. 9. A chariot. Rather, 'a throne,' as the mention of pillars seems to require, and as the word may be translated, 'King Solomon made himself a throne'—the emblem of the King of Zion enthroned in glory, the reward and production of his humiliation unto death, Phi. 2.5-11. C.

Ver. 10. Its inside strewn over with love-mottos (after the manner of the East) by the daughters of Jerusalem, the emblems of those records whereby believers have witnessed Christ's love to them, and their love to Christ. C.

Ver. 11. In the day of his espousals, &c. The church restored to paradise, and uninterrupted communion with Father, Son, and Holy Spirit. C.

REFLECTIONS.—In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints;—nothing can content them without his presence and favour; and they count no labour nor suffering too hard to obtain it. Great is his love to them. He is loath to contend long with his people lest their spirit should fail before him. And an hour, a minute of his presence, richly rewards all their pains and sorrows in seeking for it. Promising is the appearance when the Word preached pointedly touches the heart and conscience of hearers, and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to have the heart and eyes of all around us fixed on him: for great indeed is his love, that he should take pleasure in espousing to himself poor, guilty, polluted, diseased, wretched, and mischievous sinners of mankind.

their hearts!—when their dwelling on redemption through my blood, as their principal theme, renders themselves and their ministrations lively and pleasant; and when, with modesty, singleness, prudence, and order they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their spiritual nourishment, are upright, steady, and strong, and do watch over the church, and actively improve the whole armour of God for her defence and honour!—and when her various oracles, ordinances, and officers are remarkably useful for supplying the souls of men with the nourishing milk of God's Word!—But especially how fair and comely are believers, with respect to their personal capacity, when justified by active faith, and adorned with every spiritual grace!—when their spiritual knowledge, faith, and affection are sincere, single, humble, and seasonably discovered!—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by repeated acts of faith and meditation, they improve their spiritual provision; and their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and in winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated, and furnished by, and accepted through my blood!—when there is much secret and holy blushing on account of remaining defects!—when their faith, which unites them to me, furnishes with and really improves the whole armour of God for their defence from spiritual enemies, as the worthies of God formerly experienced!—when, feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptance. 6, 8. Till not only the gospel dispensation, but even

and spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrant flowing from thy manifold graces! 11. How delightful thy prayers and praise! Thy instructing, reproving, and comforting discourse marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12-14. My church is a delightful garden, separated from the world, set apart to the service of God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my Word, and a medicinal spring of gospel truth hid from the view of a carnal world! And when purged of scandalous persons, her converts planted in the new kingdom do flourish more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit-bearing trees and spices of an orchard!—Yea, every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God; and has in him the Holy Ghost and a principle of grace, as a well of water springing up into everlasting life: and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage, and the edification of others.

BELIEVERS. 15. Blessed Jesus! great source and bestower of all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrant, and fruitfulness! let them run more abundantly into our hearts, that, by the exercise of thy grace, we may be rendered more useful to water and refresh others around! 16. And since we are thine, as well as under our own care, prevent everything tending to mar our fruitfulness; and let the Holy Ghost, in his convincing and sin-mortifying as well as in his comforting influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are en-

granates, with pleasant fruits; camphire,<sup>7</sup> with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A<sup>a</sup> fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake,<sup>9</sup> O north wind; and come, thou south; blow upon my garden,<sup>8</sup> that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

## CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM<sup>a</sup> come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honey-omb with my honey; I have drunk my wine with my milk: eat,<sup>a</sup> O friends; drink, yea, drink abundantly,<sup>1</sup> O beloved.

2 ¶ I<sup>9</sup> sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, saying, Open<sup>a</sup> to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I<sup>k</sup> have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My<sup>1</sup> beloved put in his hand by the hole of the door,<sup>3</sup> and my bowels were moved for him.<sup>4</sup>

A.M. cir. 3000.  
B.C. cir. 995.

7 Or, *cypress*, ch. 1.

14. v ch. 5.1.

x Ps. 87. 7. 46. 4. Jn. 4.

10. 14. 7. 38. Is. 58. 11.

ver. 12. of Zec. 13. 1. 2.

Col. 3. 30. Re. 22. 1. Je. 2.

13. 17. 13.

y Eze. 37. 9. Is. 64. 1.

44. 3. 45. 21. Jn. 3. 3. Mt.

28. 8. Awake, O north

wind, and come; blow

thou south upon my

garden. — C.

x ch. 1. 12. 7. 12. 13. ver.

13. 14. Ga. 5. 22-25. 2 Pe.

1. 3-10. 3. 18.

y Ps. 101. 2. 5. 1. 2. 42.

1. 2. Is. 62. 5. Zep. 3. 17.

Phil. 2. 13.

### CHAP. V.

a ch. 4. 11. 16. Is. 58. 9.

65. 24. Ps. 50. 15. 91. 15.

y Mat. 12. 50. Ho. 2.

19. 20.

x Ps. 147. 11. Zep. 3. 17.

ch. 4. 11-14. Is. 55. 1.

y Pr. 2. 23. 9. 5. Ps. 34.

8. Is. 55. 1-3. Re. 22. 17.

Jn. 3. 29.

1 Or, *and be drunk*

*with love.*

x Jn. 15. 13-15. 1 Jn. 4.

9. 10. 19. Ep. 5. 2. 25.

y Mat. 26. 41. Ga. 5.

17. Re. 7. 14-25. ch. 3. 1.

4 I slept, but my

heart was awake—

an emblem of the wise

virgins, who, as well

as the foolish, slum-

bered and slept, Mat.

25. 5—C.

a ch. 2. 8. 10. Jn. 10. 3.

4 Ps. 85. 8. Re. 3. 20.

1 Pr. 8. 4. 23. 26. Ps. 24.

7. 10. 81. 10.

y Is. 52. 14. 53. 2-10. Ps.

95. 8. Mat. 23. 37.

a Lu. 11. 7. Ro. 7. 23.

Pr. 21. 25. 13. 4.

y Ps. 110. 3. 134. 2. Is.

26. 8. A.C. 16. 14.

8 The garden-doors in

Palestine have the

lock inside. The lock

is of wood, and in

order to open it the

key is thrust through

a small square hole

in the door, and the

key then inserted in

the lock. The de-

scription here is thus

minutely accurate.—P.

4 Or (as some read),

in me.

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B.C. cir. 995.

n Ps. 42. 1. 63. 1. 2.

o Je. 15. 16. Phil. 2. 12.

13. Heb. *passing or*

*running about.*

y Ps. 24. 7. 91. 6. 2. 119.

94. Is. 44. 5.

Ho. 5. 30. 7. Is. 45. 15.

Ho. 5. 15.

y ver. 2. 4. Ps. 77. 3.

Mat. 26. 75.

y ch. 1. 1-3. Ps. 22. 1.

228. 1. 80. 4. La. 3. 8.

y Ps. 141. 5. Ho. 6. 5. Je.

18. 18. A.C. 20. 29. Is. 56.

10. 11. 2. Col. 11. 13.

y ch. 2. 7. 8. 4. Ro. 15.

30. Ep. 6. 19.

6 Heb. *what.*

y Mat. 8. 27. 21. 10. Is.

63. 1.

y ch. 1. 8. 15. 4. 1. 7. 10.

6. 1. 9. 10. Ps. 45. 13.

y ch. 2. 11. 1. 16. Jn. 1.

14. Ro. 9. 5. He. 7. 26. 2.

10. Ep. 1. 21. Lu. 24. 26.

Phil. 2. 6-11.

7 This single pas-

sage should have

convinced any com-

mentator that this

book had no refer-

ence whatever to So-

lomon the son of Da-

vid; for it is utterly

impossible that the

most unlimited vani-

ty could compose and

publish such a per-

sonal panegyric; but

as an emblematic de-

scription of Messiah

it well corresponds in

glory with that exhi-

bited to John the Di-

vine, Re. 1. 13-16—C.

8 Heb. *a standard-*

*bearer*, Is. 11. 10. 59. 19.

7. 15. 52. 14. 53. 2. 12.

a Ac. 7. 2. Tit. 2. 13.

Mat. 28. 18. Da. 2. 4. 17.

14. Ps. 45. 6.

a Ro. 11. 33. 1 Ti. 3.

16. 2. 1. 14. He. 13. 8.

9 Or, *curled*.

b ch. 1. 15. 4. 1. Re. 1.

14. 2. Ch. 10. 9. Ps. 119.

135. 5. He. 4. 13.

11 Heb. *clinging in*

*faithfulness*, that is, *fitly*

*placed and set as a*

*precious stone in the*

*fold of a robe.*

c Ps. 27. 4. Ep. 5. 2. Jn.

1. 14.

2 Or, *towers of per-*

*fumes*.

a Ps. 45. 2. Is. 50. 4.

Lu. 4. 22. Je. 15. 15.

5 I<sup>a</sup> rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling<sup>5</sup> myrrh, upon the handles of the lock.

6 I<sup>p</sup> opened to my beloved; and but my beloved had withdrawn himself, and was gone; my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The<sup>t</sup> watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I<sup>a</sup> charge you, O daughters of Jerusalem, if ye find my beloved, that<sup>6</sup> ye tell him, that I am sick of love.

9 ¶ What<sup>a</sup> is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

10 My<sup>v</sup> beloved is white and ruddy,<sup>7</sup> the chiefest<sup>8</sup> among ten thousand.

11 His<sup>2</sup> head is as the most fine gold; his locks are bushy,<sup>9</sup> and black as a raven;

12 His<sup>b</sup> eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.<sup>1</sup>

13 His<sup>c</sup> cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh:

symmetry and stateliness of the neck; but to the costly chains and ornaments of gold which it was customary to wear in great profusion round the neck. David's armoury tower was graceful in the style of its architecture; and it was hung round with golden shields and polished armour. P.

Ver. 6. The emblem here changes, and the speaker retires to Lebanon, the mountain from which he speaks in ver. 8. The emblem represents Christ inviting the believer (the church) to lofty ascents of contemplation and extended views of providence and redemption. C.

Ver. 9. *One of thine eyes.* 'One glance of thine eyes,' that language of humility, purity, devotedness—which nothing but the eye can speak. C.

Ver. 11. *Lebanon.* Whiteness and incense—the one meaning from its snowy top; the other from the fragrant plants that adorned its sides. C.

Ver. 12. 'A garden is inclosed, my sister espoused: a spring is shut up.' This garden, &c., not being the emblem of the bride herself, but of the protected beauties and comforts of her residence. C.—Fountains shut up and sealed, that is, so covered and inclosed as to be secure against all inspection, are not uncommon in Palestine. There is one at Solomon's Pools. It is in an artificial subterranean chamber, the entrance to which is closed, and a subterranean channel conducts its waters into one of the great pools. P.

Ver. 15. *A well of living waters.* The emblem of the Word of Christ springing up continually in streams of life from the believer's heart and gospel ordinances, Jn. 4. 14.—*Streams from Lebanon.* The emblem of the 'good and perfect gifts that come down from the Father of lights,' Ja. 1. 17. C.—Perennial streams are very rare in Palestine, but they abound in Lebanon. Their waters are limpid, sparkling, and of icy coldness. The streams and fountains of Lebanon are proverbial throughout Syria as emblems of luxury and pleasure. P.

REFLECTIONS.—What infinite love Jesus bears to all people! He puts upon them his own comeliness, when they exercise a living faith in him. Earnest is

thy lively preaching, and cordial application of my precious and soul-nourishing truths. I have particularly observed and accepted the graces and services of believers. Let them also feast abundantly on my gospel provision, and take the comfort of their graces and works, as evidences of their faith and great salvation.

BELIEVERS. 2. Alas! the dull and lukewarm frame in which Jesus often finds his churches when he comes to bless them! And how slothful and secure my animal nature had made me, even while my spiritual endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his Word, Spirit, and rod; while he, in the kindest manner, besought me to exercise my faith and love, and to remove whatever hindered his most intimate approaches, as he was closely related to me, had suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him! 3. In the most pitiful manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations and troubling my flesh. 4. By the immediate power of his Spirit, Jesus touched my heart through his Word, and kindly stirred up my affections to a concern for my former slighting of him, and to an earnest desire after his presence. 5. Repenting of my former stupidity and indifference, and actuated by his influence, I prepared myself to entertain his visit; my

everything tending to disturb the peace and edification of the church questioned the truth of my profession, and charged me with the vilest hypocrisy. 8. O! my fellow-professors, I beg and charge you, that if this my Lord Jesus allow you any sensible intimacy with himself, you will represent to him the distressed case of my soul, and entreat him speedily to visit me, who earnestly desires him, and am at the point of death for want of his sensible presence.

DAUGHTERS. 9. Distressed, but precious and lovely saint, what means this so solemn charge? What singular and transcendent excellency is in this Jesus, the beloved of thy heart?

BELIEVERS. 10. Boundless and incomparable is his excellency! A glorious Godhead and a suffering manhood, a holiness of heart and life, and a bloody suffering, a glorious exaltation, and a humble debasement, mercy towards his people, and judgment against unbelievers, concur to render him in every respect a miracle of beauty! He is infinitely more dignified, kind, rich, and glorious, than all the ten thousands of created beings in heaven and in earth; and, as the great standard-bearer, he goes forth, attended by angels and saints, conquering and to conquer. 11. In his divine nature, and as he is the Head of government and influence to all people, he is pure, precious, substantial, glorious, useful, enriching, and unchangeable! Lasting and immutable is his comeliness! Beautiful, mysterious, and majestic are his well-connected purposes and providences! And ever fresh and comely those

14 His<sup>a</sup> hands *are as gold rings set with the beryl*; <sup>b</sup>his belly *is as bright ivory overlaid with sapphires*:

15 His<sup>b</sup> legs *are as pillars of marble set upon sockets of fine gold*; <sup>c</sup>his countenance *is as Lebanon, excellent as the cedars*:

16 His<sup>c</sup> mouth *is most sweet*; <sup>d</sup>yea, he *is altogether lovely*.<sup>4</sup> This<sup>d</sup> *is my beloved, and this is my friend, O daughters of Jerusalem.*

## CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, <sup>a</sup>O thou fairest among women? whither is thy beloved turned aside? <sup>b</sup>that we may seek him with thee.

2 My beloved is gone down <sup>c</sup>into his garden, to the beds of spices, to <sup>d</sup>feed in the gardens, and <sup>e</sup>to gather lilies.

3 I<sup>e</sup> *am* my beloved's, and my beloved *is mine*: he feedeth among the lilies.<sup>1</sup>

4 <sup>f</sup>Thou<sup>f</sup> *art* beautiful, O my love, as <sup>g</sup>Tirzah,<sup>2</sup> comely as <sup>h</sup>Jerusalem, <sup>i</sup>terrible<sup>3</sup> as *an army with banners.*

5 Turn away thine eyes from me, for they

A.M. cir. 3009.  
B.C. cir. 995.

18 Is. 52. 13. Mat. 28.  
28. Ho. 11. 8. Lu. 1. 7. 8.  
He. 2. 17. 18. Mi. 7. 18.  
A Ps. 25. 10. Mi. 5. 2.  
F. Re. 1. 14. 16. 17. 13.  
16. 15. 9. 6. 7. 22. 9. 17.  
J. ch. 1. 2. Ps. 19. 10.  
119. 102. Je. 15. 10. Job  
23. 12.  
3 Heb. his palate  
is sweetness.  
4 ch. 1. 16; 2. 13. Phi.  
3. 7-10. 19. 9. 5. 7.  
4 Heb. desirable-  
nesses.  
5 ch. 2. 16; 6. 3. Jn. 20.  
28. Ga. 2. 20.

## CHAP. VI.

a Je. 14. 8. ver. 9. 10.  
ch. 1. 8. 15; 5. 4. 7. Eze.  
16. 14.  
b Zec. 8. 21-23. Ac. 2.  
37; 16. 30.  
c ch. 5. 14. 12-15; ver.  
11. Mat. 18. 20. 28. 30.  
d Zep. 3. 17; 15. 53. 11.  
12. Eze. 34. 23. Re. 7. 17.  
e Is. 50. 8. 40. 11. Jn. 10.  
16. 14. 31. 7. 24.  
f ch. 2. 16; 7. 10. Jn. 10.  
28.  
g See ch. 2. 16.—C.  
h Col. 2. 2. 5. 19. Ps. 87.  
i Jos. 12. 24. 1 Ki. 14.  
17; 15. 21. 33; 10. 6.  
j See note \* below.  
k ver. 10. La. 2. 15. Ps.  
48. 2.  
l Nu. 24. 2. 5. Ac. 5. 11.  
2 Co. 10. 4. Ep. 6. 12. 13.  
m Terrible. Rather,  
"dazzling as a ban-  
nered host"—C.  
n Tirzah. This city  
became the capital  
of the ten tribes, 1  
Ki. 15. 33. The word  
signifies "benevo-  
lent," in which we  
have the true princi-  
ple of the comparison  
—"beautiful because  
benevolent." See 1 Co.  
13. 1. C.—Tirzah,  
now called Telluzeh,

A.M. cir. 3009.  
B.C. cir. 995.

is situated among the  
mountains of Samaria,  
a few miles north-  
east of Shechem. Its  
site is one of the most  
beautiful and com-  
manding in Pales-  
tine. It is surround-  
ed by dense groves  
of olives and verdant  
valleys, while it over-  
looks a part of the  
Jordan valley and the  
whole of the pictur-  
esque mountains of  
Gilead away beyond.  
—P.  
4 Or, they have  
puffed me up, Ho. 12.  
4. Mat. 15. 27. 28.  
5 See ch. 4. 1-3.  
6 ch. 4. 1-3.  
7 Mat. 21. 19; 23. 30.  
8 1 Ki. 11. 3. 2 Ki. 11.  
21. Ps. 45. 14. Re. 7. 9.  
9 ch. 14. 14. 15. 2. 4. 7.  
10 Sa. 7. 23. Nu. 23. 9.  
Ep. 4. 3-6. 16. 1 Pe. 2. 9.  
Tit. 2. 14. Ga. 4. 26.  
11 Chance one. Se-  
parated one, even as  
every believer must  
be, like his Lord, "se-  
parate from sinners."  
—C.  
12 De. 4. 6. 7; 26. 18. 19;  
33. 29. Ps. 126. 3.  
13 Re. 21. 10. 11. ch. 3. 6;  
8. 5. Pr. 4. 18. 2 Pe. 1. 19.  
Re. 12. 1. Ep. 5. 27.  
14 ver. 4. Ps. 14. 5; 149.  
6-8. Re. 19. 14. 1 Ki. 37.  
15 Jn. 15. 16. ver. 2. ch.  
5. 12. 12. 13; 17. 12. Ps. 92.  
12-14. Is. 5. 2. 3.  
16 I went down. The  
emblem here again to  
"the garden of nuts,"  
rather, of "rest or re-  
freshment"—C.  
17 Je. 31. 18-20. Ho. 11.  
8; ch. 2. 8.  
18 Heb. I knew not.  
19 Or, set me on the  
chariot's of my wish-  
ing people. Ps. 103.  
20 ch. 2. 14. Je. 3. 14. 22;  
31. 18-20. Ho. 14. 1-4.

have overcome <sup>a</sup>me: <sup>b</sup>thy hair *is* <sup>c</sup>as a flock of goats that appear from Gilead:

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and <sup>d</sup>there *is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There<sup>e</sup> *are* threescore queens, and fourscore concubines, and virgins without number.

9 My<sup>f</sup> *dove*, my undefiled *is but one*; she *is the only* one of her mother, she *is the choice one*<sup>5</sup> of her that bare her: <sup>g</sup>the daughters saw her, and blessed her; <sup>h</sup>yea, the queens and the concubines, and they praised her.

10 <sup>i</sup>Who<sup>i</sup> *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, and terrible <sup>j</sup>as an army with banners?

11 I<sup>k</sup> *went down*<sup>6</sup> into the garden of nuts, to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or<sup>7</sup> *ever* I was aware,<sup>7</sup> my soul made me *like* the chariots of Ammi-nadib.<sup>8</sup>

13 Return,<sup>9</sup> return, O Shulamite; return,

skillfully contrived, and firmly fixed on the precious and durable foundations of his grace, are the dispensations of his providence! Elevated, stately and pleasant, always verdant and refreshing, is the full manifestation of him in all his excellencies! 16. Pleasant is his Word and the sensible communications of his love! Nay, all that is in his person, offices, relations, names, blessings, and ordinances is inexpressibly desirable; and nothing is truly desirable but as in or connected with him. This, this, O fellow-professors, is my spiritual husband, and my constant and sympathizing lover and benefactor.

Ver. 1. This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to participate in his joy, Jn. 3. 29. C.

Ver. 2. *Open to me, my sister.* The emblem of our Lord standing at the door and knocking, and waiting for the opening of the closed door, Re. 3. 20. C.

Ver. 3. Two excuses easy to be understood by those who observe that it is not *Christ personal* but *Christ representative* that now knocks for admission, see Mat. 25. 40, 45. And when the hungry, the thirsty, the naked, the stranger, and the imprisoned have knocked and called, how few will be able to plead that they have never hesitated to rise, and never invented a plausible excuse for neglecting to open the door! C.

Ver. 7. The watchmen that, by their faithful preaching of the truth, found out (detected) the lately negligent, but now aroused and anxious seeker; they smote, they wounded the conscience, and they took away the veil of every plausible excuse. C.

Ver. 16. *He is altogether lovely.* This description must present to the eye of an unprejudiced artist an imagery of most unequalled range, the product of a mind fraught with universal information. Its chief topics of comparison are (1) Colours; (2) Officered armies, ver. 10; (3) Precious metal; (4) Ornithology, ver. 11, 12; (5) Botany, ver. 13; (6) Jewellery, ver. 14; (7) Architecture; (8) Landscape, ver. 15; (9) Attractive eloquence, ver. 16. Every province of nature and art thus furnishing its tribute to the King, the 'Lord of all!' C.

REFLECTIONS.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fullness of promises, grace, and joy. Enlarged appe-

to strive in prayers for one another. And how pleasant when, even under desertion, saints maintain the most exalted view of Jesus' person and fullness, and the most assured faith of their interest in them; and when even curious inquiries concerning him draw forth the warmest commendations of him!

CHAPTER VI. DAUGHTERS. 1. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek him.

BELIEVERS. 2. Jesus, my beloved, is always present in his church, and is especially conversant in those assemblies where the graces of the people are most eminent; taking pleasure in and increasing their grace and comforts, and delighting to convert, and afterwards glorify, all who accept him. 3. And notwithstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And in respect to real righteousness, glorious grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5-7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no longer absent myself; and being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and everything belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true

regard to my church that, even while absent from thee, I was occupied among my outwardly mean but inwardly glorious and hidden ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new-covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. 13. Notwithstanding every former offence, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wonted familiarity with me, that I and my Father, and blessed Spirit, and ministering angels may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thy own eyes, yet how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and fears!

Ver. 1. *O thou fairest.* This character of superlative female beauty, like the panegyric on male beauty, ch. 5. 10, &c., should have led every expositor to see that the book was never intended for any daughter of Eve; to any one of whom it had been the grossest flattery, alike degrading to the deceiving utterer and the credulous listener. But how literal the description when applied to her who is adorned by the Spirit with 'the beauty of holiness!' C.

Ver. 5. *Turn away thine eyes.* That is, thine eyes suffused with tears from seeking and suffering, ch. 5. 6, 7; see Ps. 116. 8. C.

Ver. 8. This is no enumeration of Solomon's family establishment, as it does not accord with the account in 1 Ki. 11. 3. It is an emblematic classification of the church, in which queens, concubines, and virgins are exactly equivalent to the triple classification, 1 Jn. 2. 12-14, fathers, young men, children. C.

Ver. 9. That is, the church in its progressive, tripartite condition on earth, saw and praised the church in its glorified and perfected condition in heaven, as the most wondrous monument of the wisdom and grace of its Lord. C.

Ver. 11. The speaker in the *first person* from ver. 4. has been the bridegroom; and after the question ver. 10, he resumes ver.

return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.<sup>9</sup>

## CHAPTER VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful<sup>a</sup> are thy feet with shoes, O prince's<sup>b</sup> daughter! \*the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy<sup>c</sup> navel is like a round goblet, which wanteth not<sup>d</sup> liquor: thy belly is like an heap of wheat set about with lilies.<sup>e</sup>

3 Thy<sup>f</sup> two breasts are like two young roes that are twins:

4 Thy<sup>g</sup> neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus:

5 Thine<sup>h</sup> head upon thee is like<sup>i</sup> Carmel,<sup>j</sup> and the hair of thine head like purple: the King is held<sup>k</sup> in the galleries:

6 How<sup>l</sup> fair and how pleasant art thou, O love, for delights!

7 This<sup>m</sup> thy stature is like to a palm-tree, and<sup>n</sup> thy breasts to clusters of grapes.

8 I said, 'I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy<sup>o</sup> breasts shall be as clusters of the vine, and the<sup>p</sup> smell of thy nose like apples;<sup>q</sup>

9 And<sup>r</sup> the roof of thy mouth like the best

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<sup>9</sup> Or, of Mahanaim, Ge. 32.2, or Jn. 10. 16. Ep. 2.14, 16, 18; 3.6.6. 10-19. Ro. 3. 29; 7. 23. Ga. 5.17, 24.

## CHAP. VII.

<sup>a</sup> Ep. 6.15. Phi. 1.27. <sup>b</sup> Ps. 45. 10, 13. <sup>c</sup> Co. 6.18. <sup>d</sup> 1 Ti. 5. Col. 2. 19. Ep. 4.15, 16. <sup>e</sup> Co. 5.14. <sup>f</sup> 1 Co. 4.15. Ga. 4.19. <sup>g</sup> Th. 2. 7, or 1 Pe. 2. 2. <sup>h</sup> Mat. 4. 4. <sup>i</sup> 2 Pe. 1.4. Je. 15.16. <sup>j</sup> Heb. mixture. <sup>k</sup> Ps. 119. 11; 22. 30; 45. 15. <sup>l</sup> Thy waist is like a goblet filled with mixed wine; thy body like a heap of wheat bounded with lilies. <sup>m</sup> ch. 4. 5. <sup>n</sup> See ch. 1. 10; 4. 4. Ro. 6.6. <sup>o</sup> Ep. 1.17, 18; 3. 18, 19. Je. 9. 1. La. 3.49, 50; 2.18. <sup>p</sup> Pr. 22. 3. He. 11. 7. Ep. 5. 15. Mar. 13. 33; 14. 36. <sup>q</sup> Is. 35. 2. Mi. 7. 14. Ep. 4. 15. Col. 2. 19, or He. 6. 11, 18, 19. Ro. 8. 24, 25. <sup>r</sup> Or, crimson. <sup>s</sup> Still famous for the richness and beauty of its foliage, and the abundance and brightness of its wild-flowers.—P. <sup>t</sup> 1 chiv. Re. 1.57; 14. 4. <sup>u</sup> Heb. bound. Ps. 68.24. Ge. 32.26. Ho. 12. 4. ch. 3.4. Ex. 20.24. <sup>v</sup> ch. 1.15; 20. 2. 4. 4.7. Is. 62.3. Zep. 3.17. <sup>w</sup> Ps. 92.12. Ep. 4.17. 16. Col. 2.19. <sup>x</sup> Co. 1.12. <sup>y</sup> ver. 3; ch. 4.5. 8.8. Is. 66.10, 11. <sup>z</sup> Jn. 14.21.23. Je. 32. 41. Ps. 110.3; 45.3-5. <sup>aa</sup> Is. 66. 10, 11. 2Pe. 1.8. <sup>ab</sup> Co. 2.14. <sup>ac</sup> \*And the perfume of thy breath like citrons.—C. <sup>ad</sup> Col. 3.16; 17.14.6. Ac. 4.11, 12; 27.16-14. <sup>ae</sup> Jewish writers mention pomegranate wine; and a pleasant sherbet is still made

in the East from the juice of the pomegranate. It is worthy of note that a city in the tribe of Dan is called Gath-rimmon, that is, 'the wine-press of the pomegranate'; and in all probability was so called from the fact that pomegranate wine was largely manufactured at it.—P.

<sup>7</sup> Heb. straightly. <sup>8</sup> Or, of the ancient. <sup>9</sup> And thy speech as the choicest wine, sent to those specially beloved, sparkling against the lips and the teeth.—C. <sup>10</sup> ch. 2.16; 6.3. Ga. 2. 20. Ph. 3.8, 9. Ps. 45. 11. <sup>11</sup> ch. 1.10; 13.18. Ps. 42.6; 63.1, 2; 84.2. Is. 26. 8, 9. <sup>12</sup> Ec. 9.10. Pr. 17.7. <sup>13</sup> ch. 6.11. 2 Co. 13.5. 1 Co. 11.28. Ps. 139. 23, 24; 17.13. <sup>14</sup> Heb. open. <sup>15</sup> Ex. 26.22, 12. Ps. 122.5. He. 4.16. Ec. 20.40, 41. Ps. 63. 1-7; 116. 1-19; cxiv. cxvii. <sup>16</sup> There will I present thee with baskets of fruit.' So the word is translated, Je. 24.1. <sup>17</sup> See Ge. 30.14. <sup>18</sup> See Ge. 30.14; but it may be translated as in the note on text.—C. <sup>19</sup> Ga. 5.22, 23. Ps. 65. 1, 2. Mat. 13.52. 1 Co. 2. 9, 10. 1 Pe. 4.11.

## CHAP. VIII.

<sup>a</sup> Is. 7.14; 6.5; 4.2. He. 2. 11, 12, 14. Jn. 1. 14; 2.11. <sup>b</sup> Ps. 2.12. Jn. 9.12, 28; 7.48, 52. 1 Co. 1.23, 24. <sup>c</sup> Heb. they should not despise me. <sup>d</sup> See ch. 3.4. Ga. 4.96. <sup>e</sup> Pr. 9.2, 5. ch. 7.9, 12; 4.10; 5.1. <sup>f</sup> See note \* in first column. <sup>g</sup> ch. 2. 6. De. 33. 27. 2 Co. 12.9. Zep. 3.17. Is. 62.4, 5. <sup>h</sup> ch. 2.7; 3.5. <sup>i</sup> Heb. why should ye stir up, or, why, &c.

<sup>1</sup> Heb. why should ye stir up, or, why, &c.

wine for my beloved, that goeth down<sup>1</sup> sweetly, causing the lips of those that are asleep<sup>2</sup> to speak.<sup>3</sup>

10 ¶ I<sup>4</sup> am my beloved's, and his desire is toward me.

11 Come,<sup>5</sup> my beloved, let us go forth into the field; let us lodge in the villages:

12 Let<sup>6</sup> us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear,<sup>7</sup> and the pomegranates bud forth: there will I give<sup>8</sup> thee my loves.<sup>9</sup>

13 The<sup>10</sup> mandrakes<sup>11</sup> give a smell, and at our gates are<sup>12</sup> all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

## CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

OH that<sup>a</sup> thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I<sup>b</sup> would kiss thee; yea, I should not be despised.<sup>1</sup>

2 I<sup>c</sup> would lead thee, and bring thee into my mother's house, who would instruct me: I<sup>d</sup> would cause thee to drink of spiced wine of the juice of my pomegranate.<sup>2</sup>

3 His<sup>e</sup> left hand should be under my head, and his right hand should embrace me.

4 I<sup>f</sup> charge you, O daughters of Jerusalem, that ye stir not up,<sup>3</sup> nor awake my love, until he please.

make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognize the mutual relation betwixt Christ and their soul. Great is the mercy that, though he often for a time deserts a particular child, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet and often surprising are the returns of his sensible presence! For unchangeable is his esteem of, love to, desire after, and delight in all people amidst all the changes of his countenance and providence. Engaging, honourable, and awful are the beauties of holiness when they shine in churches, ordinances, and saints. And unbounded is Jesus' care about all people, and to have them fruitful in graces and good works. He daily seeks to return them his sensible favours, and to see them cordially united among themselves, and valiantly contending with their spiritual enemies.

CHAPTER VII. 1-6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace;—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes.—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influence, and edification of my people. How beautiful

understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in thee.—When the whole of thy graces and holy conversation is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how cordial and cheering to me are thy affection and kind entertainment; 8, 9. In my purpose I resolved, and in my promise I have sought, to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which I enjoy in the faith of Jesus' relations, and in the intimations of his love to my soul! 11, 12. Beloved Redeemer and husband, let me, retiring from the hurry and cares of this present world, have the most

are added to the former: all which are, at thy command, set apart for promoting thine honour and service!

Ver. 1. Shoes. The shoes or sandals are noticed first, as the emblem of 'the feet shod with the preparation of the gospel of peace,' Ep. 6. 15.—The joints of thy thighs, &c. 'The mouldings of thy limbs are as ornaments, the workmanship of a skilful hand.' C.

Ver. 4. Heshbon was the capital of Sihon; and amidst its ruins a beautiful pool of water still exists. But is not the meaning of the emblem to be found rather in the meaning of the words, which abides, than in any work of art that might soon be destroyed? Heshbon signifies thought; Bath-rabbim, the house of the mighty; that is, 'Thine eyes are pools (bright depths) of intelligence and power.' C.

Ver. 5. 'Thy braided hair is like the royal purple festooned around the ceilings.'—Note, The word here translated galleries is also (ch. 1. 17) translated rafters; it has also been translated singlets. The precise meaning of the word is uncertain; but, from its relation to beams (ch. 1. 17), and the fact that eastern ceilings are generally of boards, it has here been rendered ceilings. C.

REFLECTIONS.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantial thereof. What delight Jesus takes in the persons and services of his followers! He is ready to hold the most intimate fellowship with them. And with ravishing pleasure they glory in him, and in his love towards them. When inwardly warmed by his love, how ready are they to relinquish everything else, in order to have familiar intercourse with him! And a deep concern for the church of Christ, and exact observation of our inward condition, effectually

5 (Who<sup>h</sup> is this that cometh<sup>4</sup> up 'from the wilderness, leaning upon her beloved?) 'I raised thee<sup>6</sup> up under the apple-tree: there 'thy mother brought thee forth: there she brought thee forth that bare thee.

6 ¶ Set<sup>1</sup> me as a seal upon thine heart, as a seal upon thine 'arm: 'for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many<sup>o</sup> waters cannot quench love, neither can the floods drown it: 'if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have 'a little sister, and she hath no breasts: what shall we do for our sister in the day 'when she shall be spoken for?

9 If<sup>h</sup> she be a wall,<sup>7</sup> we will build upon her

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A ch. 3.6.10.  
4 Or, *goeth up*.  
5 ch. 2.10; 4.8; 1 Jn. 5.4; Ps. 45.10, 11. Col. 3.1, 5.  
6 The emblem here changes to one coming up from the wilderness, weak and dependent, leaning herself upon her beloved.—C.  
7 If she become a wall, —built up in Christ, Ep. 2.22; a defence and fold for the flock, &c.—If she become a door, at which the flock 'go in and out, and find pasture,' &c. Jn. 10.9.—C.  
8 Ac. 14.27. 1 Co. 16.9. Re. 3.8. ch. 1.10, 11.  
9 Col. 2.7. ch. 7.3, 7. Jude 20, 21. Eze. 16.7.  
10 Heb. *peace*, Ro. 5.1, 10.  
11 Is. 5.1, 7. Mat. 20.17; 21.33-43; 25.14-30. He. 13.17.  
12 ch. 1.6. Ps. 119.5, 11. Pr. 4.23. 1 Ti. 4.16. Ac. 20.28.  
13 My vineyard—before me, represents the private duties of the individual in the heart, the closet, or the family.—C.  
14 Ro. 14.8. 2 Co. 5.15. Ps. 72.17-19. Is. 53.12.  
15 1 Ti. 5.17. 1 Th. 2.19, 20.  
16 ch. 2.12, 13, 14. 12-14; 6.2, 11, 17, 11, 12.  
17 ch. 1.5, 6, 2-7, 3-11; 5.8-16.  
18 ch. 2.14. Ps. 50.15.  
19 Re. 22.17, 20. ch. 1.22, 17. Lu. 19.12.  
20 Heb. *lee away*.

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10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast secured by thy blood, planted and purified by thy grace, sown with thy Word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

and the door of their heart opened to receive me, we, notwithstanding their insignificance, weakness, troubles, and temptations, will thoroughly beautify, strengthen, and protect them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast secured by thy blood, planted and purified by thy grace, sown with thy Word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow-members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

BELIEVERS. 14. And, O my blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL in ALL.

Ver. 2. *I would cause thee*, &c. 'Thou shouldst accustom me to give thee spiced wine, with the juice of pomegranates.' C.

Ver. 5. *I raised thee up*. I revived thee, when left a helpless infant under the citron-tree. See Eze. 16.4-8. In this reply the BELOVED speaks. C.

a palace of silver; and 'if she be a door, we will inclose her with boards of cedar.

10 I<sup>h</sup> *am* a wall, and my breasts like towers; then was I in his eyes as one that found 'favour.

11 Solomon<sup>o</sup> had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

12 My<sup>o</sup> vineyard, which is mine, is before me:<sup>9</sup> thou, 'O Solomon, must have a thousand, and those 'that keep the fruit thereof two hundred.

13 Thou<sup>o</sup> that dwellest in the gardens, 'the companions hearken to thy voice: 'cause me to hear it.

14 ¶ Make<sup>d</sup> haste,<sup>1</sup> my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

Ver. 6. *For love is strong*. 'Yea, love is strong,' &c. This is the reply of the Beloved who supports.—*Jealousy*, 'burning love'—*cruel*, rather, 'inexorable'—*vehement flame*, rather, 'the dissolving fire of Jehovah.' C.

Ver. 8. The grammar of the passage suggests that the 'daughters of Jerusalem,' who speak (ch. 1-v.), who are still present (ch. 8.4), are here the solicitous projectors for the welfare of the 'little sister.' This emblem has been expounded of the Gentile church—but it seems much more natural to understand by it such as are yet 'weak in the faith,' Ro. 14.1; 15.1; 1 Co. 3.2; Ep. 4.13. C.

Ver. 10. This has generally been considered as the answer of the 'little sister,' exemplifying full and instantaneous 'growth in grace.' But as the grammar will not warrant any change from the speaker in the first person (ver. 1, 2, 4) and the speaker in the first person (ver. 10), this must be understood as the language of the bride, encouraging the 'little sister' by her own experience of grace and attainments in faith. C.

Ver. 11. *Baal-hamon*, ruler of multitudes.—The *keepers* represent the rulers and instructors of the churches in their multitudes.—*A thousand*. As the annual rent for a vine seems to have been ordinarily a piece of silver, Is. 7.23, the emblem indicates that return of 'fruit of the Spirit,' Ga. 5.22, which is ever due in correspondence to privileges. C.

Ver. 13. *Thou that dwellest in the gardens*. It is impossible by the grammar to distinguish the speaker in ver. 13 from the speaker in ver. 14; and as in ver. 14 she calls to the listener, *my Beloved*, the speaker is the bride calling to her Redeemer, 'Even so, come, Lord Jesus!' Re. 22.17, 20. C.

REFLECTIONS.—How kind, how marvellous is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds are due from every member of the church to Jesus Christ. And they who give him his due, will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, 'Even so, come, Lord Jesus.'

ening and supporting fellowship that I should enjoy with thee! Nay, already the believing views of it fill my soul with the joys of my Lord! 4. Let me therefore once more charge you, my fellow-professors, to do everything in your power to continue this my delightful communion with Jesus Christ, and do nothing to interrupt it.

DAUGHTERS. 5. What admirable person is this, who, forsaking all worldly things for Christ, and delivered from her distressed condition, mounts up heavenward, by faith resting on him to bear her up under every burden, and forward through every duty and difficulty?

BELIEVERS. O Jesus, animated by thy own delightful influence, I have, by importunate prayers, obtained the most sensible manifestations of thy love; as others, in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawal! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No affliction, temptation, desertion, or persecution can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay, with ten thousand worlds, I would utterly condemn and abhor the proposal. 8. But, Lord, we have many fellow-sinners, whom thou didst die for; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall accept me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel,



## SONG OF SOLOMON.

the impure all things are impure. And such is the state of the carnal mind, that just in proportion as any object is good, in like proportion may it be perverted to purposes of evil. Thus—just in proportion as a medicine is powerful to restore, may its improper administration render it powerful to destroy. And thus grace, in its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discovered and prescribed it to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace and consolation to be robbed of his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine Word, because eyes that have 'loved darkness' cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament (see for example, Jn. 14. 23; 1 Co. 16. 22; 2 Co. 5. 14), and to those who have experienced and rejoiced in 'the assurance' of that love—the Song of Solomon will ever furnish a subject of study, at once most delightful and profitable.—C.

The various modes of interpreting this remarkable and extremely difficult book may be classified under three heads:—The Literal, the Typical, and the Allegorical.

1. *The Literal* makes the book a simple story related in the form of a dramatic poem. The facts of the story are given by Dr. Ginsburg as follows:—'A village girl, the daughter of a widowed mother of Shulam, is betrothed to a young shepherd, whom she met whilst tending the flock. Fearing lest the frequent meetings of these lovers should be the occasion of scandal, the brothers of the Shulamite employ her in the vineyard on the farm. Whilst on the way to this vineyard she one day falls in with the cortège of King Solomon, who is on a spring visit to the country. Struck with her beauty the king captures her, conveys her to his royal pavilion, then conducts her to Jerusalem in great pomp, in the hope of dazzling and overcoming her with his splendour, and eventually lodges her in his harem. But all is in vain. True to her virtuous love, she resists all the allurements of the exalted sovereign, spurns all his promises to elevate her to the highest rank, and in the midst of the gay scenes assures her humble shepherd, who followed her to the capital, that her affections are sacredly and inviolably pledged to him. Solomon, convinced at last that all his advances are in vain, allows her to quit the royal residence. Hand in hand the two faithful lovers return to her native place, and on their way home visit the tree under which their love-spark was first kindled, and there renew their vows of constancy and fidelity. On their arrival they are welcomed by their companion shepherds, and she is rewarded by her brothers for her exemplary virtue.' It is said that the object or moral of this charming story is 'to teach a lesson of practical righteousness by the record of an extraordinary example of virtue in a young maiden in humble life who encountered and conquered the greatest temptations from the most exalted personage in the land.' The theory is attractive, and the arguments employed in defence of it are not without weight; but I think the thoughtful student of God's Word, and especially such as have studied the genius of oriental poetry and imagery, will see that there is something higher and nobler in this book, than such a moral lesson. And, besides, I cannot see that the various parts of the book can be made at all to harmonize with such a simple and detailed story. In my mind the imagery is too sublime, the descriptions of far too elevated a character, to be applied even by an eastern poet to any mere narrative of real life.

2. *The Typical* theory of interpretation adopts as a basis the historical truth of the narrative, making the bride either Pharaoh's daughter, or some maiden of Palestine, whom Solomon had loved and married; but then this bride typified the church, and Solomon typified Christ, while the whole story was designed to represent in prophetic imagery the love subsisting between Christ and his church—a love mutual, indissoluble, and eternal. The great difficulty in the way of this theory is to establish the historical character of the narrative. A type must be a fact; and the narrative here has all the characteristics of ideality as distinguished from reality. No writer, however poetical, would describe ordinary events in such language as is employed in ch. 2. 1-4, 14; 6. 10-12; and no writer, even in the East, would put such language in the mouth of a virtuous maiden as we find in ch. ii. viii.

3. *The Allegorical* interpretation of the book seems to me to be the only possible and true one. The poem is conceived in the loftiest style of eastern imagery. Incidents of real life, events of everyday occurrence, customs which still prevail in the East form a groundwork, but they are all idealized and spiritualized, so that they may more strikingly exhibit to the pure and spiritual mind, grand divine truths. The leading image is common in Scripture. Human love in its purest and holiest type—that of husband and wife—is the symbol of the love of Christ and his church, of God and his people. Thus Isaiah says, 'Thy Maker is thine husband: the Lord of hosts is his name,' ch. 54. 5; and still more clearly: 'For thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and the land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,' ch. 62. 4, 5. The forty-fifth Psalm greatly resembles this book in style and imagery. So also the same imagery is common in the New Testament: 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ,' 2 Co. 11. 2. The whole bearing and force of that beautiful passage in Ep. 5. 22-33 rest upon this same figure. The apostle John too, in the last book of the Sacred Canon, appears to embody the very idea of the Song of Solomon, when he records his glorious vision: 'And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

This is substantially the system of interpretation which was adopted generally by the Jews, and is developed in the Talmud. By them, of course, God is represented as the Beloved, and the people of Israel the loved one. In the early Christian church, the same view was taken, and was held almost universally until impugned by Erasmus. It appears to me to be in accordance with the analogy of Scripture, and with the genius of eastern poetry. The whole structure of the composition, too, discursive, yet having a subjective coherence, tends to the same conclusion. There is in it no sustained plot, no crisis of a story. It consists of expressions of most devoted affection, with reference to localities and ever-changing scenery, all adapted to call forth new emotions, and to exhibit unalterable love. Viewed in this light, interpreted in this manner, it is one of the purest and noblest portions of Holy Writ. It lifts the mind into an ideal world of spiritual communion with God in Christ. It shows us his tenderness, his watchful care, his devoted unceasing attachment to his people in all their waywardness, temptations, sorrows, and persecutions, such as we can see nowhere else. It shows us that friends and kindred—the nearest and dearest, may desert us in the hour of trial, but God will not and cannot, for love binds him to us and us to him by a tie that is indissoluble.

Yet, still, holy, pure, and comforting as this book is to the man whose nature the Spirit of God has mastered, the profitable reading of it by the ordinary Christian is confessedly difficult. Each one knows his own heart, and can best review his own feelings. But in this western land, where we are not accustomed to the gorgeousness of eastern imagery, or the nature of eastern life and manners, we need watchfulness, prayer, and a heart completely under the control of the sanctifying Spirit, if we would derive from this book those noble lessons which God intended it to embody and impart.

It is sometimes said that the Song of Solomon is not quoted or referred to in the New Testament, and that therefore it cannot have that high spiritual significance which I have above advocated. In reply I quote the words of Hengstenberg:—'The New Testament is pervaded by references to the Song of Songs, and all of them are based on the supposition that it is to be interpreted spiritually. Proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament, as this one; and we cannot but be surprised at the superficiality or the prejudices of those who have asserted that the Song of Songs is never quoted in the New Testament.' The following passages afford ample proof that its language and spirit were constantly before the mind of our Lord and his apostles, Mat. 6. 28-30; 13. 25; 24. 42, 21. 33; 26. 6-13; Mar. 14. 3; Lu. 12. 35-37; 13. 31, 32; 7. 38; Jn. 6. 44; 7. 33, 34, 12. 3; 21. 10; 3. 29; 2. 1-11; Ep. 5. 27.—P.